

they are unclean till to be eaten, &c. (Lev. 11. 41, 42.) yet hath been one of all the creeping things, that defileth (by touching it) when it is dead, save the eight sorts that are excepted in the Law; Maimony, in *Aboth batmuth*, c. 1. f. 14.

32 Ver. 32. ought of them) to weat, of their flesh.

For as of beasts, the Hebrew Doctors say, The houses, huts, huffs, griffles, sinners, &c. of their carcases, do not defile to weat, when they are separated from the carcase; though unto so toucheth any of these things, while they are joined with the flesh, be it unclean; so they say, The houses, sinners, &c. of creeping things, are clean. Maim. in *Aboth batmuth*, c. 1. f. 7. and c. 4. f. 8.

33. Vessell, or instrument, any thing made for use or service. The Hebr. say, There are seven sorts of vessels (or instruments) that by the Law do receive uncleanness; which be clothes, things made of skin, and Sack, and things made of bone, and of metall, and of wood, and of Tanners earth. Five of these they gather from this verse and the next; for metals, from Num. 31. 22, 23. and for bones, from Num. 31. 20. all work of Gouls, &c. which by tradition they learned to understand, of vessels made of the horns, or hoofs, or bones of Gouls, and consequently of other beasts; Maim. in *Celim*, c. 1. f. 1.

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any work. Therefore, A skin which had not upon it, the form of a vessel (or instrument) received no uncleanness. Vessels of metall, received no uncleanness, till the work of them was all finished: imperfect shapes were not capable of pollution. Neither any other vessel whatsoever, till they were wholly finished. And if a clean vessel were broken, the pieces of it, were not capable of uncleanness: as *Maimoneth* in *Celim*, c. 7. f. 2. & c. 8. f. 8. & c. 1. f. 1. & c. 6. f. 1. put brought, made come: the Greek translates, dipped into water. And by the Hebrew canons, All that are unclean, whether men or vessels, are not cleansed, but by dipping (or baptizing) in water: And whatsoever the Law speaketh of washing a mans flesh, or washing of clothes for uncleanness, it is not but by dipping the whole body therein. And whether they be men or vessels, there may not be any thing between them and the water, to keep them asunder, as clay pitch, or the like, that cleaveth to the body or vessel: if there be, then they are unclean as they were before, and their washing profiteth them not. Maim. in *Mikvaot* (or Water-places) c. 1. f. 1, 2, 12. and it shall or, then it shall be cleansed: which the Greek translates, and afterwards it shall be clean. Before the evening, that the Sun be set, it abideth unclean, though in a less degree. And so for men, of whom it is said, They shall wash, and be unclean until the even: as ver. 25, 28. and Leviticus 15. 5. &c. Hereupon the Hebrews describe the degrees of uncleanness; as, All that are unclean with any principal uncleanness, whether men or vessels, they are the first (or chiefest) in uncleanness, till they be baptised. When he is baptised, then he is at the second in uncleanness, until his Sun be set. And he that is baptised, and his Sun not set may not eat or drink of the *Trimash* (or holy offerings) or of any meat or drink that is holy. If such a baptised person touch the *Trimash*, he maketh the third in uncleanness, because himself is the second. If he touch the holy meats or drinks, he maketh them the fourth in uncleanness. But if he touch common meats, they are clean. Maim. in *Aboth batmuth*, c. 10. f. 1, 2, 3.

33 Ver. 33. earthen] or, vessels of Pot-bakers &c. For there is a difference between this, and another vessel of earth, or of stone. Any vessel made of any mould of the earth, and afterward burned in the Kiln, that is, the vessel (Cheres) of earth, here spoken of, Maimony, in *Celim*, c. 1. f. 13. See also Lev. 15. 12. whereinto] or, into the midst whereof. The Hebrews scanning this word, say, that an earthen vessel is not made unclean, but in the air thereof. All other vessels, if uncleanness touch them, they are unclean: and if an unclean thing come into the air of them, but toucheth them not, they continue clean. And they count that an earthen vessel is not made unclean, but in the air of it, as it is written, Into the midst whereof any of them falleth, (Leviticus 11. 23.) into the midst (or inside) thereof it is made unclean, not in the outer parts. And as it is made unclean in the air of it, so it maketh meats and drinks unclean by the air of it. As an unclean earthen vessel, if meat or drink come into the air of it, though they touch it not, yet are they made unclean, as it is written, Whatsoever is in the midst of it, shall be unclean. But other unclean vessels make not meat or drink unclean, till they touch them.

Maimony

Maimony, in *Celim*, c. 13. f. 1, 2. break it] so in

Lev. 6. 28. and 15. 12. All vessels that are defiled, are made clean againe by water, except vessels of earthen, and of glass. Of the earthen vessel it is said, and ye shall break it, (Levit. 11. 33.) and it is not cleansed, but by breaking. Maim. in *Mikvaot*, c. 1. f. 5. This seemeth to be in respect of the violence of earthen vessels, more then of wood or of metall; so that the loffe was not great, though they were broken. For otherwise, the Hebrew Doctors say, that vessels also of wood, and of skin, and of bone, and of metall, when they are broken, are cleansed from their uncleanness; Maim. in *Celim*, c. 12. f. 1. Of this point Chazkuni here saith, An earthen vessel is not defiled, but by the air of it, and the reason is, for as much as it cannot be cleansed, but it is to be broken; the Law is sparing from having it marred, so that it is not defiled on the outside, as it is written, and every open vessel, which hath no covering bound upon it, is unclean, Numb. 19. 15. Loc, if it have a covering bound upon it, it is clean, for it is not defiled on the outside of it. As waters signified the blood and spirit of Christ, wherewith we are sanctified, Exek. 36. 25. Heb. 9. 13, 14. and 10. 22. so the breaking of the vessel signified the abolishing of sinne and uncleanness by death. We are compared to earthen vessels, 2 Cor. 4. 7. and the breaking of such is death, Jerem. 19. 11. and 48. 38. See the notes on Levit. 15. 12.

34 Ver. 34. Of all meat which may be eaten] Hebrew, which shall be eaten, that is, which usually is eaten of men. The Greeke translates, And all meat which is eaten. on which water comes] This is understood by some, of such water as whereinto an unclean thing was put to cleanse the same, mentioned before in ver. 32. that that water defileth all meats. But the Hebrews understand it of all water generally, which when it cometh upon any thing that is mans meat, it maketh the meat apt to receive uncleanness, by such things as are before mentioned: whereas unless water came upon it, it received no uncleanness by the touch of any unclean thing; according to that which followeth in ver. 37, 38. where *sinning feed* is not defiled by any carcase, unless water be put upon the feed. So Targi explaineth it, Hence ye learne (saith he) that meat is not apt, and prepared to receive uncleanness, until water come upon it; but after water is once come upon it, it receiveth uncleanness for ever, though it be dry againe. And wine, and oyle, and whatsoever is called *Mafshek* (drinke or liquor) maketh foods apt to take uncleanness, as water doth. The like is holden by others of them, and they give these rules; All meat that is properly mans meat, as bread, and flesh, and grapes, and olives, and the like, receiveth uncleanness; and whatsoever is not properly mans meat, is clean, and receiveth not uncleanness, unless there be an intent concerning it, and it be determined to be mans meat. And both the one and the other receiveth not uncleanness, until it be mixed first with one of the seven liquors: as it is said, But if water be put upon the feed, Levit. 11. 38. The seven liquors that make meats apt for uncleanness, are these; water, and dew, and oyle, and wine, and milke, and blood, and honey. And they make not (meats) apt for

uncleanness] until they fall upon the meats by the owners will, and are not purified: for liquor that is purified, maketh not apt (for uncleanness). And when meat is made apt (to receive uncleanness), although it be washed dry againe, yet it receiveth uncleanness. Meat that is mixed with water of fruits, as with water of Mulberries, or of *Tomarants*, although it be washed, and one that hath a running Issue, or if the flesh of the dead doe touch it: yet it is clean, because it was not made apt (to take uncleanness) by one of the seven liquors. There is not any liquor that receiveth uncleanness, save only the seven liquors forementioned; but other water of fruits, as they make not apt, so neither receive they uncleanness at all. Some things receive no uncleanness, though they be eaten by men; because they are not eaten, save to give refreshment unto meats, or for odour, or for sights, as silver, ginger, pepper, and all such like. All meats that grow out of the ground, receive no uncleanness till they be plucked up: but so long as they sticke in the ground, though it be cut by a little root, whereby they may live, they receive no uncleanness. All meats that are of living things, receive no uncleanness, until they be dead: so some at a least or fowle is killed, they may receive uncleanness. Fishes also receive uncleanness, when they are dead. All meat that is corrupt and putrified, so that it is not fit for mans meat, receiveth no uncleanness. So liquor putrified and corrupt, that it is not fit for man to drinke, receiveth no uncleanness. Maim. in *Tumails*. Oculi (or Uncleanesse of meats) c. 1. and 2. All drinke (or, all liquor). This generally, the Hebrews retrain to seven particulars forementioned; water, dew, wine, oyle, milke, blood, and honey, and such things as are of their kind. Which must be judiciously weighed; for they had many traditions, which agreed, not with the lawes of God, Marke 7. 34. 13. Moreover they say concerning these things, Whatsoever is written in the Law, touching things unclean and clean, it concerneth not ought save the Sanctuary and the holy things thereof, and the Hebrew-offerings and the second tithe only. For loe the unclean are warned not to come into the Sanctuary, or to eat of the holy thing, or of the Heave-offering, or of the tithe, in uncleanness (Levit. 12. 4. and 15. 31. Numb. 19. 13, 20. Levit. 7. 20, 21. Numb. 18. 11, 13.) But of common things, there is no prohibition at all; but it is lawfull to eat common things that are unclean, and to drinke liquors that are unclean. Loc it is said in the Law, and the flesh that toucheth any unclean thing, shall not be eaten, Levit. 7. 19. Wherefore common things are lawfull, for hee keepeth not face of the flesh of the holy things. And so it is lawfull for a man to touch all unclean things, and to defile himself by them: for loe, the Scripture marmors the face of Aaron, and the Nazarite, not to defile themselves by the dead, (Lev. 21. 1. Num. 6. 6.) intimating that all the people may, Tea, and the Priest, and Nazarites might defile themselves with other uncleanness, save the uncleanness of the dead. All Israel are admittid to be clean as every *Solemne* feasts; for then they are to be fitted to come into the Sanctuary, and to eat the holy things. And this which is said in the Law, Their carcases shall ye not touch, (Lev. 11. 8.) is meant as the *Solemne* feasts only: but for other times of the year, he is not forbidden. The unclean and the clean person together, Deut. 15. 22. we have been taught, that the unclean and the clean may

eat

can: in one dish. But the husband may not eat in the dish with his wife that is separated for her uncleanness. (Lev. 15. 19) &c. Although it be lawful to eat unclean meats, and drink unclean drinks, the holy men in former times used to eat common meats in their cleanness, and shunned all unclean meats all their days. Maimony in *Tumot Oshim*, c. 16. f. 8. 9. 10. 11. 12. These things are to be understood of cleane meats made of swine and such beasts, fowles and fishes, as are forbidden before: for they might never be eaten by the people, except in case of necessity.

35 Ver. 15. *even* [in Greeke *evens*: wherein bread is baken.] *Levit. 26. 26.* unto which the heart of man is sometime likened, *Hof. 7. 6.* pots [to the Gr. *Chytropas* also signifieth pots with feet. *Chazkuni* faith the oven was for bread; the pots, for flesh; to be baked and boyled in: and *Sol. Irchi* faith, they were vessels (or instruments) movable, and were of pottery earth. they shall] Hebrew, it shall that is, every of them shall be broken downe. Because as *Sol. Irchi* faith, an earthen vessel is not made cleane by washing. Therefore were they to be broken as other earthen vessels, v. 33.

36 Ver. 36. and a gathering.] The Greeke addeth the word, and wherby this is distinguished from pit & fountaine; implying all other places, ditches, ponds, pooles, lakes, rivers, and the like; where many waters are gathered together (not in vessels, but) upon the ground. Such when the unclean thing, and water that touched it were taken out, remained cleane.

37 Ver. 37. *sinning*] or *sinon feed*, which useth to be foune which shall be foune] *Chazkuni* expoundeth it, which shall be foune in the ground: reaching even to unclean seeds, that when they are sowne and have taken root, they are cleane.

38 Ver. 38. *water is put*] Hebrew, is given; meaning willingly: the Greeke faith, is poured. Hereby is meant the fitting of it for man to eat: as by the Hebrew canons is before shewed. Where also it is said, Beyond of much we have been taught that this *water is* [said, But if water be put upon the feed. (Levit. 11. 38.) is more either of water, or of any other of the four liquors: so that it is put thereon by the owners will, not after that it is pulled from the ground: for it is not flesh of putting water on (tine after the meat is placed up, and the liquors pulled off from where they grow: whether liquor fall on meats without the owners will, it maketh them not apt (or receive uncleanness.) As if he mixed with his fruits for a wear danger, or for necessity, and be not otherwise willing that they should be mixed: it maketh them not apt (for uncleanness) as becometh his fruits in water because of cleanness. & Maimony in *Tumot Oshim*, c. 12. f. 12. of their carcase.] *Chazkuni* explaineth it thus, of their carcase, and not of the bones, or of the teeth, or of the scales, or of the hoove of them: for these things made it not unclean. *Larchi* reacheth, that this is not only while the feed is wet with water, but also after it is dry from the water.

39 Ver. 39. *any beast dry*] to water, of it selfe; and is not orderly flaine. for men] that is, any cleane beast, such as the Law permiteth to be eaten. And

uncleane beasts much more. *touch of the carcase*] *Sol. Larchi* expoundeth this; the carcase, and not the bones or sinewes, nor the hornes, or hooves, neither the skin: for that these defiled not him that touched them.

Ver. 40. that beareth the carcase] [see the notes on ver. 25. The Hebrews say, A carcase is one of the chiefest unclean things; so much as an olive of the flesh thereof; defileth men, and vessels, by touching, and earthen vessels by the aire, and defileth men by bearing it. Whether it be eatell or beate, lawful to be eaten or unlawful; if they dye, the flesh of them all, so much as an olive, maketh one unclean. The killing of a cleane beast, maketh it cleane every where: as an unclean beast, the killing thereof, maketh it not: and whether it be killed, or strangled; or dye of it selfe, it is a carcase, and all carcases are atke in the case of uncleanness. The marrow is as the flesh; but the blood of the carcase defileth not as the carcase, but is like unclean liquors, which defile not men or vessels by the Law. The fat of a cleane beast that dyeth, is cleane, as it is written, And the fat of a carcase, and the fat of that which is torne in peeces, shall be used for any worke, but eating, ye shall not eat of it. (Lev. 7. 24.) Maimony in *Aboth boshath*, c. 1. f. 15. wash his clothes.] the Greeke addeth, and wash himselfe in water.

Ver. 41. every creeping thing] besides those eight forementioned in v. 29. 30. which defiled men by touching them dead; all other defile men by eating them; but not by touching their carcases. See the notes on ver. 31. Who so eateth so much as an Olive of any creeping-thing on the earth, is to be beaten: such Maimony in treat. of Forbidden meats, c. 2. f. 6. Touching this quantitie, observe another rule which they give; This which we have said, of eating so much as an Olive, is when he eateth that quantitie of any great creature, or if hee joyned together a little of one creature, and a little of another of that kind, will be eaten so much as an olive. But he that eateth an unclean creature by it selfe all of it; he is to be beaten by the Law, although it be less then a graine of Mustard seed; whether he eat it dead, or eat it alive, Maimony *ibidem*, chap. 2. f. 21.

Ver. 42. upon the belly] as serpents and the like; *Ge. 3. 14.* upon all four] or upon four feet. This is the Scorpion, faith *Sol. Larchi*. or *wharfever*] Hebr. into whatsoever hath many feet. *Larchi* faith, this is the Nadal, (the many-foot) a creeping thing, which hath feet from the head thereof to the taile thereof on each side; and they call it (in Latine) *Centipoda*.

Ver. 43. any thing that creepeth] This implieth all other besides the things spoken of as creeping things in waters, and the like. He that eateth so much as an olive of the creeping things in the waters, is to be beaten by the Law. *Levit. 11. 43.* Lo in this prohibition, are comprehended creeping things of the earth, and creeping things that flye, and creeping things of the waters. Maimony, in *Forbidden meats*, c. 2. f. 12. What the creeping things of the waters are, is shewed on ver. 40.

Ver. 44. make holy] or sanctifie your felues. This is the spiritual use of all these carnall rites: for Meat commendeth us not to God, 1 Cor. 8. 8. neither is any thing unclean of it selfe. *Rom. 14. 14.* and, there

there is nothing from without a man, that entereth into him, can defile him, *Mar. 7. 15.* and these ordinaunces of meats and drinks, and divers usings, were carnall ordinances, imposed on (the Jews) until the time of reformation (or bettering) *H. 5. 9. 10.* all which are by Christ now done away, *Col. 2. 14, 16, 17, 20.* who calleth us from our former lusts in our ignorance, to be holy in all manner of conversation, because it is written, be ye holy for I am holy, 1 Pet. 1. 14, 15, 16. and to cleanse our selves from all filthinesse of the flesh and spirit, perfecting holiness in the feare of God, 2 Cor. 7. 1. The Jewes also themselves saw, that these outward things were figures of heavenly, and to be abolished by Christ, as their owne words noted on *Gen. 9. 3.* manifest; and *R. Menachem* on *Levit. 11.* sheweth how thing beneath, are all answerable to things above; and those above, have their figures here beneath, and that by unclean beasts, the heavens of the world were meant, (according to that vision in *Act. 10. 12, 18.*) and that the eating of unclean beasts here forbidden, signified the going in unto (or unlawful marriages with) such inbels, according to the phrase in *Prov. 30. 20.* see eateth, and respect her mouth: and the saying in *Gen. 2. 24.* They shall be one flesh. Also, that the cleansing with water, signified the water that is above, which is the water of mercurie, &c. And Maimony concludeth his Treatise of the Uncleanness of meats, thus: The cleanness of the body, bringeth one unto the holiness of the soule, from evil thoughts; and the holiness of the soule, is a means to make us like unto the Majesty (of God) as it is written, And ye shall make your felues holy, and shall be holy, for I the Lord do it make you holy, am holy. your sister] that is, your sister, the soule is often put for ones selfe, for the whole person, soule and body. So in v. 43. that moveth] or, that creepeth upon the earth; but the Gr. also translateth, moveth; and it is of more large signification. Wherefore the Hebr. canons say; These kindes that breed in dunghills, and in bodies of carcases, as *Wormes, Maggots*, and the like, which are not procreant of male and female, but of rotten dung, and the like, they are called. The things that move upon the earth: and who so eateth so much as an olive of them, is to be beaten, &c. although they do not increase and multiply (by generation.) But the creeping thing that creepeth upon the earth (Levit. 11. 29.) is that which increaseth and multiplieth of male and female. These kindes that breed in fruits and in meats, if they be separated, and go forth upon the earth, although they returne againe into the meat; who so eateth so much as an olive of them, is to be beaten; but if they be not separated, it is lawful to eat the fruit, and the worme that is within it. Provided that the food breed wormes afore it is plucked up from growing on the earth: for if it breed wormes while it groweth; those wormes are unlawful, as those that are separated upon the earth, because they are created upon the earth. And if the case be doubtful, they are also unlawful. Therefore all kind of fruits which are wont to breed wormes while they grow, are not to be eaten, until they reach into the fruit, lest any worme be in it. But if the fruit last a twelve-month after it is gathered, it may be eaten without any searching into it: for there is no worm which can live twelve months in it. Maim. treat. of Forbidden meats, c. 2. f. 13, 14, 15.

V. 45. that bringeth you] upon that condition you should receive my commendation: I have I brought you up from the land of Egypt: as *Larchi* explaineth it. for I am holy.] Hence doth the Apostle frame his Exhortation, as he which hath called you in holy, so be ye holy, in all manner of conversation, because it is written, Be ye holy, for I am holy, 1 Pet. 1. 15, 16.

V. 47. I make a difference] or, to separate, and in the next sentence the Gr. addeth, To teach the Sons of Israel, between the living thing, &c. as having reference to v. 1, 2. (where this law is spoken to *Moses* and *Aaron*) and to the former Precept, in *Lev. 10. 10, 11.* the beast] or, the living thing: which the Gr. calleth *Zoogonion*, that gender living things. And as wee have heard of the creatures, so for those that come of the creatures; the Hebr. have these rules: All meat that cometh out of any of the kinds of creature is forbidden, for the eating whereof men are beaten: he that meat is by the Law, forbidden to be eaten, as the milke of any unclean beast, and egges of unclean fowles or fishes. Womens milke is lawful to be eaten, though the flesh of mankind is unlawful to be eaten. Honey of Bees, or of Hornets is lawful, &c. Though it be unlawful to eat the milke or egges of unclean beasts and birds, yet are not men beaten for eating them; for it is said, Of their flesh shall ye not eat, *Levit. 11. 8.* for eating the flesh they are beaten not for eating the egges or milke; yet for eating such, they are chastised with stripes, Maim. in *Forbidden meats*, chap. 3. sect. 1. &c.

## CHAP. XII.

1, The Law for a woman's separation, and purification after childbirth; 6, with the offering for her purifying.

### D D D

And Jehovah spake unto Moses, saying, Speak unto the sons of Israel, saying, A woman, when she hath conceived seed, and born a man-child: then she shall be unclean, seven daies; according to the daies of the separation for her infirmities, shall she be unclean. And in the eight day, the flesh of his superfluous fore-skin shall be circumcised. And the shall continue in the bloods of her cleansing, thirty daies & three daies: she shall not touch any holy thing, nor come into the Sanctuary, untill the daies of her cleansing be fulfilled. And if she beare a maid-child, then she shall be unclean two-weeks, as in her separation: and she shall continue in the bloods of her cleansing, sixty daies and six daies. And when the daies of her cleansing are fulfilled; for a son, or for a daughter: she shall bring a Lambe of his first year, for a Burnt-offering: and a young Pigeon or a Turtle dove, for a Sin-offering; unto the doore of the tem of the Congregation, unto the Priest. And he shall offer it before Jehovah, and make an offering for her; and she shall be cleansed.



cleaned from the fountaine of her bloods : this is the law of the childbearing-woman; for a male, or for a female. And if her hand find not enough for a lamb; then she shall take two turtles, or two yong pigeons; one for a Burnt-offering, and one for a Sinne-offering; and the Priest shall make atonement for her, and she shall be cleane.

### Annotations.

DDD Here beginneth the seven and twentieth Section of the Law. See Gen. 6. 9.

C *Unweived feed* or *yeilded feed*; Hebrew, *feded*; which in Genesis 1. 11. signifieth the bearing, or yeilding of feed. Here also it meaneth the womans yeilding or giving of feed unto conception (as *Aben Ezra* explaineth it) and the word *born*, following, signifieth the bringing forth thereof into the world. The Chaldee translatheth it, *conceived*. From these words, *yeilded feed*, and *borne a male*; the Hebrew Doctors gathered, that the woman which yeilded feed first, beareth a male; (and if she maye beeth it first, a female) R. *Menachem* on Levit. 12. and R. *Salomon*, on Gen. 46. 15. As the former laws concerned uncleanness, which proceeded from without, so this, and the rest that follow, concerne uncleanness which cometh from within; and the cleansing of the time by the grace of God in Christ. And *Sol. Iarchi* noteth, from a former Author, that *a man was formed after all cattle, and beasts, and fowles, in the worke of the creation*, (Genesis 1.) *so his Law is set downe after the Law of beasts, fowles, &c.* (Leviticus 11.) a *maim-child* or, a *male*: so after, a *maid-child*, or *female*; as in v. 7. And this law the Hebrews say, taketh place, whether the birth be timely or untimely, living or dead, so that it hath the perfect shape; which they limit to be after fortie daies from the conception. If within fortie daies, they hold no uncleanness of childbirth thereby, *Maimony* in *Ishrei biah*, chap. 10. sect. 1, 2. *separation* or, *removal*. The Hebrew *Niddab*, though it be sometimes generally used for any uncleanness, separated or removed away, *Ezra* 9. 11. 2 Chron. 29. 5. yet commonly it is used for a womans separation for a monthly floure; whereof see *Levit. 15. 19. &c.* *infirmitie*; or, *her mensstruall-ficknesse*; for unto that is the original word appropriated: that as at such a time, she was separated from all communion with others, and from her husbands bed, and defiled whatsoever she did lie, sit upon, or touch, *Leviticus* 15. 20, 21. so at her child-birth, shee should be unclean seven daies for a male, and fourteen daies for a female; with as contagious a pollution as the other. And this is in respect of her child-birth, though no other accident should appear: as the Hebrew canons say, *Every woman in child-birth is unclean, as a menstruous-woman; yea, although there be no blood* (see *Maimony*, in *Ishrei biah*, ch. 10. f. 1. Now the uncleanness of a woman in her mensstruall

sicknesse, was for the time, as great as hers that had an issue; and defiled also by her spirit and urine; as is after noted on *Levit. 15. 8. 20. &c.* This uncleanness of a woman by child-birth, argueth the corruption of nature, whereby we all are children of wrath, *Ephes. 2. 3.* For *by one mans disobedience, many are made sinners*; and, by the offence of one, judgement is come upon all men to condemnation, *Romans* 5. 19, 18. that every man should confesse with *David*, *In sin my mother conceived me*, *Psal. 51. 7.* Among the Gentiles, this law of uncleanness was also kept, as appeareth by *Iphigenia* in the Poet, saying, *I mislike the sophisme of the Goddess (Diana) who, if any man touch a flaine person, or a woman in childbed, or a dead corpse, she driveth him from her Altars, counting him as unclean: yet she her selfe delighteth to have men killed in sacrifice unto her*, *Euripid. Iphigenia*, in *Tauris*.

V. 3. *the flesh* that is, the *fore-part*, which hath a *superfluous-foreskin* upon it. So by the *flesh of the foreskin*, is meant, the *foreskin of the flesh*: as by *silver of shekels*, *Lev. 5. 15.* is meant, *shekels of silver*, and *uncleanesse of man*, *Lev. 7. 21. 12.* for a man of uncleanness, and many the like. Of this foreskin, and the circumcision thereof, see the notes on *Gen. 17. 11.* It figured the taking away of mans hereditary sin, and original uncleanness, in putting off the body of the *sin of the flesh*, by the *circumcision of Christ*, *Col. 2. 11. Psal. 51. 7.* And this circumcision of the child in the eighth day, agreed also with the law for all other yong creatures, which were not fit to be offered unto the Lord, before the eighth day from the birth, *Exod. 22. 30.* See *Gen. 17. 12.*

Ver. 4. *shall continue* *Heb.* shall sit: that is, abide at home, and not come into Gods sanctuary. So sitting is for abiding or continuing, in *Lev. 8. 35.* and often, *in the bloods* or *for the bloods*: which word, in the plural number, usually signifieth uncleanness, or guiltinesse, either for murder, as in *Gen. 4. 10.* or for naturall pollution by original sinne that dwelleth in all, as in this place, and after in *Lev. 15.* Wherefore they that regenerate, and new creatures in Christ, are said to be *burne, not of blood*, *Joh. 1. 13.* of her *cleansing* or, *purification*: or, of *cleanness*. The original word signifieth, both *cleansing* or *purification*, as it is interpreted by the holy Ghost in *Luk. 2. 22.* and also *cleanness* or *purity*: in which sense, *blood of cleanness*, is by the Greek interpreters here translated, *her cleane (or pure) blood*: and in *Thargum Jonathan* her *cleane blood*; and the 33. daies next following, all her blood shall be cleane: for her great uncleanness had an end at 7. daies, v. 22. 33. daies to which add the seven daies forementioned, and there are fortie daies: all which time shee was debarred from the holy things of the Lord. Which number of fortie daies, is often used for the time of humiliation before God, as in the fall of *Moses*, *Eliab*, and Christ our Lord: see the notes on *Genesis* 7. 4. So this Law taught mortification and humiliation, in respect of that hereditary sin, which by the parents is conveyed to the children, *Psal. 51. 3.* whereby they naturally are *sunkene*, 1 Cor. 7. 14. and children of wrath, *Eph. 2. 3.* For

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For, who can bring a cleane thing out of an unclean? not one, *Job* 1. 4. To shew the contagion hereof, not onely, the child was circumcised from the impurity of it; but the mother also, cleansed by sacrifice for him, as after in v. 6. And this the Hebrew Doctors observed, saying, *No Sin-offering is brought, but onely for sin, &c.* and it seemeth unto me, that there is a mystérie in this matter, concerning the sin of the old Serpent, (*Gen.*) *Jaith R. Menachem*, on *Levit. 12. 12.* *holly thing* but for common things, and all evill affairs, shee was cleane, after the seven daies first spoken of. The Hebrews say, *All blood that appeareth of a woman in childbirth, within the 33. daies for a Male, and the 66. for a Female, is called the blood of cleanness*, (or of purification); and there is no prohibition of a woman from her husband, if she be baptised (or washed) after 7. daies for a man-child, and after 14. for a woman-child, &c. But if he lye with her that beareth a Male, within any of the 7. daies: or with her that beareth a Female, any of the 14. daies: he is guilty of cutting off Maim, in *Ishrei biah*, c. 4. f. 5, 2. *mill*, &c. This law was observed by the Virgin *Mary*, the mother of our Lord; who, though he was born without sin, (*Luke* 1. 35.) yet being born under the Law, (*Gal. 4. 4.*) & for that it became time to fulfill all righteousness, (*Mat. 3. 15.*) both himself was circumcised the eighth day; and his mother, when the daies of her cleansing, according to the Law of Moses, were fulfilled, brought him to Jerusalem, to present him to the Lord, in the Sanctuary, *Luke* 2. 21, 22.

V. 5. *two weekes* The time of her uncleanness, and so for the daies of her cleansing, are doubled for a female child; which continued in all 80. daies; the ground of which law, partly ariseth from nature, which causeth more superfluities, and requireth longer time for cleansing about the female; then the male. Who is brought forth a male and female, twins, she continued in the blood of her cleansing for a female that is 66. daies: If she brought forth a child neither male nor female, or a child both male and female, she continued in her cleansing for a male & for a female both. So if she brought forth twins, the one a male, the other of neither kind, or of both kinds, she continued both for a male and a female. If the one were a female, and the other of neither kind, or of both: she continued for a female only. *Maim*, in *Ishrei biah*, c. 10. f. 18.

Ver. 6. *fulfilled* The woman after child-birth, brings not her offering in the 40. day for a male, or in the 80. day for a female; but on the morrow, which is the 41. or the 81. and that is the day spoken of in *Leviticus* 12. 6. If these daies pass over, and the bring not her atonement, she may not all that while eat of the holy things, as *Maimony* sheweth, in *Mechosrei caporab*, c. 1. f. 5. of his first year. Hebrew, *san of bin year*: of which phrase, see the notes on *Gen. 5. 32.* & *Exod. 12. 5.* And of these two sacrifices, the *Burnt-offering*, and *Sin-offering*, see *Lev. 1. & 4.* There were 4. sorts of unclean persons, bound to bring sacrifices for their atonement, as the law sheweth, and the Hebrew Doctors have noted: *The woman that hath an issue, & the man that hath an issue*, (*Levit. 15.*) and the woman in child-bed, and the Lper (*Levit. 14.*) Every one of these, although they be cleansed, and baptised, and their Sin be

set; yet are they unclean, and their cleansing is not fulfilled, so as that they may eat of the holy things, until they have brought their oblation. *Maim*, in *Mechosrei caporab*, c. 1. f. 1. a yong *Pigeon* Hebrew, *son of a Dove*. *Baal hatninim* here noteth, that in every place be mentioneth the Twelve before the Pigeon, save here: the reason whereof he saith is this, because she brought but one. And if she could find a Dove, she should not take a Turtle; because the fellow (of a Turtle) would mourn for her mate, and would not comple her self with another. A *Sin-offering*. By these two sacrifices, her full atonement was made with God; the Sin-offering being an expiation for her sins; the Burnt-offering, both for that, and for her transformatio by the renewing of her mind; that her body might be presented a living sacrifice unto God; which graces she received by faith in Christ, 2 Cor. 5. 21. *Rom. 12. 1, 2.* See the Annotations on *Lev. 1. and 4.* chapters.

Ver. 7. *atonement for her* So these sacrifices were in respect of the womans uncleanness, not of the child, which had circumcision, the signe of purification upon it, the eighth day. And whereas pains in child-birth, are unto woman-kind a chastisement of their sin, *Gen. 3. 16.* God by this law, gave a means to strengthen their faith, by making atonement for their sins in Christ, whom their sacrifices, Priest, and Sanctuary figured. That as the marriage bed is undefiled, *Heb. 13. 4.* & that state of life without sin, 1 Cor. 7. 28. for the children which they bring forth, are a holy seed, *Ezra* 9. 2. 1 Cor. 7. 14. and a seed of God, *Mal. 2. 15.* and women shall be saved in child-bearing; if they continue in faith, and love, and holmes, with sobriety, 1 Tim. 2. 15. *summit* that is, *flux, or issue*, as the *summit* of her blood, in *Mar. 5. 29.* is expounded, the *issue* of her blood, in *Luke* 8. 44. The Chaldee translatheth, the *uncleanness* of her blood: See the notes on *Lev. 20. 18.* Under this, all like accidents to women within that time, are comprehended: as the Hebrew canons say, *Whether she bring forth one or many, yet bringeth she but one offering for them all, and this is, if she bring them forth all within the daies of accomplishment*, [that is, the 40. or 80. daies.] *As, if she bear a female, all untimey births that fall from the birth day, to the end of the 80. daies, are counted with the first birth: if she bring forth twins, one after another, yet bringeth she but one oblation.* *Maimony*, in *Mechosrei caporab*, chap. 1. sect. 8.

Ver. 8. *find not enough* that is, she be poor, and not able to buy, or bring a Lamb; then she shall bring two Doves. See the Annotations on *Levit. 5. 7.* Thus God regarded the estate of his poor, and accepteth according to that a man hath, and not according to that he hath not, 2 Cor. 8. 12. And the mother of our Lord, offering at her cleansing this poor womans sacrifice, (*Luke* 2. 22, 24.) it sheweth us both the humilitie, and the grace of our Lord Jesus Christ, that though he was rich; yet for our sakes he became poor, that we through his poverty, might be rich, 2 Cor. 8. 9. One for a Burnt-offering. When Burnt-offerings and Sin-offerings were brought together; the Sin-offerings were first offered, *Exod. 29. 14, 18.* F f f 2 Levit.

Lev. 8.14.18. & 9.7.8.12.15.16. So in this place *St. Iohn* observeth from the Talmud, that howsoever the Scripture nameth the Burnt-offering first, yet for Offering, the Sin-offering was before the Burnt-offering.

## CHAP. XIII.

1. The Laws and tokens whereby the Priest is to be guided in discerning and judging the plague of Leprosie, arising of a swelling, or of a scab, or of a bright-spot, 18. or of a skin, 24. or of a burning. 29. Of the Leprosie in the head, or beard. 38. Of the freckled skin. 40. Of the Leprosie in the bald-head, or forehead. 45. How the Leprosie is to be cured, and purged of the camp. 47. The Law for discerning the Leprosie in garments and skins; and burning them that were infected.

1 AND Jehovah spake, unto Moses and unto Aaron, saying; A man, when there shall be in the skin of his flesh, a swelling, or a scab, or a bright-spot; and it be in the skin of his flesh, like to the plague of Leprosie: then he shall be brought unto Aaron the Priest, unto one of his sons, the Priests. And the Priest shall see the plague in the skin of the flesh, and if the hair in the plague be turned white; and the sight of the plague, be deeper than the skin of his flesh; it is the plague of Leprosie: and the Priest shall see him, and pronounce him unclean. And if the bright-spot be white, in the skin of his flesh; and the sight thereof, be not deeper than the skin; and the hair thereof, be not turned white: then the Priest, shall shut up the plague, seven daies. And the Priest shall see him, in the seventh day: and behold, if the plague standeth in his eyes; and the plague spread not, in the skin; then the Priest shall shut him up, seven daies; the second time. And the Priest shall see him, in the seventh day, the second time: and behold, if the plague be somewhat dark; and the plague spread not, in the skin: then the Priest shall pronounce him clean, it is a scab; and he shall wash his clothes; and be clean. But if the scab spreading, spread abroad in the skin; after that he hath bin seen of the Priest, for his cleansing: then he shall be seen the second time, of the Priest. And if the Priest see, that he behold the scab spreadeth, in the skin: then the Priest shall pronounce him unclean, it is a Leprosie.

9 The plague of Leprosie, when it shall be in a man: then he shall be brought unto the Priest. And the Priest shall see; and behold, if a white swelling be in the skin; and it hath turned the hair white: and liveliness of li-

ving flesh, be in the swelling. It is an old Leprosie, in the skin of his flesh; and the Priest shall pronounce him unclean: he shall not shut him up, for he is unclean. And if the Leprosie break out abroad, in the skin; and the Leprosie cover, all the skin of the plague; fro his head, even to his feet: to all the sight, of the eyes of the Priest. Then the Priest shall see; and behold, if the Leprosie hath covered all his flesh; then he shall pronounce the plague clean: all of it, is turned white, he is clean. But in the day, that living flesh is seen in him; he shall be unclean. And the Priest shall see the living flesh, and pronounce him unclean: the living flesh, it is unclean, it is a Leprosie. Or when the living flesh, turn again, and is changed into white: then he shall come unto the Priest. And the Priest shall see him; and behold, if the plague be turned unto white: then the Priest, shall pronounce the plague clean, he is clean.

And flesh, when there shall be in it in the skin thereof, a bile; and it is healed. And there be in the place of the bile, a white swelling, or a bright-spot, white, somewhat reddish: then it shall be shewed, to the Priest. And if the Priest see it; & behold the sight thereof, is lower than the skin; and the hair thereof, is turned white: then the Priest shall pronounce him unclean, it is the plague of Leprosie, it is broken out in the bile. But if the Priest see it, and behold there is no white hair therein; and it is not lower, than the skin, and it is somewhat dark: then the Priest shall shut him up, seven daies. And if it spreading spread abroad, in the skin: then the Priest shall pronounce him unclean, it is the plague. But if the bright-spot stand in his place, and spread not; it is an inflammation of the bile: and the Priest, shall pronounce him clean.

Or flesh, when there shall be in the skin thereof, a burning of fire: and the liveliness of the burning be, a bright-spot, white somewhat reddish, or white. Then the Priest shall see it, & behold if the hair be turned white, in the bright-spot; and the sight thereof, be deeper than the skin; it is a Leprosie; it is broken-out, in the burning: and the Priest shall pronounce him unclean; it is the plague of Leprosie. But if the Priest see it, & behold here is no white hair in the bright-spot; and it is no lower than the skin, and it is somewhat dark: then the Priest shall shut him up, seven daies. And the Priest shall see him, in the seventh day: if spreading, it be spread

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abroad in the skin; then the Priest shall pronounce him unclean; it is the plague of Leprosie. And if the bright-spot stand in his place, and spread not in the skin, & it be somewhat dark; it is a swelling of the burning: and the Priest shall pronounce him clean; for it is an inflammation of the burning. And man, or woman; when there shall be in him, a plague: on the head, or on the beard. Then the Priest shall see the plague: and behold, if the sight thereof be deeper than the skin; and there be in it, yellow thin hair: then the Priest shall pronounce him unclean; it is a skull; it is a leprosie of the head, or of the beard. And if the Priest see, the plague of the skull, & behold the sight of it, is no deeper than the skin; and there is no black hair in it: then the Priest shall shut-up, the plague of the skull, seven daies. And the Priest shall see the plague, in the seventh day: and behold if the skull spread not; and there be in it, no yellow hair; and the sight of the skull, be no deeper than the skin. Then he shall shave himself; but the skull shall he not shave: and the Priest, shall shut up the skull, seven daies, the second time. And the Priest shall see the skull, in the seventh day, and behold, if the skull be not spread in the skin; and the sight thereof, be no deeper than the skin: then the Priest shall pronounce him clean; and he shall wash his clothes, and be clean.

But if the skull, spreading spread abroad, in the skin, after his cleansing: Then the Priest shall see him; & behold if the skull be spread, in the skin: the Priest shall not seek for yellow hair, he is unclean. But if the skull stand in his eyes, and black hair be grown-up therein; the skull is healed, he is clean: and the Priest shall pronounce him clean.

And man, or woman; when there shall be in the skin of their flesh, bright-spots: white bright-spots. Then the Priest shall see: and behold if in the skin of their flesh, be bright-spots, darkish white: it is a freckled-spot, that groweth in the skin, he is clean.

And a man, when his head hath the hair fallen off; he is bald, he is clean. And if his head hath the hair fallen off, from the part toward his face: he is forehead-bald, he is clean. And if there be in the bald-head, or in the bald-forehead; a plague; white somewhat reddish: it is a leprosie springing up in his bald-head, or in his bald-forehead. And the Priest shall see it; and behold if the swelling of the plague, be white somewhat red-

dish; in his bald-head, or in his bald-forehead: as the sight of leprosie, in the skin of the flesh. Hee is a leprous man, hee is unclean: the Priest shall pronounce him utterly unclean; his plague is in his head. And the leper, in whom the plague is, his clothes, shall be rent; and his head shall be bare; and he shall put-a-covering upon his upper-lip: and he shall cry unclean, unclean. All the daies, that the plague shall be in him; he shall be unclean, he is unclean: he shall dwell alone, without the camp, shall his dwelling be.

And a garment, when there shall be in it, the plague of leprosie: in a wollen garment, or in a linnen garment. Either in the warp, or in the woof; of linnen, or of wollen: or in a skin, or in any worke of skin. And if the plague be greenish, or reddish in the garment, or in the skin, or in the warp, or in the woof, or in any vessell of skin; it is a plague of leprosie: and shall be seen of the Priest. And the Priest shall see the plague; and shall shut-up the plague, seven daies. And he shall see the plague, in the seventh day; if the plague be spread in the garment, either in the warpe, or in the woof, or in the skin: of all that is made of skin, for a worke: the plague is a fretting leprosie, it is unclean. And hee shall burne the garment, or the warpe, or the woof; in woollen, or in linnen; or any vessell of skin, wherein the plague shall be: for it, is a fretting leprosie, it shall be burnt in fire. And if the Priest shall see; and behold, the plague is not spread, in the garment, or in the warpe, or in the woof: or, in any vessell of skin. Then the Priest shall command, that they wash, that wherein the plague is: and he shall shut it up, seven daies, the second time. And the Priest shall see, after the plague is washed; and behold, if the plague hath not changed his colour, and the plague be not spread; it is unclean; thou shalt burne it in fire: it is a fret inward; in the bare in-side thereof, or, in the bare-out-side thereof. And if the Priest see; and behold, the plague is somewhat dark, after it is washed: then hee shall read it out of the garment, or out of the skin; or out of the warpe, or out of the woof. And if it be seene still, in the garment, or in the warpe, or in the woof, or in any vessell of skin; it is a plague breaking out abroad: in fire thou shalt burne it; that wherein the plague is. And the garment, or the warpe, or the woof, or any vessell of skin, which thou shalt wash; and the plague be departed

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from them: then it shall be washed the second time, and shall be cleane. This is the law of the plague of Leprosie, in a garment of woollen, or of linnen; or in the warp, or the woof, or any vessel of skin: to pronounce it clean, or to pronounce it uncleane.

## Annotations.

**A** *Man* or *Woman*, Hebr. *Adam*, used for all mankind: as in ver. 29. meaning all Israelites and Prostitutes; to whom the law following doth pertain. So the Hebrew Doctors explain it: *All are defiled by the plague* (Of Leprosie) *though it be a child, a day old, and servant. But not Infidels, nor strangers that sojourn* (among the Israelites): *Maim. treat. of Leprosie, c. 9. l. 1.* Here the law is given for the third sort of uncleanness, which proceedeth outwardly fro the bodies, garments, or houses of men, chastised for their sins by the hand of God: for so Leprosie was often laid upon men for sin; as the examples of *Mary, Moses sister*, Num. 12. of *K. Uzziab*, 2 Chron. 26. and of *Chazai*, 2 King. 5. doe manifest. See the notes on Levit. 11. 2. and 12. 1. a swelling) or rising; in Hebrew, *Sals*, in Greeke, *Ouk*, that is a skin. Of this he treateth in ver. 9. to the end of the third and last, the *Bright-spot*, (with the *Scab* which is neare unto it) *Moses* speaketh in the first place.

*af. sh* [or *seph*], named in Hebr. *Sapabath*, that is, *relating*; in Greeke, *Somafsa*, a *signification*. This the Hebr. Doctors say, is of two sorts, the one neere unto the forehead *Swelling*; the other, neere to the *Bright-spot* after mentioned: between which two, it is therefore here placed, as an adjoynt to them both. So *Chazkuni* here saith, *Sapabath* is an adjoynt to the *Swelling*, and an adjoynt to the *Bright-spot*: it breedeth of the one, and of the other. *Bright-spot* [or *face*, *reheate*, *pimple*, which is white and glittering; and both the Hebrew, Greeke and Chalde words signifie. Unto which the Hebrew Doctors adde againe, the *scab* before mentioned, which groweth of the *Bright-spot*, as the other did of the swelling: so making two principall the *Bright-spot*, and the *Swelling*, and two secundary, the *scab* arising of the former; four in all. They say, *Thou art* some appearance (or *force*) of Leprosie in the sign of the flesh, which are these: first, an exceeding whitenesse, then which there is no greater, which appeareth in the skin of the flesh like *flour*, and it is called *Chalchereth* a *bright-spot*. Secondly, a whitenesse which has a little inferior to that, which appeareth like the *remaine* of a lamb that the first day it is borne; and it is called *Sals* a *swelling*. Thirdly, a whitenesse little inferior to the swelling, which appeareth like the player of the wall of a house; it groweth of a *bright-spot*, and it is called *Sapabath* a *scab*. Fourthly, a whitenesse little inferior to the player of a wall, which is like the *flume* of an egg, and groweth of a swelling, and it is also called a *scab*: *Maim. in treat. of Leprosie, chap. 1. sect. 2. and 1. about R. (in Negagim, chap. 1. sect. 1.)* accordeth hereto. These sundry sorts of Leprie in the body, figured the many sins which infect and

defile mans soule: and for which God plagueth him, till his stripes sting, and are purified, because of his faithfulness: Marke 7. 21, 22, 23. Psal. 38. 6. the skin] Hereupon they say, the places within the eye, and within the ear, and the nostrils, and the mouth, and the wrinkles of the belly, and of the neck, and under the breast; also the arms-boles, and soles of the feet, and the nailes, and the head and beard which have haire upon them; these places in a man, are not defiled with a bright-spot neither doth the plague spread within them, &c. for these are not the open skin, but some of them bare no skin, either have a skin, but covered, not open. *Maim. treat. of Leprosie, chap. 6. sect. 1. to the plague*] that is, like to, or according to the plague: meaning white. The Greeke saith absolutely, the plague.

Leprosie [or Leprie; which word we borrow from the Greeke Lepra: so called of scales like fish scales, which grow upon leprous bodies: in Hebrew it is named *Tspragub*, which is a *fringing*, *fringing*, or *piercing*, *infection*, *scabbedness*, and in colour white, as is noted on Exo. 4. 6. So the Syriack *Grab*, signifieth *scabbedness*: but the Chaldee *Sepgrub*, is so named of *flourishing*, because the disease caused men to be secluded. The Hebrews say, *The Leprosie of the skin of the flesh, is that which makes the place whiter then the (other) skin, and the whiteness is on the flume of an egg, or any thing superior unto it: but if the whiteness be inferior to the flume of an egg, it is not the Leprosie, but a freckled spot* (or *morphea*, Levit. 13. 39.) *Maim. in treat. of Leprosie, ch. 1. sect. 1.* And if there be, with any of the four sorts of whitenesse fore-mentioned, a red colour also mixed: that is likewise a Leprosie; as is after observed, on ver. 19. 20.

Ver. 3. the Priest shall see] or, *look upon*, and consider it; teaching a care to discern and judge rightly. The plagued man is sent to the Priest of God, (not to the Physitian of the body) that he might acknowledge his chastisement to be of God for sin, (the knowledge whereof is by the Law, Rom. 3. 20. and 7. 7.) and might by repentance, and faith in Christ, be forgiven and healed. Deuteronomie 28. 22. Job 33. 27, 28. Psalme 39. 11, 12. Numb. 12. 10, -13. Of this the Hebrew canons say, *All men may lawfully see the plagues, face bee himselfe that hath the plague: but though all may see them, yet the pronouncing uncleane or cleane, depends upon the Priest. As when a Priest knowes not to discern it; a Wise man may see it, and say unto him, pronounce him uncleane; and the Priest pronounceth, uncleane: say cleane; and the Priest saith, cleane: Sitte him up, then the Priest flaueth him up: as it is written* (in Deuteronomie 21. 5.) *by their mouth, shall every controuersie, and every plague be. And though the Priest be a child, or a foole; the Wise man speaketh unto him, and bee either make him absolutely cleane, or freeth him as cleane, or flaueth him up. This is meant, when the Priest resteth upon the words of the Wise man: but if the Priest look on it, and relye upon himselfe; it is unlawful for him to look on any plague, neither a master have taught him, and bee by experts in all plagues (or forces) and in the names of them, in all places that are on men, and on garments, and on houses. Maim. treat. of*

of Leprie, chap. 9. Sect. 1. 2. and 1. about R. in Negagim, chap. 2. Sect. 1. white] this is the certain colour to discern the Leprie. But the rabbins say, *white is the signe of uncleanness by Leprosie, is not less then two haire*. And they must be white at the root. And must be in the body of the bright-spot. And turned white by the face, ver. 10. (not white before naturally.) *The whitenesse of the haire in skin is cleane in any of the (four) sorts, whether it be white as snow, or white in an inferior degree. Maim. treat. of Leprosie, ch. 2. The whitenesse of the haire (as Chazkuni on this place, saith) was a signe that the flesh was weakened, the naturall vigour thereof decayed: for the plague mortified the flesh. And so, old men when they grow weak, their haire turne white. But if the haire be white, before the plague cometh, it is no signe of uncleanness. If figured the decay of spiritual strength in the soule, by the power of sin reigning therein, Hof. 9. Ezek. 16. 30. Rom. 7. 5, 9, 13. signs of the plague that is, the plague to see to, (or in sight.) deeper] in Greeke, lower. Sol. Larbi exprelleth it by a similitude, at the appearance of the Sun, is deeper then the shadow. The nature of the Leprie, is to fret, eat and consume the flesh, as the original name implieth, and as may be seene by Marie, who was smitten with this plague, Numb. 12. 12. *Let her be as one dead, of whom the flesh is half consumed*. And when Naaman was cured of his Leprosie, his flesh is said to come againe, 2 King. 5. 10. 14. This signified the nature of sin, in special, of Heresie, which eateth as a canker, 2 Tim. 2. 17. *pronounce him uncleane*] or, *declare him uncleane*: the Hebrew phrase, (as also the Greeke and Chalde) is, *make him uncleane, or pollute him*; and in ver. 6. *cleane him*: which is meant of pronouncing or manifesting him to be, with power: as *Larbi* expoundeth it, *bee shall say unto him, Thou art uncleane*. So *Ezekiel* is said to *destroy the citie*, when he pronounced, or prophesied the assured destruction of it, Ezek. 43. 3. And the Ministers of Christ are said to *binde* and to *loose*, to *reue* sins, and to *reue* them; when they certainly declare them so to be, by the Word of God, Math. 16. 19. and 18. 18. Joh. 20. 23. So here, before the Priest may make him uncleane; God (by these signes) saith, *It is the plague of Leprosie, and so often in this chapter*. Accordingly, the Hebrew Doctors say, *A Priest that maketh uncleane, him that is cleane; or maketh cleane, him that is uncleane, doth not any thing: for it is said, He is uncleane; and the Priest shall make him uncleane* (Lev. 13. 44.) *be it cleane, and the Priest shall make him cleane. Maim. treat. of Leprosie, chap. 9. Sect. 3.**

Ver. 4. deeper] *Any appearance of Leprosie in the skin of the flesh, is not called the plague* (Of Leprosie) *neither deserveth it a man, until the appearance of the plague, bee deeper then the skin of the flesh, &c. Maim. treat. of Leprosie, chap. 1. Sect. 6. flue up the plague*] in Greeke, *separate the plague*: that is, him that hath the plague; or, the plagued man. A figurative speech, often used in the Scriptures; as *change*, Ezek. 44. 11. is for such as have charge; and *O thou Pride*, Jer. 50. 31. for, *thou proud man*. *If the uncorrupted keep the righteousnesse of the Law*, Rom. 2. 26.

that is, the uncorrupted man. So *Dreams*, for *Dreamers*, Jer. 27. 9. and, *wickednesse*, for *peruerse* him, that is, the sinner, Prov. 13. 6. and under the like. A. d. that such is the meaning here, appeareth plainly by the 12. ver. This shutting up of the suspected Leper, taught a care of righteous judgement according to Gods law, upon certain knowledge; that nothing be judged before the time, 1 Cor. 4. 5. but to expect till God reveale him of which, some are open before hand, going before unto judgement, and some follow after 1 Tim. 5. 24.

Ver. 5. the Priest] This is meant of the same Priest that saw him before, because he must consider, whether the plague be as it was before, or changed. So by the Hebrew canons, *The Priest that saw the plague at the first; he is to feed at the end of the first seven dayes, and at the end of the second seven, &c. If the Priest that saw him at the first, be dead, or sick, another Priest may bee in him; but this second, may not pronounce him uncleane by the spreading (Of the plague) because he knoweth not whether it be spread or no. Maim. in Lepr. chap. 9. Sect. 4. in the seventh day]* except it be the Sabbath: for to they write; *On any day they look on them that have the plague, except on the Sabbath, and festival day. If the seventh day fall on to be the Sabbath or fast, they put him off till the day following. Maim. treat. of Leprosie, c. 9. l. 7. And he saith, in the seventh day: whereupon Chazkuni noteth, *He doth not make him tarry seven full daies, to teach thee, that a part of the day is in at the whole. Standeth in his eye*] that is, in the Priests eyes; as the Greeke translate, *abundeth in him*: or *standeth in his power*, as after in v. 55. the eye is used for the colour of the plague: & thus the Chalde expoundeth it, *standeth as it was*. By *standeth*, meaning, *keeps at a stay*: being neither whiter, nor spread wider. Therefore the man thus plagued, must doe nothing to the fore, whereby to change the naturall state of it. So the Hebrew canons say, *He that pulleth off the signes of uncleanness, either all or some; or that scratch the plague-flesh, all or part of it; or that cateth out all the spot out of his flesh, or out of his garment, or out of his house: whether it be before he come to the Priest, or in the time of his shutting up, or when he is pronounced uncleane, or when he is freed: hee he transgresseth the commandment, which saith, (in Deut. 24. 8.) I take heed in the plague of Leprosie, that thou observe diligently, to doe all that the Priests, the Levites, shall teach you: as I commanded them, so shall ye observe to doe: that hee pull nothing off, nor cut it out. Maim. in Lepr. chap. 10. Sect. 1.**

Ver. 6. the seventh day the second time.] This the Hebrews expound to be the thirteenth day, from the first: because the seventh day goeth to the count of the first weeke, and to the count of the second weeke, in all plagues, whether they be upon men, or on houses, or on garments. In the daies betwene, what signes forever fell out, they might doe nothing. *Maim. in Lepr. c. 9. sect. 9. 10.* And in two weekes, the case was fully rectified; for pronouncing him cleane or uncleane, he was to be shut up no longer: so the 1. about R. in Negagim, chap. 3. Sect. 3. saith, *The skin of the flesh, is made uncleane in two weekes, and by three signes; by white-haire, (Levit. 13. 3.) by*

quick

Verf. 8. *spreadeth*] The spreading maketh uncleane,  
whosoever it is, if it be in any of the appearances (or

Verf. 12. of the plague] that is, of him that bath the  
plague: as in verf. 4. So verf. 13, 17, &c.

18 Ver. 18. *fesh*] the Chaldee translates it,  
and so the word *fesh* often significeth, as is  
on Gen. 6. 12. though here it may be taken  
perly. So in ver. 24. *a Bile*] in Hebrew S  
which signifies *to be like* or *as*: on *vish*: wh

Verf. 22: it is the plague] to weet, of Leprosie  
the Greek version addeth.  
Verf. 23. an inflammation] or, a skar, a print

the Greek and Chaldee do translate it: so in ver. 28. The Hebrews explain it thus; *If the Bile and the Burning begin to be quick, and to heal, and there comes upon a rinde like the rinde of Garlick, that is, the Targeth or inflammation of the Bile, spoken of in the Lev. and the Mischah (or cured-skin) of the Burning spot of there, &c. Maimony, treat. of Lepr. chap. 5. sect. 4. pronounce him clean* to weat, from the contagion of Leprosie. By this was figured, that though the signes and marks of our former sins (which God hath healed by forgiveness) do remain in us; yet if they spread not, that is, reign not in our mortal body, they shall not be imputed unto us, but forgiven; for we are not under the Law, but under Grace, Rom. 6. 12, 14, 1 Joh. 1. 9, 10. 2 Cor. 12. 9.

24 Ver. 24. *fleish* in Chaldee, a man: as ver. 18. *burning of fire* [The Hebrews understand this properly, to be done with coals, embers, and-hot iron, or the like: Maimony, in Lepr. c. 5. f. 1. This also figured him in; as, Can one go upon hot-coals, and his feet not be burnt? So, he that gets in to his neighbours wife; whosoever toucheth her, shall not be innocent, Prov. 6. 28, 29. *lickness* that is, living, or quick fleish, meaning founds, or the cured-skin. This seemeth to answer unto the word *bealed*, in ver. 18. and so the Greek here translateth it (*knagialion*) a bealed-place; and the Chaldee (*nyshon*) a skin, or print; and to these, the old Latin version agreeth; and the Hebrew Doctors, as is before noted on ver. 23. The Hebrew also, which properly signifies *Living*, is used for *healing* or *remedie*, as is shewed on ver. 10. *be* that is, become, or, *live in it* a bright-spot, or white: that is, such white, without any red mixed: see the notes on ver. 10.

25 Ver. 25. *Lepröse* [The reason and signification hereof, was the same before noted on ver. 20.]

25 Ver. 26. *somehow dark* [not to white as any sort of Leprosie, see ver. 6. *seven daies*] to weat, one seen not more; as is before noted on ver. 21.

28 Ver. 28. *an inflammation* [or, skin, print, charalter: as the Greek and Chaldee translate: see ver. 23. where also the meaning hereof is shewed.]

29 Ver. 29. *plague* [the Greek addeth, the plague of Leprosie.]

30 Ver. 30. *a skull* in Hebrew *Nalek*, which is a name peculiar to the Leprie on the head or beard, not on other places; and it hath the name of *breaking*, or *plucking-up*. And so the Greek alloweth it *Tranquillia*, a broken fore. The Hebrews describe it thus; *The plague of the head or beard, is, when the hair that is on them, falleth off by the cure, and the place of the hair remeth bare; and this is that which is called Nalek. Maimony, treat. of Lepr. chap. 8. sect. 1. or of the Leard* [his neighbors, that they are counted two severall, faith Maimony, ibid. l. 14. Hair is both an ornament to the body, and a signe of naturall strength, as proceeding from kindly heat and moisture: which when they fail, and corrupt humors come in place, there breedeth a Leprosie in the body: whereby God figured a like estate in the soul, destitute of the heat of his spirit, and moisture

of grace, and replenished with sinful corruption.

Ver. 31. *no black hair* [for black hair is a signe of healing, ver. 37. as in nature it signifieth health, and strength of body, wherefore Christs locks are in myrtic, said to be black as a Ravens song 5. 11. Tellow hair, and thin (or small) is a signe here of the Leprie, ver. 30. as arguing decay and corruption of nature. And the yellow hair, spoken of in this business (as the Hebrews say) is that which is of the colour of gold; and that which is called thin (or small) is that which is short: but if it be long, though it be yellow as gold, it is no signe of uncleanness. Two yellow small hairs, are a signe of uncleanness; whether they be one hard by another, or one far from another; whether they be in the midst of the skull, or in the edge of it; whether they be there before the skull, or the skull be there before the yellow hair; it is a signe of uncleanness: Maim. in treat. of Lepr. ch. 8. sect. 4. 5. the plague] that is, *that which hath the plague*: as ver. 4. So in ver. 33.

Ver. 33. *shave himself* [The manner hereof, they say, was this; He shaved (the hair that grew) without the skull, and left two hairs close by it, that they might discern whether it spread or no. Maimony, in Lepr. chap. 8. sect. 3. the second time] and no more. *There is no fanning up for the skull, more then two weeks: and if after he be relaxed, there grow yellow hair therein, or it spread; he shall then be pronounced unclean. Maimony, in Lepr. chap. 8. sect. 2. See before on ver. 6.*

Ver. 37. *stand in his eye* in Chaldee, *stand as in us*: to weat, at a stay, without spreading: see v. 5. So the Greek faith, *if before him it abide in the place.*

*black hair* [See the notes on ver. 31. The black hair freeth not a man in skulls, unless it ere be at least two hairs: neither do they free a man, till their length be such, as the top of them may bow towards the root of them. &c. If two hairs grow up, one black, and another white or yellow, one long, and another short; they free not a man. The skull that is pronounced unclean, for the yellow hair, or for the spreading; if there grow black hair in it, and he be pronounced clean: although the black hair go away; yet it is clean; until after yellow hair grow in it, or it spread further again, after the black hair is gone: for it is said, The skull is healed, be is clean. When it is healed, he is clean; although signes of uncleanness be in the place. Maimony, treat. of Lepr. chap. 8. sect. 6, 7, 8. he is clean, and the Priest, &c.] Hereupon Sol. Iarchi noteth; *Loe the unclean whom the Priest pronounceth clean, is not clean. Teaching, that the truth of a mans estate, discerned by the Law and Word of God, (which is the truth, Joh. 17. 17.) made the man clean or unclean; and not the sentence of the Priest, if it swerved from the Law.*

Ver. 39. *darkish* [or somewhat-dark, as in v. 6. So that their whiteness (saith Sol. Iarchi) is not strong, but somewhat-dark, a freckled-spot] or *whitish-murmur*: in Hebrew *lobak*, a word not used; but in this one place; and it hath the signification of *cleanness* or *whiteness*: and is not a Leprosie, but a fore-gord of it, and near thereunto. The Greek calleth it *Alphos*, which is a kind of white-spot, defiling the skin: for as *Corn. Culpus* (in l. 5. c. ult.) faith, though

though it bring no danger with it, yet it is filthy, and cometh of an evil habit of the body. he is clean] to weat, from leprosie: for though it spotted the skin, yet it trotted not the flesh. God sheweth himself hereby, merciful to the infirmities of his people; not cleaving every spot or deformity in them, as malignant sin. So in the case following, ver. 40, 41.

Ver. 40. *hath the haire fallen-off* [or, is pilled, bald] to weat, behinde, from the crowne towards the necke; which baldness the Hebrew calleth *Karabath*; and it is distinguished from the forehead-baldness called *gabbachath*, ver. 41, 42, which is, from the crowne of the head, towards the face. And so the Hebrew doctors do explain them, as two sorts: Maimony, treat. of Lepr. ch. 5. sect. 8, 10. The Greeke also translateth them with two divers words, *Phalaroma*, the baldness-behinde; and *Anapalantoma*, the baldness-before.

Ver. 42. *the bald-head* [or, baldness-behinde: Heb. *karabath*. bald-forehead] or *fore-baldness*: Heb. *gabbachath*. *somehow reddish* [the Greeke translateth, or somewhat reddish: see the notes on ver. 19.]

Ver. 43. *favelling* [by naming this one, he comprehendeth also the other, as the bright-spot, the bile, and the burning, spoken of before in ver. 2. 18. 24. all which might be upon the bald head, as well as upon the other skin of the body; and discerned as the former, saving by the haire. leprosie in the skin] or, the leprosie of the skin of the flesh. From these words, the Hebrew Doctors gather the signes of this kinde of leprosie, according to those fore-mentioned, saying: *The bald-head, and the bald forehead, despite by two signes, the quick fleish, and by spreading. And they are shut up for them two weeks: for it is said of them, As the sight of leprosie in the kin of the fleish. And because in them there is no haire, the white haire is no signe of uncleanness in them. They make one unclean by two signes, and in two weeks: If there be a bright-spot in the bald-head, or bald forehead, and there be a quick fleish therein, he is pronounced unclean: if there be no quick fleish, he smuteth him up, and seeth him at the seven daies end; if there be growne any quick fleish on it, or if it be spread, he is pronounced unclean: if not, he smuteth him up seven daies more. If then it be spread, or have quick fleish growne on it, he is pronounced unclean: if not, he is set free. If after he is freed, it spread, or quick fleish grow up, he is pronounced unclean. The bald-head, or bald forehead, or the beard whose haire is fallen off; if there be upon them a bile, or a burning, they make a man unclean, as doe the bile and the burning, upon the skin of the flesh: for the head, or beard whose haire is fallen off, is in the skin of the flesh for every thing, save that they make not unclean by the white haire, &c. Maim. treat. of Lepr. c. 5. f. 9, 11. Of these two signes, the quick fleish, and the spreading, see the notes on v. 8, 10.*

Ver. 44. *utterly unclean* [Hebr. *making-unclean*, he shall make him unclean; or, as the Greek faith, shall pollute him with pollution. This signified; that if unto infirmity, be added malignity, or presumption; it maketh the sinner a spiritual leper in the sight of God.]

Ver. 45. *the plague is* [to weat, so pronounced by the Priest, as ver. 4. *raw*] in signe of sorrow: see Gen. 37. 29. Levit. 10. 6. *Chazekim* expoundeth it, *He shall mourne for his daies: for because of his evil deeds, the plague is come upon him. bare* or five, to weat, from coming, that is, shall be sorrowful: for to let the haire grow, was another signe of sorrow: see the notes on Gen. 41. 24, & Lev. 10. 6. Or free from cap or bonnet, that is, as the Greeke translateth, *uncovered*, to the word also signifieth, Numb. 5. 18. yet not bare altogether, but covered with a cloth, after the manner of the mourners, 2 Sam. 15. 30. The Hebrew canons say, *It is commanded, that the Leper pronounced unclean, doe cover his head all the daies that he is excluded; and put a covering on his upper-lip, as a mourner; and rend his clothes; and make it known to those that passe by him, that he is unclean. Levit. 13. 45. Although it be the High-Priest that is a Leper, he makes his head free, and rends his clothes: for an affirmative precept putt away a prohibitive. A leprous woman makes not her head free, neither rendeth her clothes, nor covereth her upper-lip: but she sitteth without the cite, and makes it known to others, that she is unclean. Maimony, treat. of Lepr. chap. 10. sect. 6, 8. put a covering] or, cover, wrap over; the Chaldee addeth, *cover as a mourner*: for as the covering of the head, so of the mouth or lip, was a signe of sorrow and shame: as is said, *The Seers shall be ashamed, &c. they shall all cover the upper-lip, for there is no answer of God, Mich. 3. 7. So in Ezek. 24. 17. when he had said, make no mourning, &c. he addeth, binde the tire of thy head upon thee, and put on thy shoes upon thy feet, and cover not the upper-lip. Hereby also was implied, as the Hebrews say, that he might not salute any man, all the daies of his uncleanness, as being a mourner, Maimony, treat. of Lepr. chap. 10. sect. 6. the upper-lip] or, the beard of the upper-lip, as Sol. Iarchi interpreteth it, *the haire of the lips*: the Greeke translateth it, *his mouth*. unclean, unclean] understand, I am, or, here is one unclean: to contesting and proclaiming his misery, and giving others warning, lest they be defiled by touching him. Therefore, *Unkeles* the Chaldee Paraphrast translateth it, *Be not ye made unclean, be not ye made unclean*: and *Ionathan*, *avoid*, avoid from the unclean. This is opened in Lament. 4. 15. *They cried unto them, Depart, (I am) unclean: depart, depart, touch not. Likewise in Eia. 52. 11. Depart, depart, goe out from thence; unclean (it is) touch it not. The Hebrew doctors say, The Leper is the chiefe of all things that are most unclean, he defileth men and vessels by touching him; and earthen vessels by the ayre: and defileth him by carrying of him, and defileth his bed and his seat, &c. Maimony, in Lepr. chap. 10. sect. 11. These Rites figured our mortification, contestation of sins, and suffering of miseries for the same; James 4. 8, 9, 10. For, we are all as an unclean person, Eia. 64. 6. and David acknowledged himselfe to be a Leprous sinner, in Psalm. 51. where he maketh confession of his misdeeds, and desireth to be purged with hyssop, as were the Lepers, Levit. 14. 4. And from *Salmos* words in 2 Chron. 6. 29. *when every one shall know his owne plague, and his owne griefe: Baal hatimru infereth,****



intereth, that at first it is needfull that a man know his plague, and be cleansed from it by repentance, before he pray.

46 Veri. 46. dwell] or sit alone, as the Greeke translatheth, *separata* from other cleane men societie. So King *Azaria* being a Leper, dwell in a severall house: 2 King. 15. 5. And Mary stricken with leprosie, was shut out of the campe, Num. 12. 1. 4. as all Lepers wereto be, Num. 5. 2. So that dwelling alone, debareth him not from conversing with other Lepers, but with the cleane only. By the Hebr. canons, if a Leper came into any house, all that was in the house, was unclean, both men and vessels, although he touched them not. If he were standing under a tree, and a cleane person passed under that tree, he became unclean. If he came into a Synagogue, they made for him a distinct room apart, ten handbreadths high, and four cubits broad, and he came in first, and went out last: so that his sin might be by himselfe alone, and he might not sit among the people, and defile them. *Main* treat. of Leprie, c. 10. l. 12. The Lepers were thus to be secluded, that they defiled not their campes in the midst thereof, the Lord dwelled, Num. 5. 3. figuring the putting of polluted sinners out of the Church, lest others by them be leavened and defiled, 1 Cor. 5. 6, 7, 13. Heb. 12. 15. and the abtaining from familiaritie with them; 1 Cor. 5. 11. that they might be ashamed, and humbled for their offences, 2 Thei. 3. 14. Lam. 1. 1. 8. and 3. 1. 28. &c. The Hebrew doctors also, have thus understood these figures; they say, When a man cleanseth this thing, he will be abused and ashamed for his iniquitie: for every iniquitie is a plague, and a blemish in his face. And as it is written of the Leper, His clothes shall be rent, and he shall put a covering upon his upper lips, and shall cry unclean, unclean: and it is said, He shall dwell alone, without the campe shall his dwelling be: so the pollutant whie is in the house, and removeth far from the holiness that is in him, so that cansteth the body becometh, to be likewise removed far from the camp of Israel. And if a man tunc by repentance, to cleanse his spots, by receiving chastisements upon him, he is cleansed from his leprosie; otherwise, his Leprosie cleaveth to his flesh, and in this world, and in the world to come, he is removed far from all the Campe that is on high, untill he be made cleane. R. Elias in Sepher Reshith chadashim, treat. of the Feare of God c. 9. These ordinances for Lepers, shewd also the effect of the law in sinners; which driveth them from the communion of God and his people: till by repentance and faith, they come unto Christ, who then will touch and heale them, as Matth. 8. 23. & 11. 28. As for the Law, it leaveth them in their uncleanness, & to mourn for the same; but means to heale them, it sheweth none, that grace was reserved for Christ to give, Matth. 11. 5. and 8. 16, 17.

47 Veri. 47. no less garment] Hebr. in a garment of wool, or in a garment of skin. These things the Hebrew doctors understand firstly, of the wooll of the sheep, an I of flax only, not of tempe or the like: saying, No garment was made unclean by plagues (or spots) in garments of wooll, and of flax only; and all vessels (or instruments) of skin, &c. Camels have and sheepers wear, that are spun (or twisted) one with ano-

ther, if the most part be of Camels haire, it is not made unclean by plagues; but if the most part be of sheepers wooll, it is made unclean: or if halfe to halfe, it is made unclean. And the same law is for flax and tempe, one with another. And if the warpe be flaxe, and the woofe tempe, or the warpe tempe, and the woofe flaxe: it is not made unclean by plagues. Likewise if the warpe, or the woofe be flaxe, or wooll, and the residue, Goats haire, or the like, it is not made unclean. *Main* treat. of Leprie, chap. 13. sect. 1, 3. and 2 *Almad Bah*, in *Negagin*, chap. 10. sect. 2. The Law, which shewed no way to cure the Leper, but left him in his uncleannes, sorrow and solitarie estate; proceeded here, to shew the contagion of this sickness, how it defileth not only the bodies of men, and separateth them from the campe of God and his people; but polluteth also their garments and instruments, so making them unfit for any use, save for the fire, veri. 52. Hereby the nature of sin was signified, and the increase of the strength thereof by the Law.

Veri. 48. woofe] so named of weaving in: the Hebrew word properly signifieth mixture, because the woofe is mixed with, and woven into the warpe or threads that run along. These are thus distinguished, because if the plague appeare in the warpe only, the woofe is cleane: or if it appeare in the woofe only, the warpe is cleane. *Main* treat. of Leprie, chap. 13. sect. 9. Moreover they say, Garments that are died (or coloured) are not defiled by plagues; whether they be died by the hand of man, or by the hand of God; unless they be white. If the warpe of a garment be died, and the woofe white, or the woofe died, and the warpe white: the whole goeth after that which appeareth. A garment that hath many pieces sewed on; some died, and some white: if there appeare a plague in the white, they shut it up: if it abide two weeks, it is all unclean, and is to be burnt. If it be all died, and there be but one small white piece in it, and there appeare a plague thereon, he shutteth it up: if it continue so two weeks, it shall be burnt. *Ibid.* c. 12. l. 10, 13. of *linon* Hebr. of flax, and of wooll. *woofe of skin*] that is, any vessel, or instrument made of skin, for any work or use as is after explained in v. 51, 52. Here the Hebrew doctors except the skins of the creatures in the sea, that they receive no uncleanness by plagues. But if any thing that liveth on, or groweth out of the land, be joined unto them, though it be but a thread of wooll, or of flax, or of other skin of the beast, and so any vessel be made of them, they are made unclean by plagues. *Talmud* in *Negagin*: chap. 10. sect. 1. *Main* in *Leprie*, chap. 13. sect. 5.

Ver. 49. greenish] or very green: and so after, very red. The Hebrews say, Three figures of uncleanness are in garments; greenesse, rednesse, and spreading. Greenesse, is such a colour as is in green herbs, which is very much green. And the red, is very much red, like fire-crimsin. And for both these colours, they shut up the garment: and if it abide in this colour two weeks, they pronounce it uncleane, and burne it. Likewise if it spread, they pronounce it unclean, and burne it. As, if in a garment there appeare a green spot, or a red, they shut it up 7. daies: and in the seventh, he looketh on it; if it be spread, he pronounceth it unclean, and burneth all the garment. And if it abide in the colour, but

but spread; or if it be spread, but be dimmer: then the two colours wherein it was shut up: or if the colour be grown more red, or more green, but not spread; they wash the spotted place, and shut it up seven daies more. And in the end of those 7. daies, which is the 13. day, he looketh if it be dimmer in colour the third time; then it be bound to wash it, and it is cleane. And if the colour be changed from that it was; as if it was green, and it became red, or was red, and it became green, he rendeth out the spotted place, and burneth that which is rent out; and seweth a piece into the rent place: and the residue of the garment is free, and washed all over the second time, and is cleane. But if it abide in the colour wherein it was shut up at the first, he pronounceth it unclean, and burneth it all. A garment out of which the spot is rent, at the end of the second week; if any spot come againe into it, it is burnt. Likewise if the spot spread in a garment, after it is freed; it is burnt. *Main* treat. of Leprie, chap. 12. sect. 12. 4.

50 Veri. 50. shall shut up] in Greeke, shall separate the plague; meaning the thing that hath the plague of leprosie on it: see veri. 4.

51 Veri. 51. fretting] or racking: this word is not used, but in this case of leprosie, and in Ezek. 28. 24. where it is applied to a pricking or racking bryer. The Greeke translatheth it continuing leprosie, the Chaldee a dimming thing, because that which fretteth, both continueth long, and walteth the thing wherein it is. So in chap. 14. 44. it is unclean: it is one of the maine unclean things, and as the Hebrews write, it maketh unclean by touching it, or by bearing it, or by coming in where it is. As, a leprous garment, or warpe, or woofe, or any vessel of skin plagued (with leprosie): if but so much as an olive of them come into a cleane house, all that is in the house, is made unclean, both men and vessels, and are all made principall unclean things, &c. The leprous thing is like unto the dead, as it is said. Let her not be as one dead. Num. 12. 12. How doth the dead (desire?) by so much as an olive: so these things; also, by so much as an olive. *Main* in *Leprie*, chap. 13. sect. 13. 14.

Veri. 52. in wooll] Hebr. in wooll, or in flaxe; that is, made of wooll or of flaxe. This burning of leprous garments, signified the abomination which all should have of time, for the consuming and abolishing of it, and of all instruments and monuments thereof as by comparing scriptures for some particular evils, may be gathered. See Deut. 7. 25. Eia. 33. 22. Iude verse 23. A. & 19. 19.

Veri. 54. command, that they wash] the commandment, by the Priest, the washing, by any man: as *Baal haairim* here observeth.

Veri. 55. his colour] Hebrew, his eye: the colour is so called, because it is discerned by the eye: so in Num. 11. 7. Ezek. 1. 16. and 8. 2. *fre-inward*] or, a deep-free, that diminisheth and consumeth it: the Chaldee translatheth it, a breaking: the Greeke thus, it is confirmed, (or fast-fetted) in the garment, or in the warpe, or in the woofe. *bare-inward*] Hebrew, the fire-baldnesse thereof, or in the baldnesse thereof.

Veri. 56. the words before used in veri. 42. for the baldnesse of the head before or behind, are here applied to the garment; which when the wooll or flaxe is eaten off in the out side or in the

inner, with the fretting leprosie; thereupon called bald. The Greeke translatheth them the *warpe* and the *woofe*; as before is noted: the Chaldee, *in the warpe* (or old) part thereof, or in the new part thereof: and so other the Hebrew doctors explain it, saying, *K'vashab*, is the old-warpe place: and *gabachab* is the new. *Main* treat. of Leprie, c. 12. c. 9.

Veri. 56. rend it] rend the place of the plague, out of the garment, and burn it. *faith* Sol. *Larchi*. But if it were still left in the garment after this, then the whole garment was burnt; v. 57.

Ver. 57. a plague breaking out abroad] or, spreading: as the Chaldee saith *an increasing* leprosie. In Greeke, a flourishing leprosie.

Veri. 58. we shewed the second time] Chazkuni explaineth it, the second time: for to cleanse it, and the first time, for to put away the plague of it. These legall washings were ceruall ordinances, imposed on them, untill the time of reformation, Hebrew 9. 10. but our washing is by the blood and spirit of Christ, whereby he hath washed us from our sins, Revel. 1. 5. so that we draw neer unto God, with a true heart, and full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. 13. 22. and cleansing our selves from all filthinesse of the flesh and spirit, perfecting holiness in the feare of God, (2 Corinth. 7. 1.) In us may be fulfilled that which is written, These are they which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb. Rev. 7. 14.

#### CHAP. XIV.

1. The rites and sacrifices, in cleansing of the Leper: with two birds, cedar wood, scarlet, egypt, and living water. 2. With lambs, flowers, and oile. 3. Lesser sacrifices for the poor leper. 4. The signs of leprosie in an house: 40. the pulling out of the summs thereof, and putting in new. 45. The breaking down of the leprous house. 49. The cleansing of it, if the plague be healed; with birds, cedar, scarlet, egypt, and living water.

#### D D D

And Iehovah spake, unto Moses saying. This shall be, the law of the Leper; in the day, of his cleansing: that he shall be brought, unto the Priest. And the Priest shall go forth, out of the campe: and the Priest shall see and behold, if the plague of leprosie be healed in the leper. Then the Priest shall command, and he shall take for him that is to be cleansed, two birds alive, and cleane: and Cedar wood, and scarlet, and egypt. And the Priest shall command & he shall kill one of the birds in an earthen vessel, over living water. As for the living bird, he shall take it; and the Cedar wood, and the scarlet, and the egypt: and shall dip them, and the living bird, in the blood of the bird that was killed; over the living water. And

G G G

7 And he shall sprinkle, upon him that is to be  
cleansed from the leprosie, seven times : and  
shall make him clean ; and shall let go the  
living bird, upon the face of the field. And  
he that is to be cleansed, shall wash his  
clothes, and shave off all his hair ; and wash  
himself in water, that he may be clean ; and  
after, he shall come into the campe : and shall  
tarry, abroad out of his tent, seven dayes.  
9 And it shall be, in the seventh day, he shall  
shave off all his hair ; his head and his beard,  
and his eye-brows ; even all his hair, he shall  
shave off : and he shall wash his clothes ; and  
he shall wash his flesh in water, and he shall  
be clean. And in the eighth day, he shall take  
two he-lambs, perfect ; and one ewe-lambe,  
of the first year, perfect : and three tenth-  
deals of fine-floure for a Meat-offring, ming-  
led with oile ; and one Log of oile. And the  
Priest that maketh him clean, shall present  
the man that is to be made clean, and those  
things : before Iehovah ; at the doore, of the  
12 Tent of the congregation. And the Priest  
shall take, one he-lambe ; and offer him, for  
a Trespasse-offring, and the Log of oile ; and  
he shall wave them, for a Wave-offring, be-  
fore Iehovah. And he shall kill the he-lamb,  
in the place where he shall kill the sin-offring,  
and the Burnt-offring, in the place of holi-  
nesse : for as the Sin-offring, so the Trespasse-  
offring is the Priests ; it is holy of holies. And  
the Priest shall take, of the blood of the  
Trespasse-offring ; and the Priest shall put it,  
upon the tip of the right eare, of him that is  
to be cleansed : and upon the thumb, of his  
right hand ; and upon the great toe, of his  
right foot. And the Priest shall take, of the  
Log of oile ; and poure it, upon the Priests  
palm of the left hand. And the Priest shall  
dip, his right finger, in the oile, that is on the  
palm of his left hand : and shall sprinkle of  
the oile with his finger, seven times before  
Iehovah. And of the rest of the oile, that is  
on the palm of his hand, shall the Priest put,  
upon the tip of the right eare of him that is  
to be cleansed ; and upon the thumb, of his  
right hand ; and upon the great toe, of his  
right foot : upon the blood of the Trespasse-  
offring. And the remnant, of the oile that is  
on the Priests palm of the hand, he shall put,  
upon the head of him that is to be cleansed :  
and the Priest, shall make atonement for him,  
before Iehovah. And the Priest shall make,  
the Sin-offring ; and make atonement, for  
him that is to be cleansed, from his unclean-  
nesse : and after, he shall kill the Burnt-offe-  
ring. And the Priest shall offer-up, the Burnt-  
offring and the Meat-offring, upon the Altar :  
and the Priest, shall make atonement for  
him, and he shall be clean.  
And if he be poor ; and his hand attaine  
it not : then he shall take one he-lambe for  
a Trespasse-offring, for a waving, to make atonement  
for him : and one tenth-deale of fine-floure,  
mingled with oile for a Meat-offring, and a Log  
of oile. And two turtle-doves, or two yong pigeons ;  
which his hand can attaine : and the one shall be  
a Sin-offring ; and the other, a Burnt-offring. And  
he shall bring them, in the eighth day, for his  
cleansing, unto the Priest : unto the doore,  
of the Tent of the congregation, before  
Iehovah. And the Priest shall take, the he-  
lambe of the Trespasse-offring, and the Log  
of oile : and the Priest shall wave them, for  
a wave-offring before Iehovah. And he shall  
kill, the he-lambe of the Trespasse-offring,  
and the Priest shall take, of the blood of the  
Trespasse-offring : and put it, upon the tip  
of the right eare, of him that is to be cleansed :  
and upon the thumb, of his right hand ; and  
upon the great toe, of his right foot. And  
of the oile, shall the Priest pour ; upon the  
Priests palm of the left hand. And the  
Priest shall sprinkle, with his right finger, of  
the oile, that is in his left hand : seven times,  
before Iehovah. And the Priest shall put, of  
the oile, that is on the palm of his hand :  
upon the tip of the right eare, of him that is  
to be cleansed ; and upon the thumb, of  
his right hand ; and upon the great toe, of  
his right foot : upon the place, of the blood  
of the Trespasse-offring. And the remnant,  
of the oile, which is on the Priests palm of  
the hand ; he shall put, upon the head of him  
that is to be cleansed : to make atonement  
for him, before Iehovah. And he shall make  
the one, of the Turtle-doves ; or of the yong  
pigeons : of that which his hand can attaine.  
That which his hand can attaine, the one for  
a Sin-offring, and the other for a Burnt-off-  
ring, with the Meat-offring : and the Priest  
shall make atonement, for him that is to be  
cleansed, before Iehovah. This is the law, of  
him in whom is the plague of leprosie : whose  
hand cannot attaine, to his cleansing.  
And Iehovah spake, unto Moses and unto  
Aaron, saying, When ye become, into the  
land of Canaan ; which I give unto you,  
for a possession : and I put, the plague of  
leprosie ; in a house, of the land of your  
possession. Then he shall come, whose the

the house is ; and tell the Priest, saying : as it  
was the plague, appeareth to me in the  
house. And the Priest shall command, and  
they shall empty the house, before the Priest  
goe in, to see the plague ; that all which is in  
the house, be not made unclean : and after-  
ward, the Priest shall goe in, to see the house.  
37 And he shall see the plague ; & behold if the  
plague be in the walls of the house ; with hol-  
low-strakes, greenish ; or reddish : and the  
38 sight of them, be lower then the wall. Then  
the Priest, shall goe out of the house, to the  
doore of the house : and shut-up the house,  
39 seven dayes. And the Priest shall return, in  
the fifth day : and shall see, and behold, if  
the plague be spread, in the wall of the  
40 house. Then the Priest, shall command ; and  
they shall take-away, the stones ; in which,  
the plague is : and cast them, into (a place)  
without the citie ; into an unclean place.  
41 And he shall cause the house, to be scraped  
within, round-about : and they shall poure-  
out the dust which they have scraped off, in  
(a place) without the citie ; in an unclean  
42 place. And they shall take, other stones ; and  
put them in the place of those stones : and he  
shall take, other dust, and shall plaister the  
house. And if the plague returne, and break-  
43 out in the house ; after, that he hath taken-  
away the stones ; and after he hath scraped  
the house, and after it is plaistered. Then  
44 the Priest, shall come ; and shall see, and be-  
hold, if the plague be spread, in the house : it  
is, a fretting leprosie in the house, it is un-  
45 cleane. And he shall break-down the house ;  
the stones of it, and the timber of it ; and all  
the dust of the house : and he shall cary them  
forth, to (a place) without the citie ; to an  
46 unclean place. And he that commeth, into  
the house ; all the dayes, that he shall shut  
it up : he shall be unclean, untill the evening.  
47 And he that lieth in the house ; shall wash his  
clothes ; and he that eateth in the house, shall  
wash his clothes. And if the Priest, coming,  
48 shall come in ; and see, and behold the plague  
hath not spread, in the house ; after, the house  
was plaistered : then the Priest, shall pro-  
49 nounce the house cleane ; because, the plague  
is healed. And he shall take, to purifie the  
house, two birds : and Cedar wood, and scar-  
50 let, & hyssope. And he shall kill the one bird :  
in an earthen vessel, over living water. And  
51 he shall take the Cedar wood, and the hy-  
ssope, and the scarlet, and the living bird : and  
dip them, in the blood of the killed bird, and  
in the living water : and he shall sprinkle the

house, seven times. And he shall purifie the  
house, with the blood of the bird ; and with  
the living water : and with the living bird,  
and with the Cedar wood, and with the hy-  
ssope, and with the scarlet. And he shall  
let goe the living bird, out of the citie, upon  
the face of the field : and shall make atone-  
ment for the house, and it shall be clean. This  
is the law ; for every plague of leprosie, and  
skall. And for the leprosie of a garment, and  
of an house. And for a swelling, and for a  
scab ; and for a bright spot. To reach, in the  
day of the unclean ; & in the day of the clean :  
this is the law, of Leprosie.

Annotations.

¶ Here beginneth the 28. section or le-  
sure of the Law, called in Hebrew *Mesorah*,  
that is, *the Leper*. See Gen. 6. 9.

¶ *Has he shall be brought* ] The leper dwelt with-  
out the host, and in the day of his cleansing,  
he was brought to the utmost part of the host,  
(and in ages following to the gates of Jerusalem,)  
and the Priest went out thither to meet him, and  
performed certaine rites for him, and after that,  
he came into the host or citie, and so by degrees  
into the Sanctuary, as after is explained. And this  
coming to the Priest, was requisite for every le-  
per, though he were never so well healed : where-  
fore Christ said to him whom he had cured, *Come  
show thy selfe to the Priest, and offer the gift that Moses  
commanded* : Matth. 8. 4.

¶ *Ver. 3. be healed* ] The Priest healed it not, but  
looked upon it when it was healed, and directed  
and assisted the patient in duties of thankfulness  
to God, who is both the striker and the healer,  
Deut. 32. 39. Exod. 15. 26. Neither doth the Law,  
send the Leper to the Physicians, or prescribe salves  
or medicines to cure him ; but leaveth him unto  
the worke of Gods grace, which should after be  
fully manifested in Christ, who himselfe took our  
infirmities, and bare our sicknesses, Matth. 8. 16. 17.  
And the rites and sacrifices following, which  
were a profession of thanks unto God in Christ,  
closely taught them this : but the Gospel declar-  
eth the way of curing to be by faith, as unto the  
Samaritane that was healed of his leprosie, Christ  
said, *Thy faith hath made thee whole*, Luk. 17. 19. which  
faith, causeth Lepers, though they stand a farre off,  
to lift up their voices, and cry unto Iesus for mercy,  
Luk. 17. 12. 13. who sendeth his word, and healeth  
them, and delivereth them from their corrupti-  
ons, Plal. 107. 20. Matth. 10. 7. 8. For, being moved with com-  
passion, he putteth forth his hand, toucheth and  
speaketh, and immediately the leprosie depart-  
eth, Mark. 1. 41. 42. and so healeth the soules of  
sinners, that come unto him. The Heb. say, *Leprosie  
is the finger of God, therefore it is unlawful to endeavour to  
heale it*, &c. the only healing of it, is by the hand of the  
Priest

Priest that maketh atonement; for lymery, atonement is made for iniquity; (Prov. 16.6.) even an uncleanness, which is not done away but by water. R. Menachem on Levit. 13. This being the judgment of the Jews themselves, the Lepers whom Christ healed, were a good testimony against them; that he was the Son of God; Matt. 8.4. and by that and other like works, he declared himself to be the true Priest, who cleanseth us all leprous sinners, and bringeth us into the true Sanctuary, being washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God; 1 Cor. 6.11.

Ver. 4. and he shall take [the] the Greeke faith, and they shall take, speaking indefinitely, of the leper or any of his friends, that might procure these things for his cleansing. *birds* [whether doves or turkeys, commonly used in sacrifices] which are called *birds* in Gen. 15.9.10, for any other cleane fowls, for the scripture determineth them not otherwise, then that they must be cleane; such as all are, save those excepted, in Lev. 11.13.14. & all that are clean for meat, are called *birds*, in Deut. 14.11. The Hebrew canons say of these, they must be *few birds*, that is, such as are not tame, or any mans owne, but at liberty to flie from place to place: and as God saith, he shall take them for him; for they expound it, they must be taken in the name of cleane fowls, that is, designed for that purpose only. *Maimony*, in treat. of Lepr. chap. 11. sect. 1. These two birds, of which one was killed, the other let goe alive; were to figure out Christ, who should be killed for our offences, and rise againe for our justification, Rom. 4.25. The like was figured by the two goats, on expiation day, Levit. 16. Cedar wood [or, a Cedar stick], which the Hebrews say was to be a *calut* [that is, a foot and an halfe] long, and so thick as the figure foot of a bed. Maimony, *ibidem*: and Talmud. Bab. in Nega'im, chap. 14. sect. 6. Cedar wood rotteth not; the pitch that runneth out of it, is said to keepe dead bodies from corrupting, but corrupteth living bodies: and it is good against the Leprosie, and other fouleulcers: *Pious hist.* lib. 2.4. cap. 5. and *Dispositio*, lib. 1. cap. 89. *scarlet* [this the Lewes say was wool] died in scarlet or crimson colour: (and so the Apolline in another like case, calleth it *scarlet wool*, Heb. 9.19.) and there was to be of it a *shekel weight*: (which weighed 320. grains of barley.) *Maimony ibidem*. This scarlet colour resembled Christs blood; and the efficacy thereof in the soul, restoring the natural lively colour & vigour, which the pale white leprosie of sinne had done away. *hyssop* [or, hyssop] whereof see the notes on Exod. 12. 22. This was for length, not to be less then an hand-breadth; and (they say) it might not be Greeke hyssop, nor Roman hyssop, nor wilde hyssop, nor any other sort that was found by the place, but the common hyssop that grew in gardens. Talmud in Nega'im, chap. 14. sect. 6. These two plants, were the greatest and the smallest that grew; and so the Cedar is opposed to the hyssop, 1 King. 4.33. The Cedar that will not rot, figured incorruption & immortality; and the Cedar is used to signifie Christ him-

selfe, in Ezek. 17.22.23. The hyssop, of sweet favour, was used to sprinkle with and cleane from sin: see Psal. 51.9. And the Cedar wood, or the hyssop, that had the barke pilled off, was ununsalv: faith Maimony, treat. of Lepr. chap. 11. sect. 1.

Ver. 5. and he shall kill [the] in Greeke, and they shall kill; meaning some man. Chazkuni faith, *he* [the commandment was by the Priest, and the killing, by any man. *caribon vessell*] the Hebrew doctors say, by tradition, it was to be a new earthen cup. It figured the baseness and infirmicie of the Ministers of the Gospel, 2 Cor. 4.7. See further in Nū. 5.17. *living water* [that is, spring water, as the Chaldee translatheth it; called living, because of the continuall motio]. See the notes on Gen. 26.19. And thus Christ expoundeth *living water*, to be a well of water springing up unto eternall life. John 4.10.14. The Rabbines here say, it might not be water that had beene used about any business, nor salt water, nor water that had beene melted (or warmed) nor of waters that lie [or faile, as in Jeremie 5.18. that is, whose course or spring doth cease at any time; nor raine water, but living water, which always springeth and ceaseth not: R. Sampson, comment. in Talmud. in Nega'im, c. 14. And that of this water, there was a quarter of a Log, put into a new earthen vessell. That quarter was as much as an egge and a halfe: see the notes on Exo. 30.24. They killed the fowls of the two birds. (though they were as much as might be, of equall bignesse and price) over the water in the earthen vessell, and wring it so that the blood might be deformed in the water: and then they digged and buried the bird there before them. Maim. treat. of Lepr. chap. 11. sect. 1. And Chazkuni noteth, that the living water was mixed with the blood, because the blood of it selfe was not enough to dip the cedar, scarlet and hyssop in.

Ver. 6. dip them, and the living bird [He bound together the hyssop and the cedar, with the scarlet (wool) wound up lengthwise, and about them he put the tops of the wings and tip of the taile of the living bird, and dipped them severally, in the water and blood that was in the vessell, and sprinkled seven times upon the hand of the Leper, [and some say, on his forehead] and so let the bird loose. Maimony *ibidem*. This manner of cleansing the leper figured the cleansing of us sinners by Christ, who (as the killed bird) was put to death in the flesh, but (as the living bird), quickened by the spirit, 1 Pet. 3.18. For though he was crucified through weakness, yet he liveth by the power of God, 2 Cor. 13.4. who came, not by water only, but by water and blood, 1 John. 5.6. whose blood (sprinkled) purgeth our conscience from dead works to serve the living God, Heb. 9.14. and 12.24. But we have this treasure in earthen vessels: that the excellencie of the power, may be of God, and not of us, 2 Cor. 4.7. By the Hebrew doctors opinion the mixing of the blood of the bird, and of living water, signified judgement and mercy joyned together. R. Menachem on Levit. 14.

Ver. 7. seven times [signifying hereby a full cleansing; for seven is a perfect number, see the notes on Lev. 4.6. So Naanian the Leper, washed himselfe seven times in Jordan, 2 King. 5.10.14. And David praying to be cleared of his spiritual leprosie,

leprosie, faith, *with me* [troughly from mine iniquities, Psal. 51. *with him* cleave] that is, promise him cleane; or by these rites cleanse him: the Greeke translatheth, and he shall be cleane. let goe [or, let loose, and send away]. The like was done with the two goats on atonement day; the one was killed, the other let goe into the wilderness; Levit. 16. 7-10. These figured the deliverance of Christ from death, and of all such as are cleansed from their finnes by his blood: for he bare our griefes, and carried o'r sorowes (or sinnes); Elia. 53.4. Matth. 8.17. And Solomon liketh the escaping of the ox, to the flying away of a bird, Prov. 26.2. Chazkuni maketh this comparison, that the Leper had sinned as a bird *sotiarie* on the house top, and was bound and restrained from conversing with other men; but now was permitted to come among his fellows; even as the bird had been bound in the hands of men; but now was let goe, and set free to goe among her fellows. the face of the field [that is, the open field: like that phrase in Gen. 1.20. on the face of the firmament]. The Greeke translatheth it, into the field. Hence the Hebrew doctors say, he that letteth the bird loose, may not turne his face towards the sea, nor to the citie, nor to the wilderness: for it is said (in Levit. 14.53) out of the citie, into the face of the field. *Isaiah* be lets it goe, it comes againe: be shall let it goe againe, though it be an hundred times. Moreover they say, the Cedar wood, and hyssop, and scarlet, with which the leper was cleansed; he may with them cleane other lepers with it; and so the bird that is let goe, be may cleane other lepers with it; after it hath bene sent away; and it is unsalv to be eaten. But the bird that was killed, is unsalv to be used for any thing; and who so eateth thereof transgresseth. Maim. my. treat. of Lepr. chap. 11. sect. 1.7. These legall ordinances, led the people unto Christ; for if the blood of birds, and water, with cedar, hyssop and scarlet, sprinkling the uncleane, sufficeth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himselfe without spot unto God, purge the conscience from dead works, to serve the living God? Heb. 9.13.14.

Ver. 8. all his haire [on every part of his bodie: so the Hebrewes say, he must cause the rasour to passe over all his flesh that is seene. even his secret parts; and the haire all over his body: Maimony *ibidem*. The haire naturally springeth of hot and grosse matter or fume, and argueth strength of nature: so in the Leprous and unclean, the haire signified the strength of uncleanness, which was to be cut off: for it is needfull to beat downe the power of uncleanness, which aboundeth in him; faith R. Menachem, on Levit. 14. So at the consecration of the Levites, they were to cause a rasour to passe over all their flesh, Numb. 8.7. and Sampson when he loit his haire, loit his strength, Iudg. 16.17. And God threatening to weaken the state of his people, ureth this similitude of shaving them with a rasour; Elia. 7.20. Contrariwise, the Nazarite, whiles he was to be holy unto the Lord, by his vow, no rasour might come upon his head: Nū. 6.5. that he may be cleane [or, and he shall be cleane, to weete, in part, or in the end, after the performing of these and the rites fol-

lowing; for he was not cleane all at once, but by degrees; and was to be haven againe seven daies after, verse 9. Therefore the Lewes explaine it thus, he shall be cleane from polluting by coming in, and from polluting his bed and seat. Maim. treat. of Lepr. chap. 11. sect. 1. This figured the endeavour which Gods people should have to cleane themselves, that they may be againe received of the Lord, when they have perfected holiness in his feare; 2 Cor. 7.1. And every man that hath this hope in him, purifieth himselfe, even as he is pure: 1 Ioh. 3.3. out of his sin [and so as the Greeke translatheth, out of his house; for Temples are often used for houses, or dwelling places, Ios. 22.4. Deut. 33.18. 1 Sam. 13.2. 1 King. 8.66. and from these words the Hebrewes gather, that it was unsalv for him to company with his wife in bed, these 7. daies. Maim. *ibid.* and Talmud in Nega'im, chap. 14. sect. 2.

Ver. 9. all his haire [In the seventh day, the Priest shall shave him the second time, as at the first. Both times when he shaveth him, it must not be but with a rasour; when he shaveth him with a rasour, and if he leave but two haire, he hath not done any thing. And none may two haire, but a Priest. And if there be left but two haire, at the first shaving, and he shaveth them off the second time; it serveth him but for one shaving only, and this is, for the first. The killing of the bird, and the shaving, and the sprinkling; are to be done by day: and all his other workes, either by day or by night. These are to be done by men; and all the other workes, either by Priests or (other) Israelites. Maim. treat. of Lepr. chap. 11. sect. 2.3.5. *with his clothes*] as being yet unclean: whereupon the Hebrews have, Al these seven daies (to weete, from his first shaving,) he is yet one of the chiefe unclean persons, defiling men, and vessels by touching, nor by being so; for it is said, in the seventh day he shall wash his clothes, &c. to teach that he had made his clothes uncleane, &c. and what sever defileth clothes, defileth men. Maim. *ibid.* The washing of the Lepers garments was to signifie that the spirit of uncleanness should be put away from him: faith R. Menachem, on Levit. 14. *shall be cleane*] from defiling other men: and he is: is at other unclean in the day they are washed, and may eat of the ribbes, and when his sun is set, he must eat of the beave-offering; and when he brings his atonement, he may eat of the holy things. Maim. *ibidem*. And Talmud in Nega'im, chap. 14. sect. 3, where this is added, there are found three cleansing of the Leper, and three of the women in childbed.

Ver. 10. *my be-lamb*] one for a Trespass-offering, ver. 13.14. & the other for a Burnt-offering, v. 19.20. For both these sacrifices must be males: see the notes on Lev. 1.3. and v. 18. *perfect* [that is, as the Greeke translatheth unblemished]. See the is, as the Greeke translatheth a yearling: but it might not be more then a yeare old: see the notes on Exo. 12.5. and Genesis 5.32. This ewe-lamb was to be for a Sin-offering, verse 19. Levit. 4.32. *three tenth deuker*] to weete, of an Ephah or Bushell (as is expressed in Numb. 28.5.) that is, three Omers or Potkes: Ggg 3 an

an Omer for every of the three sacrifices forementioned. *for for half pinte* the log is an Hebrew measure, containing to much as six hennes eggs; as is noted on Exod. 30.24. The Greeke calleth it *omph*, which was a measure of about nine ounces. This Log of oil figured the measure of grace, & joy of the Spirit, bestowed upon us in our sanctification. *Elia. 6.1. 1. Pl. 4.5.8. 2 Cor. 1.21.22.* It was, to sprinkle 7 times before the Lord, to sanctifie the eare, hand, foot and head of the Leper, and for the Priests to eat the remainder.

11 Ver. 1.1. of the congregation] the Greeke translatheth it, *the son of the leprosy*. Herein the worke of Christ our Priest, was figured: who hath sanctified and cleansed us leprosy sinners, with the washing of water, by the word; that he might present us to himselfe glorious. *Eph. 5.26.27.*

12 Ver. 12. *Trespasse-offering* for guilt-offering, whereof see the notes on Lev. 5.6. &c. It was to teach, that their atonement was to be made by the sacrifice of Christ, whose sinle was made a *Trespasse-offering*. *Elia. 53.10. 1. Pet. 2.24.* This ram was to be moved offes as Sol. Iarchi here noteth.

13 Ver. 13. *where he shall kill* that is, where he is to kill; which was on the north side of the Altar: see Lev. 1.11. place of holiness] in Greeke, the holy place, meaning the court-yard of the Sanctuary.

14 Ver. 14. *tip of the right eare*] These rites were to signifie how by the blood of Christ, the ear should be sanctified to obey, the hand to worke, the foot to walke in the commandments of God; and so the whole man to be renewed: 2 Cor. 7.1. 1. Pet. 2.14.5. The like was done at the consecration of the Priests, whereof see Exodus 29.20. Leviticus 8.24. If the leper had no thumbe on his right hand, or toe on his right foot, or no right eare: he was never cleansed; with Maimony, in *Mechofsi capp. rab. chap. 5. sect. 1.*

15 Ver. 15. *the Priests palme*] meaning either into his owne, or another Priests; for by the Hebrew canon, both were allowable: they describe the order of his cleansing thus. When a Leper is healed of his leprosy, after they have cleansed him with cedar wood, and spise, and scales, and the two birds, and shewd all his flesh, and baptised him; after all this, he cometh unto Iersusalem, and reckons seven dayes. And in the 7. day he is shewd the second time, as at the first, and baptised, &c. And on the morning, in the 8. day, he is baptised the second time, and afterwards they offer his offerings. And he is baptised in the womens court, in the lepers chamber that is there. If he be not shewd in the 7. day, but in the 8. or some dayes after, in the day that he is shewd, he is to be baptised; and when his Sun is set, on the morning he brings his offerings, after he is baptised the second time, as is before said. Then unto the leper, they doe thus. He standeth without the court of Israel, (that is, the mens court) over against the effume dove, in the porch of the gate of Nicmor, with his face to the west. And there stand all they that were in their atonement, in the time of their cleansing, and there they give the sprinkled woman, the bitter waters to drinke. (Numb. 5.) And the Priest takes the Lepers

*Trespasse-offering, whiles it is alive, and sweeth it, with the Log of oil, towards the east, as all trespasse-offerings, &c.* After this, he brings the Lepers *Trespasse-offering* unto the dove, and he brings in both his hands into the court, and layeth them upon the offering, and they kill it out of hand. And two Priests take the blood of it: the one takes it in a vessell, and sprinkles it upon the tip of the eare; and the other in his right hand, and poweth it into his left hand, and sprinkles with the finger of his right hand: and if he doe otherwise, and take it with his left hand, it is unlawfull. The Priest that takes some of the blood in a vessell, carrieth and sprinkles it upon the altar first. Afterwards the Priest that took the blood in the palme of his hand, cometh unto the leper, the Priest standing within, and the leper without. And the leper putteth in his head, and the Priest putteth of the blood that is in his hand, upon the tip of his right eare: afterwards he putteth in his right hand, and he putteth of it upon the thumbe of his hand; and after that, he setteth in his right foot, and he putteth of it upon his toe. And if he put it upon the left, it is unlawfull. And afterwards he offereth his sin-offering, and his burn-offering. After that he hath put of the blood, upon his thumbe and toes, the Priest taketh of the logge of oil, and poweth into the left hand of his fellow (Priest), and if he powe it into his owne hand, it will serve. And he dipeth the finger of his right hand unto the oil that is in his hand, and sprinkles seven times towards the most holy place; every time that he sprinkles, he dipeth his finger in the oil. Then he cometh to the leper, and putteth of the oil, upon the place of the blood of the trespasse-offering, to waver, on the tip of his eare, and on his thumbe and toe. And the residue of the oil in his hand, he putteth on the head of him that is to be cleansed, and if he put it not, atonement is not made: and the remnant of the log of oil, is divided among the Priests. And that remnant of the log of oil, is not eaten but in the court, by the males of the Priests, as other the most holy things: and it is unlawfull to eat thereof, until he hath sprinkled of it 7. times, and put of it upon the thumbe and toe, &c. Maimony, in *Mechofsi capp. rab. chap. 4. and Talmud Bab. in Nigugin, ch. 1.4.7. &c.* The gate of Nicmor forementioned (whereof see the annotations on Num. 2.27.) was the East gate between the womens court and the court of Israel, (the mens court;) and into Israels court, none might enter, that wanted his atonement, and the blood of the Trespasse-offering might not be carried out of the court-yard; therefore the leper stood without, in the gate, and put in his head, hand, and foot into the court of Israel, that the blood might be laid upon them.

Ver. 16. *in the oil*] or, of the oil; that is, taking some of it. But of is here in stead of in; as Chazkuni also noteth. before Iehovah] that is, towards the Sanctuary; as before is shewed.

Ver. 17. *upon the blood*] that is, the same place, 28. and so the Greeke translatheth here: wherefore the Hebrewes say, *mekher be put the oil upon the blood it selfe*, above; or put it by the bloods side; and although the blood be wiped off, it will serve the turne. Maimony in *Mechofsi capp. rab. chap. 5. sect. 1.*

Ver. 18. *shall make atonement*] but without this

this rite in speciall, no atonement was made, by the Hebrew canons, as before noted. This putting of oil upon all the parts of the body, figured the graces of the spirit of Christ, for the sanctifying of such as are redeemed from their sins by his blood, 1 John 2.20. 2 Cor. 1.21. See the notes on Exodus 30.26.

19 Ver. 19. *make the Sin-offering* or, doe, that is, offer the Sin-offering, a figure of Christ, made sinne for us sinners, 2 Cor. 5.21. the Burn-offering] which figured also Christs oblation of himselfe, Heb. 10.8.9.10. and the reasonable service of a sanctified person, acceptable to God, Rom. 12.1. therefore before it, the Sin-offering was made (or offered,) because reconciliation for sin, must be before any service be accepted.

Ver. 20. *the Meat-offering*] that of three tenth-deales of floure, ver. 10. which served both for expiation of sin, and to be signe of sanctification, and a new creature: see the notes on Lev. 2.1. The Heb. doctors write (from the Law in Num. 15.5.) that with every tenth deale of floure, there was also the fourth part of an Hin of wine; and that no sinne or trespasse offering save this of the Lepers, had the Meat-offering and Drink offering added unto them. Maimony in *Magnafti birkjbaneth, ch. 2. sect. 5.6.* See the annotations on Num. 15.

21 Ver. 21. *attaine it not* or, reach, get it not; the Gr. expounds it, *find it not*; it meaneth, want of ability. So after ver. 22.30.31. & Lev. 27.8. a waving, or wave-offering, to be waved a live, as before, in ver. 12. and after, in v. 2.4.25. tenth-deale] of an Ephah; as ver. 10. In this and the rest which follow, there was the same order, and rites to be used, as in the former.

29 Ver. 29. *to make atonement*] the Greeke explaineth it, *and the Priest shall make atonement*: so Moses wrote before, in ver. 18. See the like, noted on Gen. 2.3. Exod. 17.10. and elsewhere.

30 Ver. 30. *shall make* or, doe; that is, shall offer. *hand can attaine*] in Greeke, *as his hand hath found*.

32 V. 32. *to his cleansing*] that is, to the greater sacrifices, foreordained for the cleming of lepers, none of which might be omitted, or changed, but for mere poverty. Wherefore the Hebrewes write, *He poore man that brings the offering of the rich; it may passe; but the rich that brings the offering of the poore, it passeth not*. Talmud in *Neggin, ch. 1.4. sect. 12.* Also they say, *If a rich man row and say, the oblation of this leper be upon me; and the leper be poore: yet must he bring the offerings of the rich; because the hand of him that roweth, can reach unto it.* And if a poore man say, the oblation of this leper be upon me; and the leper be rich: he also must bring the offerings of the rich; because he that roweth is bound for the offerings of the rich. Maimony in *Mechofsi capp. rab. ch. 5. sect. 11.* By all these rites about the cleansing of a Leper, after he was healed, God taught his people thankfulness unto himselfe in Christ, for whose sake, by whose death, resurrection & mediation their sin (which was the cause of their plague,) was forgiven and purged; and by whose grace and spirit, the corruption of nature is done away, and the man

made a new creature, to serve the Lord in holiness. Wherefore when Christ had healed tenne lepers, and but one of them turned backe, and with a loud voice glorified God, and fell down on his face as Iesust feet, giving him thanks; then Iesus answering said; were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger, Luk. 17.15-18.

Ver. 34. *I put &c.*] by mentioning before the kind of Canaan, and now saying it *I put* (or give) he teacheth this to be an extraordinary and supernatural plague, peculiar to that land and people; unknowne in any other place: and so the Hebrew doctors doe confesse, that the Leprosie of garments, and of houses, is not wont to be in the world, but was a signe and miracle in Israel, to give them warning of an evil tongue, &c. Maimony treat. of Leprie, ch. 1.6. sect. 10. From Maries example in Num. 12. they gather that leprosie is a punishment for an evil tongue. *your possession* or *renewment*: firm-hold. Hence the Hebrewes gather, that Iersusalem, and houses without the land, were not defiled with plagues; for Iersusalem was not parted unto the tribes (of Israel) the houses also of beathons which were in the land of Israel, were not defiled with plagues. Maimony treat. of Leprie, ch. 1.4. sect. 11.

Ver. 35. *as it were the plague*] to wheet, of leprosie: the speech is doubtfull, because the sentence was to come from the Priest. Although he be a wise man, and knoweth certainly that it is the plague, he may not determine and say, *The plague appeareth to me in the houses; but he shall say*. As it were the plague, &c. faith Maim. in treat. of Leprie, ch. 1.4. sect. 4. and Sol. Iarchi on Lev. 14.35.

Ver. 36. *and they shall empty*] or, that they empty: which phrases are shewed to be one, on Gen. 27.4. The word empty properly signifieth to prepare, by removing all things out of sight. *that all &c.* because the leprous house, was one of the most contagious things; defiling all things, as after shall appeare: therefore all things were to be taken out, though flacks of wood, or of reed, as the Hebrew doctors observe. Maimony in *Lepr. ch. 1.4. sect. 4.* And God in mercy, would thus preserve the stuffe from pollution, by being removed in time.

V. 37. *hollow-strakes*] or deep-strakes: *conveniens*, as the Greeke translatheth the word, which is never found, but in this one place. Hence the Hebrewes say, *no plagues in houses doe make them uncleane, till the appearance of the plague be lower then the wall; as it is said, hollow strakes*, that they be deepe in the walls; Maimony in *Lepr. chap. 1.4. sect. 3.* or reddish] these two colours, and the spreading ver. 39. are the three signes of leproy in houses. By the Hebrew canons, if the house were darke, they opened up the windows, to see the plague; but if the plague appeared not in it, it was cleane. Maimony *ibidem, ch. 1.4. sect. 5.*

Ver. 38. *to the door*] there without the house, by the post of the doore, the priest was to shut it up, that is, command it to be shut up, or pronounce it uncleane, or cleane; and not in any other place. Maimony *ibidem*, chap. 1.4. sect. 5. *from daye*] though he see the plague to be deepe, greenish or reddish, & to find it all at the first, yet he shutteth it

it up 7. dayes. Maimony *ibid.* chap. 15. fect. 2. Ver. 39. be spread then the things after comman-  
 39 Ver. 39. be spread then the things after comman-  
 ded must be done: but if not, and the plague be  
 dim, and I need not say, if it be gone away, & be spread  
 the place of the plague only, and the house is cleane. If  
 be found that it standeth at a stay in his eyes, and is not  
 spread, he shuts in up seven daies more, and looketh on  
 it the thirteenth day; if the plague be dim, or gone away,  
 he goeth to the place of the plague, and maketh the  
 house cleane with the birds. And if he finde that the  
 plague is spread, at the end of the second seven dayes, or  
 that it standeth at a stay in his eyes, then he pulleth out  
 the flues, wherein the plague is, and some of the dust,  
 casting them out of the cite, and plastereth all the  
 house, and shutteth it up the third seven dayes, and  
 the thirteenth day he looketh on it; if the plague come  
 againe, this is spreading after the plastering, and he  
 pulleth downe all the house. If the plague returne  
 not into it, he maketh it cleane with the birds. Maimo-  
 ny treat. of Leprie, cha 15. fect. 2. Thus there were  
 three weekes for the shutting up of houses, whereas  
 for men, or garments, there were but two  
 weekes, and in some cases but one, as is noted on  
 Lev. 13. 21. And to the Hebrews say, Plagues of  
 houses, there is for them a shutting up three weekes,  
 which are 19. dayes; for the seventh day is reckoned for  
 the last of the first week, and first of the second week;  
 and the thirteenth day is reckoned for the last of the se-  
 cond week, and first of the third week. *ibid.* chap.  
 15. fect. 1. As the plague was greater, and Gods  
 judgement more severe upon an house, then on a  
 person or garment: to the Law requireth more  
 care in the discerning, and longer respite before it  
 was pronounced uncleane and destroyed.  
 40 Ver. 40. and they shall take away) or, and they shall  
 (or that they) pull out the stones. As the law speaketh  
 here of flues, and after of wood, and dust: so the He-  
 brewes understand these strictly, saying that No  
 house is polluted with plagues, unless it hath flues  
 walls, and be builded upon the land, of stone and dust (or earth)  
 and of wood. And bricks, and marble are not counted  
 for flues. Maimony in Leprie c. 14. fect. 6. 7.  
 to make law) or, place that is unclean: because of  
 the pollution that commeth hereby: For, a house  
 polluted with leprosie, is one of the principall unclean-  
 things; whosoever toucheth it, is made unclean. Like  
 wise the stones pulled out of it, after it is sent up, or the  
 flues, timber and dust of the house that is pulled downe;  
 all of them are of the principall unclean things; and so  
 much as an office of them defileth a man by touching,  
 and by carrying, and by comming in where it is. As, if so  
 much as an office of them brought into a cleane house;  
 all that is in the house, is made unclean, both men and  
 beasts: for they all are defiled by the bringing of it in,  
 as by a leprous man: and they are all unlawfull for any  
 use. And if they be burnt, and lime made of them, even  
 that is unlawfull to be used, &c. and must all be carried  
 out of the cite, though it be a cite walled. Maimo-  
 ny treat. of Leprie, ch. 16. f. 1. On the contrary,  
 the ashes carried out of the Sanctuary, were laid in  
 a cleane place, Lev. 6. 11.

Verf. 44. be spread) though it be but so much as  
 two grains of barley, (for so much spreading the  
 Hebrews hold enough to make it unclean) Maimo-  
 ny in Leprie, ch. 15. fect. 2. a fretting leprosie  
 the Greeke translatheth it a consuming, the Chaldee  
 a diminishing leprosie: see Lev. 13. 51.  
 Ver. 45. he shall breake) in Greeke, they shall breake  
 (or pull) downe: that is, all shall be broken downe.  
 the timber) or, the sticke: all wood works. he  
 shall carrie) in Greeke, they shall carrie, meaning some  
 men. The Hebrews (as Chazkuni on Lev. 14.)  
 apply the meaning of this Law, against the idola-  
 trous houses of the Canaanites, which were com-  
 manded to be destroyed, Deut. 12. and were man-  
 ifested to be such, by the plague of leprosie on  
 them. But God speaketh of them also, after the  
 Israelites were come in to dwell there, verse 34. so  
 that for the idolatry and other finnes of Israel,  
 God would not onely plague their bodies and  
 garments, but their houses also, so their utter de-  
 struction. And by this severe judgment, taught men  
 to shun all sinne, and in speciall idolatry; and to abo-  
 lish all instruments and monuments thereof,  
 Ela. 30. 22. Maimony in Leprie, ch. 16. naketh Lepro-  
 sies to be a judgement of God against an evill  
 tongue, and in speciall for speaking against the  
 Prophets as did the Israelites, 2 Chron. 36. 16.  
 which he confirmeth by the example of Maric,  
 who for speaking against Moses the Prophet of  
 the Lord, was smitten with this plague of leprosie,  
 Numb. 12.  
 V. 46. into the house) An house shut up, defileth not  
 but (that which commeth) within the same, Lev.  
 14. 46. all the dayes that (the Priest) hath shut it up,  
 it maketh a man uncleane untill the evening. But that  
 which is pronounced unclean, defileth both within it  
 and without it; for who so toucheth it on the out parts  
 of it, is unclean; as it is written. It is a fretting leprosie  
 in the house, it is unclean, Lev. 14. 44. Maimony,  
 in Leprie, ch. 16. fect. 2. untill the evening) then at  
 evening, after that he hath washed himselfe, he is  
 cleane againe: so Chazkuni here saith, after that  
 he hath washed his flesh, according to the Law.  
 Ver. 47. wash his clothes) The lying in the house  
 (as Chazkuni noteth) is more neighe, for he that  
 doth so, is bound to wash his clothes, and to wash his  
 flesh: for whosoever is bound to wash his clothes, is bound  
 to wash himselfe also, and it was not needfull to repeat, he  
 shall be uncleane till evening; for who seareth or toucheth  
 in the house, he commeth into the same, for which he was un-  
 cleane all evening, verf. 46.  
 Ver. 48. pronounce cleane) Hebrew make cleane,  
 in Greeke, purifie; to weete, by his words: see Lev.  
 13. 3.  
 Ver. 49. to purifie) to weete, from sinne: as the  
 word properly signifieth. For as persons were  
 plagued with leprosie for sinne, Numb. 12. 1. 10.  
 2 Chron. 26. 19. 20. for the same, their gar-  
 ments and houses were likewise plagued: even as  
 the Lords house was made uncleane by the finnes  
 of the people, Lev. 16. 16. See the notes on Exod.  
 29. 36. birds) whereof see ver. 5. &c. For the  
 cleansing of the house, was like the cleansing of  
 the man. The Hebrewes say: They cleanse the house,

as they cleanse the man foretold of, in every point.  
 Save that in the man, they sprinkle 7. times upon his  
 hands; but in the house they sprinkle seven times upon  
 the upper doore post of the house, without: all other  
 actions are alike. Maimony, treat. of Leprie, c. 15. f. 8.  
 This is to be understood of the cleansing with  
 birds, cedar wood, hyssop, scarlet, and living wa-  
 ter: but not of the other sacrifices, which the le-  
 prous man brought afterward, for the house was  
 cleaned, & atonement made for it, without those  
 sacrifices, verf. 53.  
 Ver. 54. for every plague) From hence the He-  
 brewes say of him that judged leprosie, that he  
 might not view the plagues untill he were expert in  
 them all, and in all their names be written. Chazkuni  
 on Lev. 14. 54.  
 Ver. 57. in the day) that is, concerning the day:  
 meaning, as the Greeke translatheth, what day he  
 shall be uncleane, and what day he shall be made  
 cleane.

CHAP. XV.

1. The law concerning uncleanness of men, in their  
 issues: 4. and how they make other things and per-  
 sons unclean. 12. The cleansing of them with sacri-  
 ficing of doves. 18. Uncleanness by seed going from a  
 man. 19. The uncleanness of women, in their issues.  
 28. Their cleansing by sacrifices. 31. The cause of  
 these laws.

1 And Iehovah spake, unto Moses & un-  
 2 to Aaron, saying. Speake ye, unto the  
 sonnes of Israel; and say, unto them:  
 3 Any man, when he shall have an issue out of  
 his flesh; his issue, it is unclean. And this  
 shall be his uncleannes, in his issue: whether  
 4 his flesh run, with his issue; or his flesh be  
 stopped, from his issue; it is his uncleannes.  
 5 Every bed, which he shall lye upon, that  
 hath the issue, shall be unclean: and every  
 6 vessell, which he shall sit upon, shall be un-  
 cleane. And the man, that shall touch his bed,  
 shall wash his clothes, and bathe himselfe in  
 7 water, and be uncleane untill the evening.  
 8 And he that sitteth, upon the vessell; which  
 he fate upon, that hath the issue: shall wash  
 his clothes, and bathe himselfe in water, and  
 9 be unclean untill the evening. And he that  
 toucheth the flesh of him that hath the issue,  
 shall wash his clothes, and bathe himselfe in  
 10 water, and be unclean untill the evening.  
 11 And if he that hath the issue, spit upon him  
 that is cleane; then he shall wash his clothes,  
 and bathe himselfe in water, and be unclean  
 untill the evening. And every saddle, which  
 he shall ride upon, that hath the issue; shall  
 be unclean. And every one that toucheth any  
 thing that shall be under him; shall be un-

cleane, untill the evening: and he that bear-  
 eth them; shall wash his clothes, and bathe  
 himselfe in water, & be unclean untill the eve-  
 11 ning. And every one, whom he shall touch,  
 that hath the issue; and he hath not rinsed  
 his hands in water: he shall wash his clothes,  
 and bathe himselfe in water, and be unclean  
 12 untill the evening. And the vessell of earth,  
 which he shall touch, that hath the issue, shall  
 be broken: and every vessell of wood; shall  
 13 be rinsed in water. And when he that hath  
 an issue, shall be cleansed of his issue: then  
 he shall number to him selfe, seven dayes,  
 for his cleansing; and wash his clothes; and  
 shall bathe his flesh, in living water, and shall  
 be cleane. And in the eighth day, he shall take  
 14 to him, two turtle doves; or two young pige-  
 ons: and he shall come before Iehovah, un-  
 to the doore of the Tent of the congregati-  
 on, and shall give them, unto the Priest.  
 And the Priest, shall make them; the one a  
 15 Sin-offering; and the other, a Burnt-offering:  
 and the Priest, shall make atonement for  
 him, before Iehovah; for his issue.  
 And a man, when seed of copulation, shall  
 16 goe-out from him: then he shall bathe in  
 water, all his flesh, and shall be uncleane un-  
 till the evening. And every garment, and  
 17 every skin: whereupon shall be the seed of  
 copulation: it also shall be washed in water,  
 & be unclean untill the evening. And the wo-  
 18 man, with whom man shall lie, with seed of  
 copulation: they shall also bathe themselves  
 in water; and be unclean, untill the evening.  
 And a woman when she shall have an issue;  
 19 and her issue in her flesh, be blood: the shall  
 be in her separation, seven daies; and every-  
 one that toucheth her shall be unclean untill  
 20 the evening. And every thing, which she  
 shall lie upon, in her separation, shall be un-  
 cleane: and every thing, which she shall sit  
 21 upon, shall be unclean. And every one, that  
 toucheth her bed: shall wash his clothes,  
 and bathe himselfe in water, and be unclean  
 22 untill the evening. And every one that tou-  
 cheth, any vessell, which she shall sit upon:  
 shall wash his clothes, and bathe himselfe in  
 23 water, and be unclean untill the evening.  
 And if it be on the bed, or on the vessell  
 which she sitteth upon, when he toucheth  
 it: he shall be unclean, untill the evening.  
 And if a man lying shall lye with her, and  
 24 her fluors be upon him; then he shall be un-  
 cleane, seven dayes: and every bed, which  
 he shall lye upon, shall be unclean.  
 And a woman, when the issue of her  
 25 blood



blood shall flow many dayes out of the time  
of her separation; or when it shall flow, over  
her separation: all the dayes of the issue  
of her uncleannesse, *as in* the dayes of her sepa-  
26 *ration*, she shall be uncleane. Every bed,  
which it shall lye upon, all the daies of her  
issue; it shall be unto her, *as* the bed of her  
separation: and every vessell, which she  
shall sit upon; shall be uncleane; as the un-  
27 cleannesse, of her separation. And every-one  
that toucheth them; shall be uncleane: and  
shall wash his clothes, and bathe *him-*  
*selfe* in water, and be uncleane until the eve-  
28 ning. And if she be cleaned, of her issue:  
then she shall number to her *selfe* seven  
dayes; and after *that* she shall be cleane.  
29 And in the eighth day, she shall take unto  
her two turtle-doves; or two young pigeons:  
and shall bring them, unto the Priest; unto  
the doore, of the Tent of the Congregation.  
30 And the Priest shall make, the one a Sinne-  
offering, and the other a Burnt-offering: and  
the Priest, shall make atonement for her,  
before Iehovah; for the issue, of her unclean-  
31 nesse. And ye shall separate the sonnes of  
Israel, from their uncleannesse: that they  
dye not, in their uncleannesse; when they  
make uncleane my Tabernacle, which is a-  
32 mong them. This is the law, of him that  
hath an issue: and of *him* whose feed of co-  
pulation shall goe out from him, to make  
33 *him* uncleane therewith. And of her that  
is sicke of her flowers; and of him that hath  
his issue running; of the male, and of the fe-  
male: and of the man, which shall lye with  
her *which* is uncleane.

every herd, Gen. 32. 16. *have an issue* ] Hebrew when he shall be *fuming* (or *issuing*) namely with feed out of his flesh, that is, his secret parts; for so the feed is sometime signifieth, as is noted on Gen. 17. 13. The Greek tranſlateth, *to whom there ſhall be a fiſhing* (to weat, of feed.) *out of the body.* This diſcuffeth the Greekes call *Gnōrissia*, who in English, the running of the reime : when through infirmity of the inward parts, feed iſſueth againſt the mans will. This differeth from that feed of copulation in v. 16. So the Hebrews ſay, *The iſſue ſpoken of in the law is the feed that cometh by infirmity of the concupiſcence* (the ſpiritual part) *where can it be gathered, and cometh not with difficulty, as the feed of copulation, which with deſire nor with pleaſure.* Ec. Maimony in *Mechoſetj eppah*, ch. 2. ſect. 1. *his iſſue, is unclean* and ſo the man, becauſe of his iſſue, he is unclean. But the Greeke and Chaldee follow the propriety of the Hebrew, ſaying *his iſſue is unclean.* So the Hebrew doth ſay, from their words conclude, *The beſt of him that hath an iſſue, is a moſt unclean thing, as the man (himſelf) that hath the iſſue; for it is ſaid, his iſſue is unclean: and it maketh one unclean by touching, or by bearing any of it.* Maimony in *Mechoſetj miſcab* Ec. ch. 1. ſect. 12. The like is after for his ſpirit, in verſe 8. As leproſie was oftentimes a puniſhment for ſin, Num. 12. 10. 2 Chr. 26. 19. ſo the running iſſue, as David laid this imprecation on Iſaab for his murder, *Let there not faile from the bouſe of Iſaab, one that hath an iſſue, or that is a Leper.* Ec. 2. Sam. 3. 29. And as the diſeaſe is ſow by nature, ſo it was a figure of ſin, iſſuing from the corrupt nature of man, whereby we are unclean in the ſight of God. And it ſignified in ſpeciall manner, errors, hereties, falſe doctriſnes, and idolatries flowing from them, Ezek. 23. 20. and 36. 17. 18. Lam. 1. 9. 17. oppoſite to the true faith, religion and ſervice of God; which proceedeth from the incorruptible feed of the word of God, and miniſtry of the ſame, Jam. 1. 18. 1 Pet. 2. 23. 25. 1 Cor. 4. 15.

Ver[3], *his uncleanness*] namely, the mans that hath the issue. The Greeke addeth, *And this is the law his uncleanness*. *his flesh*] his secret parts. *ym*] or *dijit*, to weat, thin, and continually. In Hebrew *Kay*, of which *Kir*, that is *pinke*, is derived I Sam. 21: 13. Here the Greeke tranlateth it, *Gomm*, *feed*. *be stopped from his issue*] or *be stopped because of his issue*, or, *hath made a stoppage* (or *obstruction*). and by this reason of the thickness, as *Sol. Iarchi* explaineth it: to signify that two sorts of this dificate. Or if it have begun, and after a while be stopped, yet he is uncleanse. The Hebr. gather from hence, that there is no measure (or quantity) of the issue limited, but every whit thereof, that is dificered, maketh one uncleanse: *Mainim* *Moshe* *ei capparah*, c.2. f.9. Howbeit, they make a difference in respect of the times, saying *He that hath one appearance of an issue, he is like him that hath an accident of uncleanness*, (whereof see Deut. 23. 10. 11.) *If he see no more his issue; and must smoo[n] 7 daies, and go into living water, he is now bound to bring an oblation.* If he see three; he but his issue complete, and is bound to bring an oblation. *And there is no difference*

difference between the second appearance, and the third  
but the obtain. Many bid: in sect. 6. it is  
his made uneff: ] the Greek explaineth it, his un-  
changeable is in him.

Verf. 4. **H**: this hath an *if*, *defileth his bed* (and fo his feat and faddle) *five ways*; *ftanding; fitting; lying; haying; leaning; and the bed defiled by five ways*; by *ftanding; fitting; lying; haying; leaning; washing; bearing*. T. *metz. Big. in Zabim. ch. 2. f. 4.*

Which is explained thus; *A thing* this is made *five* a bed, or a feat, or faddle, *though it be under a time; or out of them that defile the feat, ftand upon the ftone, or fire, or lie, or lean, or hang upon it, he is defiled.* Maim. i. *metz. mifchab. c. 7. f. 1.* *veffel* or *infrument* any thing whatfoever. So in v. 6. and after. The Hebrews *h*ave for thefe things a limitation, the *lay*, *H*: this hath an *if*; *defileth on the thing, till the part of him be upon the bed, or the feat, or the faddle.* T. *et* if he *ftand upon two beds; wafh one upon one bed; and his feet upon one the other; they are both then unclean.* Maim. in *Metzab mifchab. c. 7. f. 3.*

This figured the contagion of fin, which defiled men, and all the good creatures and benefactors, which God giveth us in this life: *unto the pure, things are pure: but unto them that are defiled and unclean, in nothing pure.* Tit. i. 15.

V.5. and *baube* for *wasb*, *bapfite* to *weat*, *bimfif*, his *flsh*, as is expressed in ver. 13. 1.6 meeting whole body: and fo the Greek translation, *fl wasb his body*. The Hebrews say, Every place where it is said in the Law, of *baubing* the *flsh*, and *wasbing* clothes of the unclean: it is not meant, but of *baubing* the whole body in water. Malim. in *Mikra*, c.1. f.2 See also on v.11. It figured our sanctification by Chrill and his spirit, by whom we due uer to God, *leaving hearts sprinkled from all unconfience, and bodies wasbed with pure water*, E. 10.22. See also Levit. 11.25. till the evening that is, till that day ended, and a new began till then he is not clean. See the notes on Lev. 11.24.32.

Ver. 8. *shall spit* The *spittle* of him that hath  
 issue is unclean, and defileth even as the *spit-  
 tle*. ver. 2. Hereby was figured the pollution  
 cometh to the souls of men, by the impure  
 doctrine which false Prophets and heretics sp  
 of their mouths; 2 Pet. 2. 1, 2, 3. 1 Tim. 4.  
 Tit. 1. 9. 10. 11. as may be gathered by the cor-  
 rupt, when Christ by spitting on men, opened  
 loosed the eyes, ears and tongues of the blind,  
 deaf, and dumb; Mark 8. 23. and 7. 33. Ioh.  
 whereby the power and efficacy of the word  
 of the mouth of Christ was signified. And  
 under the name of *spittle*, all excrements of  
 mouth and nose (except blood) are compre-  
 hend: as the Hebrew canons say; *The man and  
 the beast that hath an issue, and the menstruous, and the  
 man in childbirth: every one of these foure, are  
 principal parts of things; defiling vessels by them  
 and men by touching and bearing them; and defile  
 and eat, and saddle, and all under them, and make  
 most unclean. The spittle of him that hath an  
 and his seed, and his urine, every of them three are  
 under the law, and do every whit of them*

by touching and by bearing, *Leviticus is fidei of the spittle, and if he spit upon him that is clean, (Lev. 15:8.)* and his urine, and his feed, it is impossible that there should not be some of the issue in them. Both man and woman that hath an issue, and the menstruum, and the woman unchastled, the spittle and urine of every of them is unclean. And so every place where it is said in these passages, *He that hath an issue, it is unclean both him and the residue of the four.* The thick spittle, excrement and uriner of the issue, these are as the spittle in every respect, and are generally reckoned as the spittle. Mainimony in *Actum* mislead (Ex. ch. 1. f. 14. 15. 16. Wh. in *2d* *Almud* 83.) (In *Zabim* c. 5. f. 7.) it is said, *Who so toucheth the issue of him that hath an issue, or his spittle or his feed, or his urine, or the blood of the menstruum, he is defiled.*

Verſ. 9. ſaddl'e] or, thing to ride with, as the word generally ſignifieth.

Veri, 10. under him] wherefore they say, if  
that bath affile, and a clean person is in a boat, or  
a peece of timber, or ride on a beast together; though  
their clouts touch not; yet they are unclean. Talmud  
Bab. in Zabim, ch.3. f.1. Likewise if it be not imme-  
diately under him, but a stone or other thing be-  
tween; yet it is unclean; as is before noted, or  
verle 4. *beareth* Thereupon is that which *lun-  
dries* times is before mentioned, of pollution by *bea-  
ring* in, though they touch them not. The conta-  
gion of heretic, idolatry, and other sins, was hereto-  
fore shadowed: that all might be warned to kee-  
pe themselves pure, or by repentance and faith in  
Christ to purge themselves, if they have been de-  
filed. Matthew 7.15. 1 Iohn 5.21. 1 Tim.5.22.  
2 Cor.6.17.

Verf. 11. *rishted his hands* or, *washed them*. A  
though in other cases sometimes the hands onely  
and feet were washed, as Exod. 30. 21. yet in this  
case of uncleannes, as the whole man was defiled,  
so the whole was to be washed; and the *hands* be-  
are put, the part for the whole. So the Hebrews  
explain it, saying, that *which is said* of him that he  
*anointed*, (in Lev. 15. 11.) and *hath not rinsed his hands*  
is as if he should say, that he should baptize his whole  
is as if the same ordinance is for other men to perform  
so that if a man baptize himself all over, saving the  
of his little finger, he is yet in his uncleanness. Ecce  
bold it is said (in Levit. 11. 32.) it shall be put  
brought into the water: so say all the principal un-  
persons, must be put into water. Whosoever is  
(or washed) must baptize all of his body, when he  
naked, in one place; and if he have locks of hair, he  
naps all the hair of his head, for by (omence) of the  
it is as his body, and any unclean that are baptizeth  
their whiten, it will serve the turn, because the  
passeth through them, and they part it not from the  
of; and so the *menstruous woman* that is baptizeth in  
clothes, it is lawful for her to company with her hus-  
If there be any thing that part between the body  
fell, and the water, as clay or any like thing or  
the self of man, or to a vessel, it is unclean still  
and, the baptizing profane them not. Mai-  
nos in Mtew. ch. 11. 2. 7. 12. This rinsing  
washing of the hands in water, figured the clea-  
sing of the body and spirit, from all filthiness

2 Cor. 7.1. Heb. 10. 22. So the Apostle saith, *Cleanse your hands, ye farmers, and purify your hearts, ye double minded.* Lam. 4. 8.

- 12 Ver. 12. *of earthen* or of *pottery earthen*, such as pot-bakers burn in the kiln: see the notes on Lev. 11. 33. *All vessels that are unclean, are made clean by water* here vessels of pottery-earthen, and vessels of glass: *such have no cleanness but breaking.* Maim. in *Mikwaoth*, c. 1. f. 5. Earthen vessels sometime signify reprobate persons, Psa. 2. 9. Jer. 19. 11. to the breaking of these might figure the destruction of ungodly men; the rinsing and scouring of other vessels, signifying the purging of repentant believing sinners, by the blood of Christ, and waters of his word and spirit. Or, if it be applied generally, as all men are earthen vessels, it figured the utter abolishing of sin & uncleanness, by death as is shewed on Lev. 11. 33.

*of wood* for of other strong matter, as of silver, brass, copper, and the like. About the washing of vessels, the Jewes have these rules; that nothing must part the vessel, or any part of it, and the water, as pitch, clay, or the like that cleaveth to the vessel: that if a vessel be turned the mouth downward and baptised, it is as if it were not baptised, because the water so comes not to all parts of it. *Likewise* a vessel full of any liquor (except water), and baptised, it is as if it were not baptised. Maimony in *Mikwaoth*, c. 3. f. 1. 2. 18. Unto the ordinances of the Lord for washing men and vessels that were unclean, the Pharisees after added traditions of their ownne, washing when they were not unclean, for, except they washed their hands oft, they did not eat; and when they came from the market, except they were baptised, they did not eat: and many other things they had received to hold, the baptising of cups, and of pots, and of brazen vessels, and of beds. For these, Christ blamed them, that they laid aside the commandment of God, and hold the tradition of men: Mark 7. 4-8. yea so farre proceeded they in their superstition, that they said; *whosoever eateth without washing of his hands, he is as one that hath with a banus*: a burling for that scripture in Prov. 6. 28. as R. Akenshem on Deut. 8. alleged from the Talmud in *Sotah*.

- 13 Ver. 13. *shall be cleansed* that is, *healed*; but the means of healing are not declared, save that by the rites & sacrifices following, God would teach thee that his grace in Christ maketh them whole; by the Prophet he saith, *I will save you from all your uncleanesses*, Ezek. 36. 29. and, *from all your filthiness, and from all your idols*, will I cleanse you, Ezek. 36. 25. which cleansing is shewed to be by pardoning iniquities, Jer. 33. 8. and by creating a clean heart in sinners, Psa. 51. 12. so that they come unto Christ in faith as the woman that had an issue of blood, and had spent all her living on Physicians, but could not be healed of any, when she touched the border of Christs garment, her issue stanch'd, and Christ said unto her, *Thy faith hath made thee whole*; Luke 8. 33, 44-48.

*For diseases for his cleansing* to try whether he be perfectly cured and clean; and to lead him in mystery unto the day of Christ, and Sabbath or rest from sin under him: for so the number seven signified; as is noted on Ex. 12. 15.

Levit. 4. 7. And from hence the Hebrews gather, *he must count seven clean dyes, and be baptised in the seventh, and bring his offering in the eighth.* If he be any appearance of his issue, though it be at the end of the seventh day, after he is baptised; all that he hath done is nothing, but he must begin again to reckon seven clean dyes, after the day of the last appearance of his issue. Maimony in *Mekoth* cap. par. ch. 3. sect. 1. *bahe* [or, *wash his flesh*, with the Greek translatheth, *wash his body*. See ver. 5. *living water* that is, as the Chaldee expoundeth it, *spring* (or *fountain*) *water*: whereof see the notes on Lev. 14. 5. The Hebrews explain this law thus. *The man that hath an issue, is not cleansed but in a fountain*, for so it is said of him, *In living water: but the woman that hath an issue, and other unclean either men or vessels, are baptised though in a gathering of waters*. Maimony in *Mikwaoth*, c. 1. f. 5. *The Pond, or gathering of waters* (called in Hebrew *Mikwa* whereof see Lev. 11. 36.) was requisite for the cleansing of other unclean persons that needed baptising. *All unclean either men or vessels, &c. were not cleansed but by baptising in waters gathered together upon the ground.* By the law they might baptise in all waters gathered together, into one place; so many as would suffice to baptise the whole body of a man. The quantitie, their wife men determined to be *fortie Seabs of water*: (The *Seab* was more then our English peeke, as is noted on Gen. 18. 6.) Such a pond or bath, they say, became unlawful to walk in, by change of the colour of the water onely; not by change of taste, or change of smell. *Running waters that flow from a spring; are as the spring is selfe, for any matter.* Standing water is not allowable for men that have the issue, nor for the Lepers, nor for the water of purification. (Numb. 19. 17.) These things and sundry the like, Maimony hath recorded in *Mikwaoth*, ch. 1. f. 1. and c. 4. f. 1. and c. 7. f. 1. and ch. 19. f. 13. Among the Latines, spring and running waters, were called *alio lavans*; as, *Atrivare nescit, domo me summe vivo Abluere*. Virgil. *Aeneid*. 2. This living water figured the blood and spirit of Christ: for he hath *figured us* from our sins in his own blood, Rev. 1. 5. from his throne proceedeth a pure river of water of life, into his Church, Rev. 22. 1. his mouth and Law, is a well of (water of) life, Prov. 10. 1. and 13. 14. John 4. 10. and the Spirit which they that believe in him doe receive, is as rivers of living water, John 7. 38-39. These clean waters, when God sprinkleth upon sinners, they shall be clean, Ezek. 36. 25, 27. *And shall be clean* if then he washed not, he could not be clean: as by the Hebrew canons, *The man or woman that hath an issue, and the menstruous, and the woman in childbed, they are unclean for ever, and doe defile men and vessels, and feast and saddle, until they be baptised.* Although they tary many years, and have no appearance of their uncleanness: yet if they be not baptised, they are still in their uncleanness. Maim. in *Meamei mikcab*, c. 5. f. 1. So sinners that men have committed, though they doe them not every day, yet the guilt of them remaineth as uncleanness upon them, till by repentance and faith they wash themselves in the blood of Christ, 2 Cor. 12. 21. 1. Joh. 1. 9. 10.

Verfi.

- 14 Ver. 14. *young pigeons* Hebrew, *sons of the dove*: one for a *Sin-offering*, and the other for a *Burnt-offering*: ver. 15. The like sacrifice, the woman also was to offer, ver. 29. But the woman in childbed, brought for her offering, a Lambe for a burnt-offering, (or a dove if she were poorer) and a dove for a sin-offering, Lev. 12. 6, 8. The Leper brought for his offering, three beasts; one he-Lambe for a trespass offering, one ewe Lambe for a sin-offering, and one he-Lambe for a burnt-offering, (and for poverty sake, the two later were doves) Levit. 14. 10. &c. All these, and only these sorts of unclean persons, brought offerings after their washing: others were cleane by washing and sprinkling. For as the pollutions were greater, so were the expiations: to teach that our repentance, humiliation, and returning to the Lord with thanks after we have sinned, and are forgiven, should be in a sort, proportionable to our iniquitie. *shall come* to testify his faith and thankfulness; with expectation of full cleansing by Christ, from all sinne.

- 15 Ver. 15. *for his issue* or, *from his issue*: that is, from the uncleanness which he was in by reason of his issue. For as the issue was a difcase, with which God sometime plagued finners, 2 Sam. 3. 29. and for which they were to be put out of the host of Israel, Numb. 5. 2. and signified the contagious sins, which consuming from within the man, doe defile him, Mark 7. 20, 23. so this Priest, and these sacrifices, signified Christ, (as in the beginning of this booke is shewed) by whom we have atonement made by his blood for all sin, 1 Joh. 7. and from whom *verum* proceedeth, to heale us by his spirit; as it healed the woman that had a boly issue of blood twelve years, when no Physicians could cure her, Marke 5. 25, 30. For, *Hee hath taken our infirmities, and borne our sicknesses*, Matthew 8. 17.

- 16 Ver. 16. *a man* Chazkuni observeth here, that this word *man*, excepteth a little (childe) and he is not exempted from being counted a childe, until he be twelve years old and a day. *seed of copulation* or, the *effusion of seed*, the Hebrew and Greeke properly signifieth the *hying*, or *bed of seed*, that is, by changing the order of words, the *seed of the bed*, or of *copulation*: and it is not meant here of the issue foreforn, nor when he lyeth with a woman, whereof see ver. 18. but of the seed of the healthfull, who by imagination, dreame, or by any accident in the night in his sleep, may be unclean, Deut. 23. 10. Lev. 22. 4.

*all his flesh* that is, as the Greeke translatheth, *all his body*. See the notes on ver. 5. *until the evening* notwithstanding his washing, he continueth unclean, till his Sun be set, and a new day begin. See the notes on Lev. 11. 24, 32. The Hebrews say, *The seed of copulation is a principall unclean thing, defiling men and vessels (or other things) by touching: and earthen vessels by the ayre, but it defileth not by bearing; neither doth he which is defiled therewith, defile garments, when hee hath touched it.* Maimony in *Aboth batamoth*, chap. 5. sect. 1. After in Deut. 23. 10, 11. all such were commanded out of the campe, (when Israel went

out to warre) whereinto they might not come againe, till they were washed, and their *Sunne was downe*.

17 V. 17. *skin* any thing made of skin: see Lev. 11. 32. By these lawes God teacheth us, to have *even the garments spotted by the flesh*, Jude, v. 23.

18 Ver. 18. *they also shall bathe* or, *and they shall wash*, to weet, both of them. By this we may see the reason, why the people which were to be sanctified at the giving of the Law, were to abstaine from their wives, Exod. 19. 15, and why the Priest put this caution to David, *If the young men have kept themselves at least from women*, 1 Samuel, 21. 4. For this law seemeth to imply a pollution, even in ordinary carnall copulation, which in it selfe was lawfull, as being the ordinance of God, Gen. 2. 24. But by reason of sin, nature is so corrupted, that there is no act of generation, where-to some legal pollution cleaved not; as there was also no procreation of children, but brought much more uncleanness with it, Lev. 12. both of them figuring that original and hereditarie sin, whereby wee all have sinned in one man; and wherein our mothers doe conceive us, Rom. 5. 19. Psa. 51. 7. The Hebrew doctors say; *The man and the woman that doe the act of generation, both of them are unclean by the sentence of the Law.* And the woman is not unclean, by reason of touching the seed of copulation, (for that is not the touching which the law speaketh of) but she that doth the act, is as he that hath an accident (of uncleanness, Deut. 23. 10.) &c. Among the Heathens, there remained monuments of this religion, as appeareth by that saying of the Poet: *Discedat ab aris Cui talis hesterni gaudia nocte Venus* Al. Tibull. l. 2. Eleg. 1. And another faith, *Ille petit veniam, quoniam non abstinent uxori Concubini, sacris observandi lege diebus*. Lucan. Sat. 6. Some refer this to the former case, as being spoken of the man, that had an accident of uncleanness in the night, and before he was cleansed, should companie with his wife.

19 Ver. 19. *in her flesh* the Greeke faith, *in her body*: flesh is here meant, as in ver. 2. and blood is meant of her monethly customes. It may also be read thus, (*where*) blood, shall be her issue, in her flesh. Hereupon the Hebrews say, that no other thing maketh her unclean, but blood only; (as not that which made the man unclean, ver. 2. or any such like): and that all blood maketh her unclean, though it be not come forth to the exterior parts: because it is said, in her flesh. Also, that the blood of virgins is cleane, and is neither the blood of separation, nor the blood of issue, because it is not from the fountain, (whereof see Lev. 20. 18.) Maim. in *Issurai baib*, c. 5. sect. 6. 18. *in her separation* or, *in her removal*, to weet, for the uncleanness of her menstrues: during which time, there was not only separated from the holy things as all other unclean persons; but separated also from her husband, Lev. 18. 19. and if they companied together, during that time, presumptuously, they were to be cut off, Lev. 20. 18. This uncleannes, was (as the rest) a figure of sinne, proceeding from the fleshly and corrupt heart of man; as God himselfe teacheth,

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saying, *When the house of Israel, dwell in their own land, they defiled it by their own way, and by their doings: their way was before me, as the uncleanness of a menstruant woman*, Ezek. 36. 17. And this was the sin of idolatry, Jer. 2. 23, 34. *seven days* [this was the limited time for the separation, or menstruation: during which space, there was uncleanness as a separated woman, though there had but one drop of blood appeared. (*Mainny in Iffurei bish*, c. 6. f. 2. if any appeared after this time, it was not called her separation, but her issue; whereof he speaketh after in v. 25. that toucheth her) the pollution of the menstruous, extendeth as far, as of the man that had an issue, (spoken of before, v. 2. &c.) and as of the woman that hath an issue, (spoken of after, v. 25. &c.) even the spirit, and the mine of every one of them, is unclean, (as is before noted on v. 8.) *Mainny in Atonement mikdash*, c. 1. f. 5. And these things figured the pollution of sinne, Ezek. 36. 17. and taught to avoid all communion therewith, 2 Cor. 6. 17. And unto a menstruous woman, Jerusalem was likened; when for her sins she was walled, and her people captived by the Babylonians, Lam. 1. 17. Her uncleanness was upon her skirts; and she had smited a stone: therefore she was removed, Lam. 1. 8, 9.

24 V. 24. *being shall be* that is, shall at all, or by any occasion be with her, to meet, ignorantly: for if he did it precipitously, not only pollution, but cutting off was his punishment, Lev. 20. 18. Therefore the Prophets complain of this sin, Ezek. 22. 10. *her flows*] or (as before) *her separation*, which the Greeke here tranſlateth, *her uncleanness*.

25 Ver. 25. *many daies*] Here he passeth from the *menstrues*, which were naturall purgations, and healthfull for the body (though legally unclean) unto the *issues*, which were diseases that decayed naturall strength, if they continued long; as the woman, which had it *many yeeres*, and *suffered many things* of many Physicians, but all in vaine, till she came to Christ, Marke 5. 25, 26. These *many daies*, must also be, out of the time of her separation, or *menstrues*, that is, out of the seven daies forementioned; and by many the Hebrew doctors understood, from three upward. They say, *When shee becometh Lord first*, in the due time of her cunſumes, then is shee in her separation, all the seven daies. If shee be in the eighth day, then this is the blood of issue, because it is out of the time of her separation. And so all the blood that is stee in the daies that are betweene the times of her cunſumes, is the blood of issue. [And the space betweene (the first) was eleven daies only.] When a woman hath blood in the daies of her issue, but one day only, or two daies one after another, shee is said to have the *issue* for issue; if shee be three daies one after another, shee is said to have the greater issue, or issue absolutely; or it is written, when the issue of her blood shall run many daies, (Levit. 15. 25.) *seven*, are two daies; many, are three. There is no difference betweene her that hath the greater issue, and her that hath the lesse, but the number of seven daies, and the bringing of a sacrifice, (Levit. 15. 28, 29.) For she that hath the greater issue, is bound to number seven cleane daies: but she that hath the lesse, numbereth but one day. And she which hath

the greater, bringeth a sacrifice when she is cleansed. Otherwise, as touching uncleanness, and refraining from companying with her husband, they are both alike. *Mainny in Iffurei bish*, ch. 6. f. 2. &c. over] to meet, over the time, or after her separation, as the Greeke tranſlateth: which the Hebrews explaine thus; that if shee see it three daies next after her separation (or menstruation) then it is an issue. As, if shee see it in the eighth day of her separation, and in the ninth, and in the tenth; for they are the first, second, and third of the eleven daies, which are the daies of the issue. *Mainny in Iffurei bish*, chap. 6. f. 2. &c. 17. These things taught the care and diligence, that all should have in looking to their life and conversation; both for the judging of themselves, and purging by repentance, 1 Cor. 11. 31, 32. 2 Cor. 7. 11.

Ver. 26. *every vessel*] any thing for the use and service of man, is called a vessel or instrument. The particulars of these pollutions, are noted before. Observe here, that whereas the woman thus defiled, made every thing unclean that she touched: only Christ, when he was touched by such a one, was not by her defiled; but he by him, and the vertue that proceeded from him, was cleansed. For he was undefiled, and separated from sinners, Heb. 7. 26. and though he bare our infirmities, Elay 53. 4. yet continued he like the Lamb without blemish, and without spot, 1 Pet. 1. 19.

Ver. 27. *in water*] ordinary cleane water: not being restrained to living water only, which was peculiarly appointed for the man that had an issue, ver. 13. and for the Lepre, Levit. 14. 5. and for the water of sprinkling, Num. 19. 17.

Ver. 28. *seven daies*] as the man also did, see before on ver. 13. *she shall be cleane*] having performed the rites fore-mentioned of washing and bathing in water. And this time, and the manner of cleansing, figured the time of grace in Christ, and our cleansing from sin by his blood and spirit, whereof it is prophesied, *In that day there shall be a fontaine opened to the house of David, and to the inhabitants of Jerusalem for sin, and for separation for uncleanness*, Zach. 13. 1.

Ver. 30. *make atonement*] for her sin-offering as a figure of Christ, to be offered for the forgiveness of sins, Marc. 26. 28. 2 Cor. 5. 21. and her burnt-offering, figured the same Christ, offered to make us acceptable unto God, by whom also we present our bodies and souls as holy and acceptable sacrifices, Heb. 9. 9, 12, 14. Rom. 12. 1. He is the Lord, that hath washed away the filth (or excrements) of the daughters of Sion; and purged the blood of Jerusalem, from the midst thereof: by the spirit of judgement, and by the spirit of burning, Elay 4. 4.

V. 31. *shall separate*] or, shall religiously separate, and holily exempt and sever them; by teaching them to understand & carefully to keepe these ordinances, Le. 11. 47. The G. tranſlateth, *ye shall make the way (or religiously careful)*: the original word is of Nazare, whereupon the Nazarenes had their name, who were separated and sanctified unto the Lord: Numbers 6. *that they die not*] or, and let them not dye, in their uncleanness, that is, (as Chazkuni expoundeth it,) for their

their uncleanness: meaning both these figurative pollutions, of issues, leprosy, and the like; as also their sins, especially Idolatry, and corruptions of Religion; for which, the Prophets often reproved the people, under this name of pollution or uncleanness, and making the Lords Sanctuary unclean: Jer. 2. 23. & 7. 30. Ezek. 5. 11. & 14. 11. & 22. 3, 4. & 37. 23.

CHAPTER XVI.

1. *Moses is taught how to direct the high Priest for to doe his service on Atonement day*; 3, *with which sacrifices hee must come into the Holy place*; 4, *and with what garments*. 6, *The bullocke for the Sin of the Priest himselfe*. 7, *The two goats for the people, on which one were cast, for the one to be killed, and the other sent away*. 11, *The killing of the high Priest bullocke*. 12, *The burning of incense in the most holy*. 15, *The killing of the goat for the people, and sprinkling of his blood*. 16, *The cleansing of the most holy place*, 18, *and of the holy*. 20, *The sending away of the scape-goat*. 29, *The yearly Fast on Expiation day, the tenth of the seventh month*.

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1 AND Jehovah spake unto Moses, after the death of the two sons of Aaron: when they offered before Jehovah, and dyed. And Jehovah said unto Moses; 2 Speak unto Aaron thy brother, that he come not at all time, into the Holy place, within the velle; before the Covering mercie-seat, which is upon the Arke, that hee die not; for in the cloud I will appeare, upon the 3 Covering mercie-seat. With this, shall Aaron come, into the holy place: with a bullock a yongling of the herd, for a sin-offering, 4 and a ram for a Burnt-offering. He shall put on an holy linnen coat; and linnen breeches, shall be upon his fleshy and with a linnen girdle, shall he be girded; and with a linnen Miter, shall he be attired: they are garments of holiness; and he shall wash his flesh in water, and put them on. And he shall take, two of the Congregation of the sons of Israel, two goat-bucks, of the goats, for a Sin-offering: 5 and one ram, for a Burnt-offering. And Aaron shall offer, the bullocke of the Sin-offering, which is for himselfe: and shall make atonement for himselfe, and for his house. And he shall take the two goat-bucks, and present them before Jehovah; at the doore of the 6 Tent of the congregation. And Aaron shall give lots, upon the two goat-bucks: one lot for Jehovah, and one lot for the scape-goat. 7 And Aaron shall bring neere the goat-buck; that, upon which the lot for Jehovah did ascend; and he shall make him a Sin-offering.

But the goat-buck; that, upon which the lot for the scape-goat, did ascend; shall be presented alive, before Jehovah, to make atonement with him: to send away him for a Scape-goat, into the wilderness. And Aaron shall bring neere the bullocke of the Sin-offering, which is for himselfe; & shall make atonement for himselfe, and for his house: and shall kill the bullocke of the Sin-offering, which is for himselfe. And he shall take a Censer full of coales of fire, from off the Altar, before Jehovah; and his hands full of incense of sweet spices, beaten-small: and he shall bring it within the velle. And hee shall put the incense upon the fire, before Jehovah: that the cloud of the incense, may cover the Covering mercie-seat, which is upon the testimonie, that hee dye not. And hee shall take of the blood of the bullock, and shall sprinkle with his finger, upon the Covering mercie-seat, Eastward: and before the Covering mercie-seat, hee shall sprinkle of the blood with his finger, seven times. And he shall kill the goat-bucke of the Sin-offering, which is for the people; and bring his blood within the velle: and shall doe with his blood, as he did with the blood of the bullock; and sprinkle it upon the Covering mercie-seat, and before the covering mercie-seat. And he shall make atonement for the Holy place, because of the uncleanness of the sons of Israel; and because of their trespasses, and all their sins: and so shall he doe for the tent of the congregation, that dwelleth with them, in the midst of their uncleanness. And there shall not be any man, in the tent of the congregation; when hee goeth in, to make atonement in the Holy place, untill he come out: and he have made atonement for himselfe, and for his house, and for all the Church of Israel. And hee shall goe out, unto the Altar which is before Jehovah, and make atonement for it: and shall take of the blood of the bullocke, and of the blood of the goat-bucke; and put it upon the horns of the Altar, round about. And hee shall sprinkle of the blood upon it, with his finger, seven times: and shall cleanse it, and sanctifie it, from the uncleanness of the finnes of Israel. And hee shall make an end of making atonement for the Holy place; and the Tent of the Congregation, and the Altar: and hee shall bring neere the goat-bucke that is alive. And Aaron shall impose both his hands, upon the head of the live goat-bucke; and

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and shall confesse over him, all the iniquities of the sons of Israel; and all their trespasses, and all their sins: and shall put them upon the head of the Goat-buck, and shall send him away, by the hand of a fit man into the wilderness. And the Goat-buck shall bear upon him, all their iniquities, unto a land of separation; and he shall send away the Goat-buck, into the wilderness. And Aaron shall come into the Tent of the congregation; and shall put off the linen garments, which he did put on, when he went into the holy-place; and shall leave them there. And he shall wash his flesh with water, in the holy-place; and shall put on his garments; and he shall come forth, and shall make his Burnt-offering, and the Burnt-offering of the people; and make atonement for himselfe, and for the people. And the fat of the Sin-offering, he shall burne upon the Altar. And he that sent away the Goat-buck, for the Scape-goat; shall wash his clothes, and bathe his flesh in water: and afterward, he shall come into the campe. And the Bullock for the Sin-offering, and the Goat-buck for the Sin-offering, whose blood was brought in, to make atonement in the Holy-place, he shall carry forth without the campe: and they shall burn it with fire, their skins, and their flesh, and their dung. And he that burneth them, shall wash his clothes, and bathe his flesh in water: and afterward, he shall come into the campe. And this shall be to you, a statute for ever: in the seventh moneth, in the tenth (day) of the moneth, ye shall afflict your souls; and shall not doe any work, the home borne, or the stranger that sojourneth among you. For in this day, he shall make atonement for you, to cleanse ye from all your sins: for Jehovah shall ye be cleansed. A Sabbath of Sabbathime shall it be unto you; and ye shall afflict your souls: (it is) a statute for ever. And the Priest whom hee shall anoint, and whose hand he shall fill, to administer the Priest's office in his fathers stead; he shall make the atonement, and shall put on the linen garments, the garments of holiness. And hee shall make atonement for the Sanctuary of holiness, and for the Tent of the congregation; and for the Altar shall he make atonement: and for the Priests, & for all the people of the Church, shall he make atonement. And this shall be to you, a statute for ever; to make atonement for the sons of Israel, for all their sins, once in a yeare: And he did, as Jehovah commanded Moses.

## Annotations.

**DDD** Here beginneth the nine and twentieth Section or Lecture of the Law: see Gen. 6.9.

**The two [sons] Nadab and Abihu, Lev. 10.1.** after whose death, for transgressing Gods ordinances, this Law is here given, for the purging and reconciliation of the Church unto God, one day in the yeere. they offered to meet, strange fire, as the Gr. and Chaldee versions here annex; and as Moses shewed before, Lev. 10.1.

**V. 2. [Heke unto Aaron] God appointeth Moses to informe the Priests of his duty, and to see that he performed this service aright: so in ages following, there were appointed with the High-Priest, Elders, of the Elders of the Synedrion, which did reside before him, and taught him the service of this day, and the order of it: as Maim. recordeth in Misnah, in Iom hakippurim (or Day of atonement) ch. 1. sect. 5. that he come not [or, as the Greek translatheth it, and let him not come. Of this the Apostle saith, The Priests went always into the first Tabernacle, accomplishing the services: but into the second, (went) the High Priest alone, once in the yeare, &c. The holy Ghost thus signifying, that the way into the Holies was not manifested, while as the first Tabernacle had yet a standing. Which was a figure, for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service, perfect, as pertaining to the conscience, &c. But Christ being come, as High-Priest of the good things to come; by a greater and more perfect Tabernacle, not made with hands, that is, not of this creation (or buildings), neither by the blood of Goats and Bullocks, but by his own blood he entered in once into the Holies, buying for us an eternal redemption, Heb. 9. 6, 7, 8, 9, 11, 12. But now we have libertie to enter into the Holies, by the blood of Jesus; by a new and living way, which he hath consecrated for us, through the velle, that is, his flesh: Heb. 10. 19, 20. The Holy-place [Hebr. the holiness: which the Greek translatheth, the Holy: meaning the Holy of holies, or most holy place; which the Apostle therefore calleth, Holies: and sheweth it to be a figure of Heaven it selfe. Into which Christ our High-Priest entered for us, Heb. 9. 12. 24. that he die not] for presuming to do that which he is not commanded, as his sonnes, Levit. 10. I will appear [Targum Jonathan expoundeth it, The glorie of my Majestie (or presence) shall be revealed, upon the Covering-mercie-seat] Compare this with Exod. 25. 22. Because Gods Majestie dwelled there, between the Cherubims; therefore the Priest might not come there, but by leave from God, and with reverence. And by this cloud, he meant the cloud of glorie which should be upon the Mercie-seat, Gaich R. Menachem, on Levitic. 16. It may be understood of the cloud (the smoke) of the incense, whereof see Levit. 13.**

**Verf. 3. With this [in Greeke, Thus, a smel-ling] Hebrew, a sm of the herd: this was to be of the second yeere, or a two yearling Bullock, as is noted on Exod. 29. 1. And of that age was the Ram, after mentioned. Observe, that on this day, hee offered also the two Lambes, for the daily sacrifice,**

see, Numb. 28. 3. and one bullocke and seven lambs, for a Burnt-offering; and an he-goat for a Sin-offering, (besides that goat after mentioned, in verf. 5.) as is expresse in Numb. 29. 7, 8, 11. all which (with other services) the high Priest himselfe offered this day; which on other daies, might be done by other Priests. The Hebrew canons lay them downe thus: In the day of the Fast, they offer the daily sacrifice in the morning and evening, according to the order of every day. And they offer more for that day, a bullocke, and a ramme, and seven lambs; all of them Burnt-offerings. And a goat for a Sin-offering, which is eaten at evening. Over and besides this, they offer a Bullocke for a Sin-offering, and that is burnt, and a Ram for a Burnt-offering: and these lamb, are for the high Priest. And the Ram which is for the Congregation, is spoken of in Levitic. 16. and it is the Ram spoken of in the generall addition, Numb. 29. and it is called, the peoples Ram. And further, they bring for the Congregation, two goat bucks, the one is offered for some, and is burnt: the other is the goat sent away. So all the leists that are offered this day, are found to be fiftene: the two daily sacrifices, and a bullocke, and two rammes, and seven lambs; all of them Burnt-offerings: and two goats, for some: the one done without, and eaten at evening, the other done within, and burnt: and the high Priest bullocke for Sinne, and that is burnt. The service of all these fiftene leists, offered this day, is not (performed) but by the high Priest only. And if it fall out to be the Sabbath day, the sacrifice added for the Sabbath (see Numb. 28. 9.) none doe offer it, but the high Priest. And so the other services of this day, as the burning of the daily Incense, and the trimming of the lampes; all is done by the high Priest, &c. Maimony in Iom hakippurim, c. i. f. 2. The high Priest, and his work this day, figuring Christ, and his worke of reconciling the Church unto God, Heb. 9. 7, 8, 11, 12. and in that the high Priest performed all the services himselfe, it signified how Christ should by himselfe purge our sins, Heb. 1. 3. and shewed the weakness of the legall Priethood, which served but untill the time of reformation, and then should be abolished, Heb. 9. 10. & 8. 4, 5, 6. a burnt-offering] these both, were for the Priest himselfe, as after in verf. 1. 24. Therefore the other sacrifices are not here mentioned.

**Verf. 4. his] Heb. of holiness, the Gr. calleth it, a sanctified linen coat. This and the rest, were peculiar for this day, and for the service of this day; that is, for making atonement: the other service which was ordinary, hee performed this day in his other priestly garments; as appeareth by v. 23, 24. What the high Priests eight ornaments were, which he usually ware are noted on Ex. 28. 4. &c. and the foure that were for this day, are here expresse. These the Hebr. call, his white garments, the other, his golden garments, because some were made with gold thread woven in them. These 4. were made of sixe double twisted threads; and they were of flaxe only, saith Maim: in the Implements of the Sanctuary, c. 8. f. 3. It figured the base estate of Christ here on earth, and how he should without worldly glory perform the work of our redemption, Efa. 53. 2, 3. &c. but with puritie, innocencie**

and holiness. Putting on Justice, and it clothed him: his judgement, was as a Robe and a Miter, Job 29. 14. his flesh] in Greeke, his skin: the secret parts are hereby meant: see Exod. 28. 42. Compare herewith, Ezekiel 44. 17, 18. There these foure linen garments are mentioned, and no other: and that is a mytall prophetic of the state of the Church under the Gospel: where the Priests have no other attire, then for atonement, or expiation day; which myserie is opened, in 2 Cor. 5. 19. garments of holiness] in Greeke, holy garments, wash his flesh] that is, as the Greeke translatheth, wash all his bodie. Sol. Larchi here noteth, that hee was charged to wash himselfe every time that he changed (his garments); and he changed them five times, &c. This washing signified his cleansing or sanctification, by repentance and faith in Christ, Heb. 10. 22. the garments figured the justice and salvation, wherewith, by faith in Christ, hee should be clothed, Psal. 132. 9, 16. which they onely put off these garments, and put on other, he washed againe, v. 24. It figured also the holiness and puritie that should be in Christ himselfe, in whom was no sinne, 1 Joh. 3. 5.

**and put them on] This was after the performance of his other morning services, which were due every day, and to be done in other garments. The order whereof is said to be this: About midnight (for the high Priest might not sleepe all that night, lest any accident of uncleanness, such as is spoken of in Deut. 23. 10. should befall him) they went about the taking away of the ashes, (from the Altar) and ordered the wood, &c. untill at break of the day, they began to kill the daily sacrifice; then they hanged a fine-linen cloth, between the high Priest and the people. And he put off his common clothes, and washed himselfe, and put on the golden clothes, (those eight mentioned in Exodus 28.) and sanctified (that is, washed) his hands and his feet, and killed the daily sacrifice, and took the blood and sprinkled it on the Altar. After that, he went into the holy place, and burnt the Incense of the morning; and trimmed the Lampes, and burned the fesse of the daily sacrifice, and the meat-offering and drinke-offering of the same, as was due every day. After the daily sacrifice, hee offered the bullocke and the seven lambs, which were appointed more for that day, (Numb. 29. 8.) Afterwards, he sanctified his hands and his feet, and put off his golden garments, and washed himselfe, and put on his white garments, and sanctified his hands and his feet, and came to his bullocke, (spoken of in v. 6.) &c. Maimony in Iom hakippurim, ch. 1. sect. 6. and ch. 4. sect. 1. and Talmud Bab. in Ioma, ch. 3.**

**V. 5. A Sin-offering] figuring Christ, who should be a Sin-offering for his Church, 2 Cor. 5. 19. 21. & these goats, the one was killed, v. 15. the other sent away alive, v. 21. to signify, how Christ suffering for our finnes, should be put to death in the flesh, but quickened by the Spirit, 1 Pet. 3. 18. The Hebrews write, that these two goats were to be killed in the face of equal stature, and price, and to be taken both at one time. Maimony in Iom hakippurim, ch. 5. sect. 14. Burnt-offering] which was offered after**

H h 3 the

the former Sin-offering, and in other garments, ver. 24. and signified (besides reconciliation) a new and holy life, through the grace of Christ; after the purging us from our sins, Rom. 12. 1. See the notes on Levit. 1.

6 Ver. 6. for himself [er, which shall be his own: and for Sol.] hence teacheth, that it was to be of his own, and of the congregation: and T signum In-ahon expounded it, of his own good. This was the first sacrifice which was peculiar for this day, and for the work of Reconciliation: which beginning with the Priest himself, sheweth the imperfection of that legal Priesthood; and the impossibility thereof to bring men to God. So the Apostle teacheth, that every high Priest, was himself also compassed with infirmities, by reason whereof he ought as for the people, so for himself to offer for sinnes. Thus the Law made men high Priests, which had infirmities; but the word of the oath, which was since the Law, maketh the Son of God who is perfected for ever, Heb. 5. 1, 2, 3. and 7. 28.

and for his house] in Chaldee, for the men of his house. And hereby the Hebrews understand, all the Priests: see after ver. 11. As in all sin-offerings, they laid their hands on the head of the sacrifice, confessed their sins, and then killed it, Lev. 4. so was the order of this: which the Hebrews have declared thus. After that the Priest had rested his body, put on his white garments, and sanctified his hands and his feet; he came to his bullock, which (afterward in Solomon's Temple) stood between the porch and the Altar, with the head thereof to the South, and the face to the West; and the Priest stood Eastward, with his face to the West, & laid both his hands on the head of the bullock, and confessed, saying, O God I have sinned, done iniquity, and trespassed before thee, I and my house: Thy flesh, O Lord, make atonement now, for my sins, iniquities, and trespasses which I have committed before thee, I and my house; as it is written in the Law of Moses thy servant. For on this day he shall make a memorial for you, &c. (Lev. 16.30.) Maim. in Iom. bakippur. c. 4. f. 1. and Talmud in Ioma, c. 3.

7 Ver. 7. present them] Hebrew, make them to stand: After the laying of his own sin-offering, the Priest came to the North-side of the altar, and two with him, the one called Sagan [who was the second chief Priest, next in order to the high Priest] on his right hand; and the other called Rosh kethab, [that is, the chief of the house of the father, or principal household, as 1 Chron. 24. 6.] on his left hand, and there the two goats were presented, with their faces to the West, and their backs parts to the East, Talmud in Ioma, c. 3. Maim. in Iom. bakippur. c. 3. f. 2. and in the same] that is within the court-yard: see the notes on Levit. 8. 3.

8 Ver. 8. g. i. lots] that is, cast lots; the Greeke translatheth, import (or put lots.) The manner is said to be thus. The two lots, the one had written upon it, FOR JEHOVAH; and on the other was written, FOR A SCAPÉ-GOAT; and on the other was written, by any manner, either of wood, or of stone, or of metal: but the one might not be goat, and the other little; the one of silver, and the other of gold; but both alike. And they were of wood: But in the se-

cond Temple they made them of gold. And they put the two lots in one vessel, which was a common vessel, and of wood; and it was called Kaphthi. On the East part of the court, in the North-side of the Altar, there they fit the Kaphthi. The goats were fit with their faces towards the West, and their backs parts to the East. The high Priest came, with the Sagan (or second Priest) at his right hand, and Rosh kethab at his left: and the two goats stood before him, the one on his right hand, and the other on his left. He shook the Kaphthi, and took out of it the two lots, with his two hands, in the name of the two goats; and opened his hand. If the Lords lot were in the right hand, the Sagan said to the high Priest, hold up thy right hand on high: if it were in his left, then Rosh kethab said unto him, hold up thy left hand; and he laid the two lots on the two goats; the right, on that which was as his right hand; and the left, on that which was at his left. Maim. in Iom. bakippurim, chap. 3. sect. 1, 2, 3. This casting of lots, was, that the Lord (of whom the whole disposition of the lot is, Prov. 16. 33.) might show which of the two goats he would have to dye, and which to live: and it figured, how the sufferings of Christ, (who was to be put to death in the flesh, but quickened by the Spirit, 1 Pet. 3. 13.) should be no determined, then whatsoever Gods hand, and his counsel determine before to be done, Act. 4. 28. for Jehovah] in Chaldee, for the name of the LORD: so after, the Scapè goat] called in Hebrew, Azazel, that is, the Goat-gone-away; which the Greeke translatheth, Apompaios, Sent-away: the Chaldee, and many Interpreters keepe the Hebrew name untranslated; and it is thought to be the name both of the Goat, and of the place whereinto he was sent in the wilderness, as ver. 10. fo by Sol. Iarchi it is expounded, a strong and hard mountain, &c.

Ver. 9. did ascend] that is, did light, or fall: which is said here, to ascend or come up, because it was first taken up out of the vessel, and after was laid upon the beast. So in ver. 10. and elsewhere, lots are said to ascend or come up, as in Ioh. 18. 11. sometimes to come forth (as out of the vessel.) Num. 33. 54. Ioh. 19. 1. and sometimes to fall, as Ioh. 1. 7. 1 Chron. 26. 14. Act. 1. 26. make him] that is, as the Greek explaineth it, offer him, for in this manner is after shewed in ver. 15. by killing him; to figure out the death of Christ, according to the flesh. Sol. Iarchi expoundeth it thus, When he layeth the lot upon him, he shall call him by this name, saying, A Sin-offering for the Lord.

Ver. 10. presented alive] After that the Priest hath killed his own bullock, and the other Goat, whose lot was to die: v. 11. 15. 20. In the mean time, after the casting of these lots, the Hebrews say, that the Priest bound a long piece (they call it a yongue) of scarlet, of two shekels weight, upon the head of the Scapè-goat, and set him before the place of his sending away; and the other which was to be killed, before the place of his killing, and then he killed the Sin-offering bullock, which was for himself. Maimon in Iom. bakippurim, chap. 3. sect. 4. and Talm. in Ioma, c. 4. to make atonement] as the Goat which was laime, was for atonement or expiation, v. 16, 17. so was the live goat

goat, as here, and in ver. 21, 22. so that both of them were figures of Christ, who is the atonement (or propitiation) for our sins, 1 Joh. 2. 2. & 4. 10. for a scapè-goat] or, to Azazel, which is by some thought here to mean the place in the wilderness, where this goat was let goe.

11 Ver. 11. shall make atonement] laying his hands on the head of the beast, contending and asking pardon of God for his iniquities, trespasses and sins, as is before noted on v. 6. This he was to doe for himself first, and for his house: that being reconciled to God, he might be fit (as a figure of Christ) to make atonement for the people. Of this the Hebr. doctors say (speaking of the practice in the ages following:) He came to his bullock the second time, and laid both his hands on the head thereof, and confessed a second confession, for himself, and his house, and for the sins of Aaron, (all the Priests) and asked mercie of God, and then killed the bullock. Maimon, in Iom. bakippurim, c. 4. f. 1. So elsewhere (in the same Treatise, c. 2. f. 6.) he mentioneth three confessions which the Priest made this day. One which he made for himself at the first, a second, which he made for himself with the other Priests, and both these were upon the bullock of Sinne-offering which was for himself. And the third confession was for all Israel, upon the Scapè-goat. for his house] that is, faith Sol. Iarchi, for his brethren the Priests, for they all are called his house, as it is written, O house of Aaron, bless ye the Lord, Psa. 135. 19. And all their atonement was not, free for the uncleanness of the Sanctuary, and holy things thereof, as in ver. 16. That he made atonement for the Priests, is expressly mentioned in v. 33.

12 Ver. 12. shall take a confessor] after the bullock was killed, before the blood was sprinkled, this service of burning incense, came between, as to prepare the way into the holy place, by the cloud (the smoke of the incense upon the Mercie-seat) v. 13, 14. So Christ before he entered with his own blood into the most holy place of heaven (Heb. 9. 11, 12, 24.) prepared and sanctified himself and his way, by prayer, (which was figured by incense, Rev. 8. 3, 4.) Ioh. 17. Mat. 26. 36. &c. This Confessor or Fire-pan (as the word is Englished in Exodus. 27. 3.) is called in Greeke Purcion, that is, a Fire-vessel, in the new Testament never so named, but Libanator, an Incense vessel or Confessor, Rev. 8. 3, 5. where mention is made of a golden Confessor. Of this here, the Hebrews say, Every (other) day, he whose duty it is to use the Confessor, putteth coales in a Confessor of silver, &c. but this day the high Priest putteth coales in a Confessor of gold. Maimon in Iom. bakippurim, c. 2. sect. 5. before Jehovah] this was the burnt-offering altar, in the court-yard, where fire always burned: but from this manner of speech, the Hebrews say, they took the fire from that part of the Altar, which was next to the West; (that is, towards the Sanctuary;) Maimon, ibidem, chap. 4. sect. 1. So Iarchi expoundeth it, from that side of the outer altar which is before the door, and that is the West side. of Incense] the making, and signification hereof, is shewed on Exodus 30. 34. &c. It figured the prayers and mediation of Christ, Psa. 141. 2.

beaten small] it was beaten the evening before this day: see the notes on Exodus 30. 34, 36. This beating of the Incense, figured the agony of Christ in his prayers before his death, which he offered up with strong crying and tearer, Luke 22. 44. Heb. 5. 7. within the veil] meaning the second veil, (as the Apostle calleth it, Heb. 9. 3.) and so into the most holy place: a figure of Heaven it self, into which the Incense of Christs prayer and mediation should come before God, for his Church, Heb. 9. 24. Rev. 8. 3, 4. Maim. in Iom. bakippurim, c. 1. f. 7. telleth how the Sadducees, which were in the daies of the second Temple, said that the Incense for atonement day, was to be put upon the fire in the Temple, without the veil; and when the smoke thereof ascended, it went into the Holy of holies; and their reason was this, because it is written, in Levit. 16. 2. I will appear in the cloud upon the Mercie-seat; they said that was the cloud of the Incense: but our Wise men (saith he) have taught, that the Incense was not burnt, but in the Holy of holies before the Ark; as it is written, (Levit. 16. 13.) upon the fire before the Lord. And forasmuch as they were careful, in the second Temple, lest the high Priest should incline to the Sadducees side; they did swear him, in the evening of Atonement day: the Messengers of the Synedrion, saying unto him, We adjure thee by him that hath caused his name to dwell in this house, that thou shalt not change (or alter) any thing of all that we doe thy into thee.

13 Ver. 13. the cloud of the Incense] that is, as the Greeke translatheth it, the vapour of the Incense. This cloud covering the Mercie-seat, figured the mediation of Christ, by which Gods wrath is turned from his Church; as is after said, that he did it. Compare Rev. 8. 3, 4. The manner of doing this service, they say was thus; the high Priest took the Confessor with fire in his right hand, and the Cup with Incense in his left, &c. and went within the veil, till he came at the Ark: there he put the Confessor betwixt the two barriers. And in the second Temple, where there was no Ark, he put it upon a stone there set, &c. And he filled the palms of his hand with Incense, and put it upon the coaler in the Confessor: and he stayed there till the house was full of smoke, and went out. And he went out backward by little and little, with his face to the holy place, and his back to the Temple, until he came without the veil. Then prayed he there in the Temple, after he was come out, but a short prayer: that the people might not be afraid, and lest they should say, he is dead in the Temple. Maimon in Iom. bakippurim, chap. 4. sect. 1. Chazkuni here saith, It is said before (in ver. 2.) In the cloud I will appear, &c. and in the end that he might not behold the Majesty of God, as it is written, No man shall see me and live, (Exod. 23. 20.) it was necessary, that he should first darken the house with Incense, and after that, he brought the blood in thither. upon] or, over the Table of Incense, that is, over the Tables of the Law, which were in the Ark: see Exod. 25. 16. and 31. 18.

14 Ver. 14. blood of the bullock] which was killed for his own sinnes, ver. 6. 11. and which had been given (as the Hebrew Doctors write) unto one to stirre the same. Hence the Apostle ob-  
verth



veht how the high Priest went in, *not without blood, which he offered for himself, &c.* wherein he figured Christ, who should enter heaven, *not by the blood of Goats and Bulls, but by his own blood*, Heb. 9.7, 11, 12, though his blood was shed, not for himselfe, (in whom was no finne) but for our iniquities.

*sprinkled with his finger* this was *one sprinkling*, as *Soi. Tarbi*, and others doe note; and besides this, he after sprinkled seven times. upon Hebrew, *on the face*, that is, the upper part; which the Greeke translatheth, *but upon*: and so the Hebrew it telle, as in ver. 15. *and before* Hebrew, *and to the face*: so in ver. 15. *seven times* a number oft used in the legall services; it signified a full and perfect applying, and purging by the blood of Christ: see Lev. 4.6. and compare Heb. 9. 14, 23. 1 Pet. 1. 2. The Hebrews understand these *seven times*, to be besides the former, and so to be eight in all: they relate the order of it thus: He killed the bullocke of the Sin-offering, which was for himselfe, and the goat on the which the Lot fell for the Lord. And he carried their blood into the Temple, and he sprinkled of the blood of them both, in this day, three and fourte sprinklings. First he sprinkled of the blood of the bullocke, eight sprinklings, in the most holy place, between the barres of the Arke; next the Mercie-seat, within an hand-breadth: as it is said, **AND BEFORE THE MERCIE-SEAT, HE SHALL SPRINKLE**, &c. (ver. 14.) And he sprinkled there, *one above, and seven beneath*. By word of mouth we have been taught, that in which is said, **SEVEN TIMES**, is more than the first sprinkling. And he carried them one, two, three, &c. left he should forget. And afterward, he sprinkled of the goats blood, between the barres of the Arke, eight times; one above and seven beneath, and carried them, as the former. And he turned and sprinkled in the Temple, upon the veile, of the bullockes blood, eight times, one above and seven beneath; for so it is said, **OF THE BLOOD OF THE BULLOCKE, UPON THE MERCIE-SEAT, AND BEFORE THE MERCIE-SEAT**. And he turned and sprinkled of the goats blood likewise, upon the veile, eight times, one above and seven beneath; (ver. 15.) and carried them as the former. And afterwards, he mixed together the two bloods, the bullockes blood, and the goat blood. And sprinkled of them both seven times, upon the face before of the golden Altar, which was in the Temple (ver. 18.) and seven times on the middle of the same Altar, (ver. 19.) And at all these three and fourte sprinklings, he dipped his finger in the blood, one dipping for every sprinkling; and sprinkled not twice with one dipping. And the rest of the blood, he poured at the Westerne bottom of the (brazen) Altar that was without. Maim. in *Ion. hakippurim*. c.3. l.4, 5.

15 V. 15. *he shall kill the goat* after he had sprinkled of the bullockes blood, for himselfe, he left it in the Temple, upon a bask of gold that was there; and afterward went out of the Temple, and killed the goat: faith *Maimonides*, ch.4. l.ect.2. for the people that as he had offered for himselfe, so he might doe, for the knowers of the people, as the Apostle faith, Heb. 9.7. *within the veile* into the most holy place, a figure of heaven, whither Christ, the forerunner outed for us; and whither also our hope, the

sure Anchor of our soules, entrench by him, Heb. 6. 19, 20. and 10. 19, 23.

16 Ver. 16. *because of* or, from the uncleanness, that is, purging it from them. Hereby appeareth the horror of sin: for though the people never went into the Holy place, much lesse into the Most holy; yet such was the power of their iniquities, that the holy Altar, Arke and Sanctuarie it selfe was defiled in the sight of God, and could not be cleansed without blood: for our sins doe defile Gods Church, & his most holy ordinances therein, and doe come up into heaven it selfe; wherin to we can have no entrance, but by the blood of Christ, cleansing us and our way, and purging our consciences from dead works, to serve the living God, Heb. 9.7, 11, 14. &c. and all or, in all their sins: lea after, on ver. 21. *that dwelleth* that is, is placed, and remaineth; the Greeke translatheth builded: unto which phrase, Paul hath reference, speaking of Christs greater and more perfect Tabernacle, not made with hands, that is, not of this building, Heb. 9.11. The Temple of his bodie, (Joh. 2.21.) and veile of his flesh, (Heb. 10. 20.) were by imputation of our sins, made as uncleane, and sprinkled with his owne precious blood; that he might reconcile us unto God, Efa. 53. 2 Cor. 5. 19, 21. It was necessary that (Adonis) Tabernacle, and Solomon Temple) the paterns of things in the heavens, should be purified with these (sacrifices fore-mentioned): but the heavenly things themselves, with better sacrifices than these, Heb. 9. 23.

17 Ver. 17. *not be any man* neither of the people, nor of the Priests: onely the high Priest himselfe performed this service in the sight of God. Figuring herein, our high Priest Christ Jesus, on whom God laid the iniquities of us all, Efa. 53. 6. *his owne selfe*, bare our sins in his owne body on the tree, 1 Pet. 2. 24. who hath by himselfe purged our finnes, Heb. 1.3. and God by him, hath reconciled all things unto himselfe, even by him, whether they be things in earth, or things in heaven, Colos. 1. 20. no creature helping, no nor comprehending the riches of his grace, *Wherein he hath abounded towards us, in all wisdom and prudence*, and hath gathered together in one, all things in Christ, both which are in the heavens, and which are on earth, even in him, Ephel. 1. 8, 10. These things, the Angels desire to look into, 1 Pet. 1. 12. and now unto the Principallities and powers in heavenly places, is made knowne by the Church, the manifold wisdoms of God, Ephel. 3. 10.

18 V. 18. *shall go out* from the most holy place. to the altar of incense which stood in the holy place. and of the blood of the goat both bloods mixed together in a bason; as before is noted. and put Hebrew, and gave: so this was a striking of his finger with the blood upon the horns. And he began (they say) at the Northeast corner; so to the Northeast: then to the Southwest, and so to the Southeast: Maim. in *Ion. hakippurim*. c.4. l.ect.2. And of this, when God first appointed the Altar to be made, he said, *As you shall make atonement upon the horns of it, once in the year; with the blood of the Sin-offering of atonements*, Exod. 30. 10. This Altar being for incense, which figured prayers, (Psal. 141. 2.) and the horns signi-

signifying the power of Christs mediation, (as from which voices, or answers to the prayers of the Saints were heard, Revel. 9. 13.) the cleansing of them by the blood of the Sin-offering, weed how the infirmities in the faith and prayers of the Saints, are to be holpen and purified by the death and blood of Christ.

19 Ver. 19. *blood upon it* After the Priest had put blood upon the four horns, He removed the coals and after which were on the golden Altar, so that the gold appeared: then he sprinkled of the mixed blood, on the cleane place of the Altar, seven times: by the south side, by the place where he had finished the putting thereof upon the horns. And he went out, and poured the residue of the blood, at the Westerne bottom of the (brazen) Altar that was without. Maim. in *Ion. hakippurim*. chap.4. l.ect.2. seven times for a full and perfect purification, as in ver. 14. from the uncleanness the imperfections and finnes, which the people fell into, in their most holy service and prayers.

21 Ver. 21. *shall impose* or, shall lay both his hands, which he now did in the name of the people, by this signe discharging them, and laying the burthen of all their finnes upon the beast, a figure of Christ. See the notes on Levit. 1. 4. and all their finnes) or, in, or, with all their finnes: But the Greeke translatheth it, and: and so the Hebrew often significth, as is noted on Gen. 2. 3. and on Exod. 17. 10. These three, comprehend sin of all sorts, which the Priest confessed in general, with the three names here used, (as in the ages following is recorded) and asked mercie also for them all; saying, O Lord, thy people the house of Israel, have sinned, and done iniquities, and trespassed before thee: O Lord make atonement now for the finnes, and for the iniquities, and for the trespasses that thy people, the house of Israel, have sinned, and wrought unrighteously done, and trespassed before thee: as it is written in the Law of Moses, Thy servants, that in this day, bee shall make atonement for you, &c. Maimon in *Ion. hakippurim*. chap. 4. l.ect. 2. *shall put* Heb. shall give, that is, affixe or fasten then upon the head of the Goat; which being also a figure of Christ, shewed how our finnes should be imputed unto him, and God would lay upon him the iniquities of us all; that he which knew no sin, should be made sinne for us, Efa. 53. 6. 2 Cor. 5. 21. a fit man) or, a man appointed and prepared: Hebr. *an opportune* (a timely) man: which the Greeke translatheth, a ready man; the Chaldean, a man that is prepared (or appointed) to goe: and *Soi. Tarbi* expoundeth it, appointed for it from the day before. Of this, the Hebrews write, that (in the ages after) the live Goat was led away by one of the Priests thereto appointed, unto a rocke in the wilderness, twelve miles (that is, ninetie furlongs) distant from Jerusalem. Every mile they say was seven furlongs and an halfe. They made ten bowles between Jerusalem and that rock in the wilderness between every booth, there was a miles space: and in every booth, one man or more, that some might accompany him that led the Goat, from one booth to the next. So there being a mile (that is, two thousand cubits) between booth and

booth, that was a Sabbath daies journey: and so farre they might accompany him. And there remained between the last booth and the rocke in the wilderness, two miles. At every booth, they said unto the man, *Lo here is meat, and here is water, if his strength faile him, and hee had need to eate, he might eate: but there never was man (they say) that neede to doe*. [And without needesse, no man might eat, for it was their most folemne Fiat.] From the last booth, they went not with him to the rock, but halte way (one mile, their Sabbath daies journey) and stood a far off, to see what he did with the Goat. When he had put the Goat downe the rocke, they (at the bootches aforelaid) covered with linnen clothes (or white fables) to the end that they in Jerusalem, might knowe that the Goat was come to the wilderness. T. Abud in *Ion. hakippurim*. chap. 6. and Maimon in his Comment thereon, and in his *Mishnah*, in *Ion. hakippurim*, chap. 3. l.ect. 7. &c. Of their Sabbath daies journey, see the notes on Exod. 16. 29.

22 Ver. 22. *all their iniquities* by this it appeareth, that as the killed Goat figured Christ killed for the sins of his people: so this living Goat figured him also, who bare our griefes, and carried our sorrowes; and on whom God laid the iniquities of us all: Efa. 53. 4, 6. And because Christ was not onely to die for our offences, but also to rise againe for our justification, Rom. 4. 25. to be crucified through weaknesse, yet to live by the power of God, 2 Cor. 13. 4. to be put to death in the flesh, but quickened by the Spirit, 1 Pet. 3. 13. and for that these two things could not fitly be shadowed by any one beast, which the Priest having killed, could not make alive againe; therefore God appointed two, that in the laine beat, Christs death, in the live beast, his life and victorie might be fore-shadowed, Heb. 9. 23, 24, 28. See the like myserie in the two birds for the cleansing of the Leper, Levit. 14. 6, 7. Or the sending of this Goat into the wilderness (as the former was sacrificed in the Sanctuarie) might figure out the salvation of Christ, communicated with the Gentiles and people of the world, as Efa. 42. 1, 4, 11. & 49. 6. For the wilderness is sometime used to signifie people, Ezek. 20. 35. The Heb. say, The scape Goat made atonement for all the transgressions of the Law, both the lighter, and the more heinous transgressions, whether done presumptuously, or ignorantly, whether they were knowne unto a man, or unknowne; all are expiated by the Scape-goat, if so be the partie doe repent. Maimon in treat. of Repentance, chap. 1. l.ect. 2. This Goat was but a shadow of Christ: and unto Repentance, must be added Faith: for God hath set him forth, to be a propitiation through faith in his blood, Rom. 3. 25. land of separation, or, a land cut off, a land separated, to weert, from other lands, or from all people: that is, as the Chaldean translatheth it, a land that is not inhabited; which the Greeke calleth *Abaton*, *unpeopled*, or *inhabitable*; where no man goeth: afterward *Maimon* calleth it a wilderness. Or it may mean, a place decreed of, & determined whether to send him: for the Hebrew word sometime significth a desert, Job 22. 28. Dan. 4. 17. Hereby was figured, the uter

ter abolishing of our sinnes by Christ; both from the face of God, that they should not appeare against us before him, to be imputed unto us; and also from us, that shi should have no more dominion over us, nor we serve it any longer; but his sinners our consciences purged from dead works, and made serve the living God, 2 Cor. 5. 19. Heb. 9. 14. Rom. 6. 6. 12. So the Prophet speaking of the like grace, saith unto God, *Thou wilt cast all iniquity from into the depth of the sea*, Mich. 7. 19. And this word which *Alpa* here useth, is not elsewhere used in like sort for *land*, but for cutting off of other things, and in particular is applied to Christ, working our redemption, that *he was cut off out of the midst of the living*, Isa. 53. 8. which the holy Ghost expounded thus; *His life was taken from him with AAR. 5. 32.* and wherof himselfe speaking, said, *Whither I goe, ye cannot come*, Joh. 13. 33. That *so shall Spirit*, through which Christ offered himselfe without spot unto God, (Heb. 9. 14.) and by which he was made alive after death, (1 Pet. 3. 18.) enabled his flesh or manhood, to suffer such things as no other creature could come nere unto; and thereby *Sin* is put away, and the body of *sin* dissolved, Heb. 9. 26. Rom. 6. 6. The Hebrews lay, of this goat sent away, that the man which carried it, threw it downe the rocke, and so it died: *Thou shalt in Lema*, chap. 6.

33 Ver. 23. *And thou shalt come*] whilst the goat afore-  
said was going to the wilderness, these services  
Following began, and other after them in this  
order, as the Hebrews have recorded; *After he*  
*hath slain one of the goats, by the hand of him that led him,*  
*he shall smite the bullock and the goat, whose blood he had*  
*sprinkled within the Sanctuary* (and openeth them,  
and taketh out their fat, which he putteth in a vessel, to  
burn them upon the Altar. And he cutteth the rest  
of their flesh into great pieces, and he cleaveth to members,  
and not paired joints; and then he cleaveth by the hand  
of others, to be carried out to the place of burning (without  
the camp, Levit. 16. 27.) *When the (Scape) goat*  
*is come to the wilderness, the high priest shall enter into*  
*the manner Court to read the Law. And while he is*  
*reading, they smite the bullock and the goat in the*  
*place of the city (without the city): therefore he that*  
*leadeth the high priest when he readeth, shall beat the bul-*  
*lock and the goat him. When he readeth, all the peo-*  
*ple shall fear him: and the minister of the Congrega-*  
*tion shall take up the book of the Law, and give it to the*  
*Chief of the Congregation, and be to the Sagan (or second*  
*chief of the People) and the Sagan shall give it to the high Priest,*  
*and he shall give it when he readeth it, and shall read*  
*with the 16. of Leviticus, and Levit. 23. 32, 33.*  
*And when he readeth, he shall cry (God) before and*  
*after. Etc. After this, he putteth off his white gar-*  
*ments, and washeth himself, and putteth on his golden*  
*clothes, and his fine linen, and his sandals, and his feet, and*  
*his ephod, which is for the general addition to his*  
*garb (see, (Num. 29. 11.) and offereth his own ram,*  
*and the other rams, as it is said, AND HE SHALL*  
*COME FORTH, AND SHALL MAKE HIS*  
*BURNT-OFFERING, AND THE BURN-*  
*TING-OFFER OF THE PEOPLE: Levit. 16. 24.*  
*And he shall burn (on the Altar) the fat of the bullock,*

and of the gate that were burnt [without the Camp] and And he offered the daily evening sacrifices, [the Levites, Numbers 28, 3.] and tinneth the Lampets, as in other dāḥ, (Exodus 27. 21.) After this, he sanctified his hands; and his feet, and put on of the golden garments, and put on his own (common) garments, and goeth to his house; and all the people do accompany him to his house; and he keeps a fast, for that he is come out in peace, out of the Sanctuary. Mainmā in Im. hakippurim, chap. 7. sect. 7. -11, and chap. 4. sect. 2. *Lead them there* to weep, (as in the cases following) they left them in fume of the *holy chambers* which were about the Sanctuary, Ezek. 44. 19. Of this, the Hebrews write, *The white garments, wherein he served on the fastling day, he never served in them the second time, but they were laid up in the place where he put them off, as it is said, HE SHALL LEAVE THEM THERE, and they might not be put to any use.* Maim. in Kithi himakdash (Or, Implements of the Sanctuary) chap. 8. sect. 5.

Verf. 24. *waſh his ſhirt* that is, as the Greeke tranſlated, *his body* : he waſhed before he put on the linen garment, verf. 4. and this was an uſual rite, ſo oit as he ſhifted his clothes; as from this place the Hebrews teach, ſaying; *Every time that he change garments, and put on off garments, and putteth on other garments, he is charged to waſh (or baptize).* And the high Prieſt waſhed five times, and ſanctified, that is, waſhed his hands and feet ten times this day. At firſt he put off his common garments which he wore, and waſhed (or baptiſed his whole body) and came up and wiped himſelf, and put on the golden garment, and ſanctified his hands and his feet. And he killed the daily ſacrifice, and trimmed the Lampes, &c. and offered the bullocke and ſeven lambs. And after that he ſanctified his hands and his feet, and put off the golden garments; and waſhed and wiped himſelf, and put on the white garments: and ſanctified his hands and his feet, and ſerved the ſervice of the day, [as is before ſhewed.] Afterwards, he ſanctified his hands and his feet, and put off the white garments, and waſhed himſelf and wiped, and put on the golden garments, and ſanctified his hands and his feet; and offered the Goat for ſinne, which was added to this dailer ſervice, and his owne Ram, and the peoples Ram, which were burnt-offerings: and burnt on the Altar the fat of the bullocke, and goat: they were burnt without, and offered the daily evening ſacrifice. And after that, he ſanctified his hands and feet, and put off the golden garments, and waſhed and wiped himſelf, and put on the white garment, and ſanctified his hands and feet; and went into the moſt holy place, and brought out from thence the incenſe-cup and the cenſer, and after that, ſanctified his hands and his feet, and put off the white garments: and waſhed and wiped himſelf, and put on the golden garments, and ſanctified his hands and feet, and went to the evening incenſe due for every day, and trimmed the Lampes; and ſanctified his hands and feet; and put off the golden garments, and put on his common garments, and went out. All theſe waſhings and ſanctifications were in the Sanctuary, except the firſt waſhing, which he might doe without. &c. If the high Prieſt were an old man, or ſicke: they took off the cold from the water by ſtirring made hot in the fire, or by mixing hot water with the cold.

eld. All other daies, the high Priest sanctifieth his hands and feet from the Laver [*of brass*] at the other Priests due: *this day, for bonours sake, he sanctifieth from a golden vessell.* Maimon in Iom. baskip. chap.2. sect.2, 3, 4, 5. Of these and the like, the Apollite faith, their services stood only in meats and drinkers, and divers bapismes [*or washings*], and carnall ordinances imposed on them, until the time of reformation (or bettering): Heb.9.10. which Spiritually taught them and us, to draw nare with a true heart, and full-assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb.10.22. See the notes on Exod.30.19, 20. *his garments* his ordinarie high Priests garments, appointed in Exod.28, wherein he was to performe his daily service in the Sanctuary. Sal. Lurich expoundeth it, the eight garments wherein he serveth all daies of the yeare. [*shall make*] or, [*shall doe*], that is, [*shall offer his burnt-offering*], that was the Raim, in ver.3, and the peoples Raim, ver.5, which figured the accomplishment of their atonement. Levit. 1. 4. and the presenting of themselves unto God, as new creatures, to performe unto him their resuable service, Rom.12.1.

25 Ver. 25. *[shall burn]* or *[shall perfume]*: for the *burning of the fat upon the Altar*, and the *burning of the body without the campe*, ver. 27. *Mofes* exprefeth here, and usually by two divers words. What the fat fignified, is noted on *Ex. 29.13. Lev. 3.* upon the *Altar* [the brazed Altar in the courtyard; for on the golden Altar it might not be burnt, *Ex. 30.9.*]

26 Ver. 26. *be that fat away* [that is, as the Chaldee explaineth it, *that he laid off* or *carried away*]: that *fat* man fore-mentioned in ver. 21. *for the fapegoat* [Heb. *for* (or *to*) *Azazel*], which fome take to be the place in the wilderness. The Greeke tranſlatheth it, *that which was fat away into diffinifion*. *his felfe* [in Greek, *his body*: which was a figne that he was unclean, as *Levit. 15. 5.* The like is faid of the man that burned the *red beiffer*, of whose alhes, the water of [sprinkling the unclean, was made, *Num. 19. 8.*] *afterward* [at evening, for till then he was unclean, *Levit. 15. 5.* After he had beene with the goat, at the rocke, *he came and remyned under the left bawbe*, (of ten before noted on v. 21.) *untill it was darke*: faith *Adamon* in *Iom bakpach. c.3. f.7.*

27 Ver. 27. *without the camp*] So the blood of this sacrifice was carried into the holy and most holy place; the fat was burned on the Altar in the court-yard; the body was burned without the camp. The mylterie is opened by the Apollite, that Chrit our Sin-offring & sacrifice of atonement, and also our holy Priest, entered into the holy place of heaven not with the blood of others, but by his own blood, and obtained evernall redemption: Heb. 9. 11, 12, 13. And as the bodie of Ihesus beaſt, were burnt without the campe: So, Iesus, who he might sacrifice the people with his own blood, suffered without the gate of Jerusalem: Let us go forth therefore unto him, without the campe, bearing his reproch: for here have we no continuing citie, but we seeke one to come, Heb. 13. 11, 14. See the notes on Levitic. 4. 12. and 6. 30.

28 Verf. 28. *bis fleſch* ] in Greeke, *bis bodie* : for

the cause fore-shewed on vers. 26.

Verf. 29. a statue for ever] Hebr. for a statue of eternitie: that is, an ever-lasting ordinance. Meaning from that to year: till the year of Jubilee (as the Jewes use to speake) that is, till Christ should come, in whom all their figures have an end. So ever is ended at the Jubilee, as is noted on Exod. 21. 6. *temb day* This service being done upon this day, every year; shewed the inability both of this Priethood, and of these sacrifices, to make atonement in deed for the people; as it is written; *For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers once purged, should have had no more conscience of sinnes* But in those, (where it is remembre againe of sinnes every year, For it is not possible that the blood of bulles and of goats, should take away sinnes. Wherefore, when [Christ] cometh it is to the world, he saith, *His sacrifice offering to cleanse not; but a body hath in prepearement, Heb. 10. 1-5* The commandement of fasting, and sanctifying this tenth day, is againe repeated in Levit. 23-27, 32- the sacrifices which it should have more then other daies, are exprest in Numb. 29. 7-11. And the Jubilee (which was every fiftieth year) began, and was solemnly proclaimed with trumpet, upon this tenth day, Lev. 25. 8, 9. a shadow of that acceptable year of the Lord, the year of freedome, which Christ hath proclaimed by the trumpet of his Gospel, Luke 4. 18, 19, 21. 2 Cor. 6. 2. *afflict your souls*] the Greeke translates, humiliate your souls; by the whole, the body also is comprehended, even the *whole person*, as is noted on Levit. 2. 1. Gen. 12. 5. *Affliction or humiliation*, is inwardly by *only sorrow* for sinne, which worketh *repentance*, *carefulness*, *indignation*, *teare*, *vexement*, *desire*, *zeale* and *revenge*, 2 Cor. 7. 10, 11. and a *judging* of our selves, 1 Cor. 11. 31. and *washing* our selves for the *evils* which we have committed, Ezek. 6. 9. Outwardly by fasting, and abstinence from all fleshly delights. By the Hebrew canons, they were to abstain this day from five things; from *meat* & *drinking* from *washing* themselves, from *anointing*, from *putting on the shoes* (and all fine apparel) and from *carriage* of *coitation*. *Maimony* in treat. of the *Rest* of the *tennial* day, c. i. f. 4. 5. The Scriptures confirm these; as David afflicted his *soule* with *fasting*, Psal. 35. 13. David, by it, and by *not anointing*, Dan. 10. 3, 12. Israel, by putting of their ornaments: Exod. 33. 4, 6. David, by *putting barefoot*, 2 Sam. 15. 30. and *wearing sackcloth*, Psal. 33. 13. and *not washing nor anointing*, 2 Sam. 12. 20. 21. *Urim*, by not lying with his wife, 2 Sam. 11. 11. But the chieftest of these was fasting, and the day is called *fasting* in Gen. 22. 7. & the time by the Law, is from *evening to evening*, beginning the ninth day of the month at *even*, Levit. 23. 32. by which words the Hebrews gave, that they were to begin to fast, and to afflict themselves in the evening of the ninth day, next before to the tenth, and to the end of it, to tarry in their affliction, a little of the night after the tenth day; and therefore, that it



sacrifices are sanctified and made acceptable unto God in his church: so that none can come unto the Father but by him: Ioh. 1.4.6. and he is the *door of the sheep*, Ioh. 10.7.9. The Tabernacle also figured the Church, where God requirith his worship to be performed by all his people: 1 Tim. 3.15. Rev. 21.3. Eph. 2.20.21.22. Act. 2.47. And so it is written, *For in me holy mountain, in the mountain of the height of Israel, faith the Lord God, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offering, and the first fruits of your oblation, with all your holy things*, Ezek. 40.40. in the Camp] which is described in Numb. 2. an answerable whereto the city *Jerusalem* was, in the ages following: as is noted on Exod. 40.33.

4 Ver. 4. *blood* that is, *murder*: for such corruption of Gods worship, is hateful unto him as blood-shed. So in Ela. 66.3. he saith, *He that killeth an ox, as if he slew a man*. So the Hebrews; as Sol. Iarchi here saith, *As if he shed the blood of man, for which he is guilty of his life*. he hath shed blood] Targum Jonathan explaineth it thus, *And it shall be to him, as if he had shed innocent blood*. cut-off] in Chaldee, *the defaced*: so the Greeke, *that sinke shall be destroyed*.

5 Ver. 5. *the fies of the field* that is, *the open field*: see the notes on Levit. 14.7. As the heathens, so the Israelites (before the making of the Sanctuary) sacrificed every where in the fields, high places and mountains. The Hebrews say, *Before the Tabernacle was set up, the high places were lawfull, and the service was by the Fireburne: after the Tabernacle was erected, high places were unlawfull, and the service (was performed) by the Priests*. Talmud Bab. in Zebulim, chap. 14. Here Israel is restrained to the Tabernacle, but the other nations were not so but might sacrifice other where, as did Iob and his friends, Iob 1.5. and 42.8.9. And in the Hebrew canons it is said, *He that killeth the holy things of the heathen, without (the Sanctuary) is guilty: likewise he that offers them without*. But it is lawfull for the heathen to offer their burnt offerings unto God, in every place; and he himself may offer in an high place which he hath builded. But it is unlawfull (for a Jew) to help him, *for he is forbidden to offer without (the Court)*. And it is lawfull to teach them, and to learn them how they may offer unto the name of the Blessed (God). Maim. in *Maaseh hakorbanoth*, ch. 19. sect. 16. The same liberty which the nations had before the Law, we have now againe spiritually under the Gospell, Ioh. 4.21.24. which God foretold, saying, *My name shall be offered into my name, and a pure offering*, Mal. 1.11. unto the door] that is, into the courtyard: (see the notes on Levit. 8.3. of the congregation) or, of assembly: in Greeke, of the multitude: so in ver. 9.

Ver. 6. a *sworn* of *off* in Greeke, a *sworn* of *sworn*: which the Chaldee expoundeth to be accepted with fear before the Lord. Of these words and rites see Levit. 1.9.

7 Ver. 7. *man* as all Jewes and Gentiles did, which sacrificed not by faith in Christ; and in

such sort and place, as God approved of. Deut. 32.17.1 Cor. 10.20. and as they had done when they made the golden calfe, Exod. 32. at which time, they sacrificed unto the idol, Act. 7.41. and so unto the divell; as Ieroboams idols are also called *Divels*, 2 Chron. 11.15. and Antichrists likewise. Revel. 9.20. *Divels* are in Hebrew named *Saghuim*, that is, *ravage* and *ravage* as hairy goats: because in such shape they sometime appeared, like Satyres: Ela. 3.14. or of their horren and narrow which they caue unto men: for so the word originally signifieth. The Chaldee calleth them *Sheden* of their *maising* and *destroying* the creatures: which name Moises after giveth them in Deut. 32.17. The Greeke tranlateth, *into Vaine things*.

gone a whoring] the Chaldee expoundeth it, *arrered, or committed idolatry*: which sin is often called *whoredome* or *fornication*. (See the notes on Exodus 20.5. and 34.15. Levit. 20.5.6. Deut. 31.16.) because it violateth the covenant between God and his people, which is called *marriage*, Hosea 2.2.19. and 3.1.

Ver. 8. *stranger* or *sojourner*, in Greeke a *profelyte*: meaning a heathen joynted to the Jewes religion and church: so after in ver. 10. and 13.

shall offer] as the sacrifice might not be killed, ver. 3. so neither might it be offered out of the Sanctuary, though it were killed therein. Whereupon the Hebrews say, *He that killeth the holy things, and offereth them out of the Sanctuary, is twice guilty: once for killing, and once for offering*. If he kill within, and offer without, he is guilty for offering: likewise if he kill without, and offer within, he is guilty for killing. Maimony in *Maaseh hakorbanoth*, chap. 18. sect. 5. and Sol. Iarchi (on Levit. 17.) saith, *The Law speakech of offering a Burnt-offering, to shew that a man is guilty for burning the pieces (of the Sacrifice) without the campe, as is he that killeth it without: that if one kill, and another offer, both of them are guilty*.

a sacrifice] to weat, of Peace-offerings, as the Chaldee explaineth it. As by the doctrine of our Saviour, in Matth. 23.19. the Altar sanctified the gift: so the Hebrews understand this Law, for sacrifices offered by fire, and upon an altar without saying: *He that offereth without, is not guilty, till he offer upon an altar which he hath made without: but if he offer on a Rock, or on a stone, he is free*. to weat, from the judgment of death: for it is not called *Korban* (an offering) except it be on an Altar, yet though it be without: as it is written, (in Gen. 8.20.) *And Noe built an altar, Maim. in Maaseh hakorbanoth*, chap. 19. sect. 1.

Ver. 9. *door of Tem* and in ages following, to the door of the House or Temple, that is, in the courtyard. And if the Tabernacle or Temple should haply be burnt, (as it was by the Babylonians, 2 King. 25.9.) yet was it lawfull to offer in the courtyard upon the altar, as Ezra did after their returne, Ezr. 3.4.5.6. So the Hebrews say, *Who so killeth holy things at this time, and offereth them out of the Court, is guilty: because it is meet he should offer within*. For he it is lawfull to offer, although there be no house. Because the first holiness sacrificeth for that time present, and for the time to come. Maimony in *Maaseh hakorbanoth*, chap. 19. sect. 25. It figured, that

that our service unto God, must be by faith in Christ; and in the communion of his Church; as before is shewed on ver. 2. to do it] that is, to offer: see the notes on Exod. 10.25. out-off] in Greeke, *that sinke shall be destroyed*; as in v. 4.

Ver. 10. every man] Hebr. *man man*; which Ionathan expoundeth *young man or old man*: as in ver. 3. and 13. the stranger] in Greeke, *or of the profelyte*. adjoined unto you. This Law therefore seemeth not to binde the heathens, any more then the former of sacrificing, ver. 5. so in v. 12. & 13. my blood] to weat, of *sinke or beast*; as is explained in Leviticus 7.2. and this at his common table: for as the former lawes were for sanctifying the people in their holy things; so these which follow are for their civill conversation. *Whereas it is said it maketh atonement for the soules*, (verse 11.) *lest any should think he is not guilty* [for the blood of holy things, the scriptures saith any blood]. Chazkuni on Leviticus 17.

will fit] Hebr. *will give my face*, which the Chaldee expoundeth *my anger*: and so face is offended for anger; which appeareth in the countenance: as, *I will appease his face*, Gen. 32.20. and, *the face of the Lord hath divided them*, Lam. 4.16. and, *I will not cause my face to fall upon you*, Ier. 3.12. and the face of the Lord, is upon them that do evil, 1 Pet. 3.12. and many the like. the soule] which the Chaldee expoundeth the man. See the notes on Gen. 12.5.

cut it off] that is, destroy him, as the Chaldee and Greeke tranlateth. The Hebrews say, *He that eateth so much as an olive of blood, presumptuously, is guilty of cutting-off: if ignorantly, he is to bring the Sin-offering appointed*. And the thing is plain by the law, that he is not guilty, but for all blood of cattell, beasts and birds only, whether they be unclean or cleane, Leviticus 7.26. But the blood of fishes, and of Locusts, and of creeping things; and the blood of man, they are not guilty for them, by the name of blood. The blood therefore of cleane fishes; and locusts, is lawfull to be eaten or drunke. And the blood of unclean locusts and fishes is unlawfull, because it is the joyce of their bodies. *Many blood is unlawfull, by the doctrine of the scribes, if it be separated (from the body)*: but one may swallow downe the blood of his teeth, without prohibition. Maimony in treat. of Forbidden meats, chap. 6. sect. 1.2.

Ver. 11. the soule,] that is, the life: see Gen. 9.4. So in Targum Jonathan it is expounded here, and in ver. 13. the life of the soule. of the flesh] the Gr. addeth, *all flesh*; so Moises speaketh in v. 14. is in the blood] the Greeke faith, *is in the blood thereof*; as in ver. 14. which blood is figuratively called the life, because the feat thereof is in the blood; as Moises here sheweth: so that if the blood be gone, the life is gone with it, as daily experience confirmeth. Hereupon David saith, *Was profit is in my blood*: Psal. 30.10. that is, *in my life*: and the shedding of blood, is the taking away of ones life. Gen. 9.6. Chazkuni explaineth it thus. *For the soule of the flesh, i. of every creature, is hangd in the blood; and therefore I have given it to make atonement for the soule of man: the soule commeth and maketh atonement for the soule*. have given it] to weat, the blood, and so the life or soule of the

beast, to make atonement for your soules, that is, to be the expiation and ransom for your life or soule: in figure of Christ, whose blood was to be shed for the remission of sinnes, Matth. 26.28. through which he should make peace, Coloss. 1.20. and men have redemption, Ephel. 1.7. who was to give his soule (or life) for a ransom for many, Matth. 20.28. And this is the cause why God forbiddeth all blood, that men might be kept in faith and reverend expectation of the blood of Christ, which being once shed, should spiritually be given unto his people for to drinke by faith, unto the life and salvation of their soules, Ioh. 6.53.54.55. And to teach the people not to ascribe the work of their salvation unto themselves, or their owne workes, but unto Christ onely, was this prohibition of blood: and the like was for the fat of all such beasts; as had the fat burned on the Altar, which therefore might not be eaten of men. See the notes on Levit. 3.17. and 7.25.26. it is the blood] not of bulls and goats (save onely in shadow) for it is impossible that such blood should take away sin, Heb. 10.4. but the blood of Christ is it that maketh atonement, and cleareth from all sin, Heb. 9.12. and 10.19. 1 Joh. 1.7. And as the Apostle saith, *Without shedding of blood is no remission*, Heb. 9.22. to the Hebrew doctors, from their words of *Adafs*, say, *There is no remission of sins, but by blood*; as it is written, *For it is blood that maketh atonement for the soule*. Talmud in Zoma, c. 1.

Ver. 12. Therefore] in Greeke, *For this cause*. Although other reasons may be rendred of the forbidding of blood; as to restrain men from cruelty, or from communion with Idolaters, (for the *Adafs*, or wife men of Chaldea, used to eat blood, when they converted with devils, and by them, fore-told things to come, whereas otherwise, the Chaldeans eschewed blood as an unclean thing, as Maimony sheweth in *Moreh nebuchim*;) yet the maine, if not the only cause, is given here of God, to be the use of blood upon the Altar, for their atonement; which was meely figurative, and which had the end & accomplishment in Christ, Coloss. 1.6.17. And besides the former signification; as the not eating of the flesh of such sacrifices; as had their blood carried into the holy place, signified that they which cleaved to the rudiments of *Adafs* law, should have no portion in Christ, (as is shewed on Lev. 6.30. Iob. 13.10. 13.) for the not eating of blood, which made atonement for the soules of men, seemeth also to signify, that they which cleaved unto the legall sacrifices, should not eat, that is, not have communion, benefit or nourishment to their soules: but they which come unto Christ by faith, do eat the flesh, and drinke the blood (in spirit and truth) by which their atonement is made with God, Ioh. 6. Matth. 26. compared with Heb. 13.10. &c. And as the way into the Holiest of all, was not yet made manifest, while as the first Tabernacle was yet standing, Heb. 9.8. so the communion with that blood, whereby atonement for sins was made, was not yet fully manifested, while as the outward Tabernacle, and figurative sacrifices therein, were in use.

13

Verse 13. *thou a hunting* and to take it by hunting. This law for wild-beasts caught by hunting, concerneth tame beasts also, as touching the laying of them: as is said Deut. 12.21. *thou shalt kill of thy herd and of thy flock, &c. and thou shalt eat:* And as it is said in Deut. 15. 22. of the blemished driflings, which were to be eaten in their cities, as the *Roe-hare*, and *the Hare*, from which words the Hebrews say, *Here thou art taught, that the wild-beast and the tame, are alike in his business of killing, &c.* Maimon in *Schechithah* (or treat. of Killing beasts:) chap. 1. sect. 1. *thou may be eaten* for which is usually eaten: which Targum Jonathan expoundeth that it is lawful to be eaten.

*he shall even pour out* or, *when shall he feed the blood thereof:* so that no flesh of beast or bird might be eaten in Israel, unless the blood were orderly let out, and the flesh cleansed of it. And when the people in a warre, flying upon the spoile, flew cattell on the ground, and did eat the flesh not purified from the blood, they sinned against the Lord; till Saul took order for the more lawful killing of them, 1 Sam. 14.32.33.34. Of this point, the Hebrews have these rules. It is commanded, that *who so will eat the flesh of any cattell, wild beast, or fowle, it be flaine, and afterwards eaten.* He that slayeth, bleibeth God's curse, who sacrificeth us by his commandments, and hath given a charge concerning the slaying. And it is unlawful to eat of that which is flaine, all the while that it doth tremble. And who so catcheth thereof, before the fowle (the life) be gone out, transgresseth. *Flies and Locusts*, there is no need to slay them: but the catching of them, maketh them lawful. Behold he saith (in Num. 11.22.) *Shall the fowle and the birds be flaine for them to suffice them?* or shall all the fishes of the sea be gathered for them? The gathering of the fish, is as the slaying of the beasts. So of the Locusts, there is mentioned their gathering, openly, Ezech. 33.4. that if any of them dye in the water, they may be eaten, yet it is lawful to eat them alive. The place where the beast must be flaine, is the neck. The instrument to slay it with, may be any knife of metall, or of stone, or of glass, and the like cutting things, which are sharpe, and have no gap in them. It is lawful to slay in all places without the court (of the Sanctuary) for within the court, they lay but the holy things of the altar only: common beasts or fowles, may not be flaine within the court: Deut. 12.14.15. So that which is flaine out of the place (which God hath chosen) is lawful to be eaten in any of the gates: but he that slayeth common things within the court, that flesh is unlawful to be used, but they buy it. Any man may slay, at the death, or the stake, or the wheel, &c. if others hold that it be flaine lawfully: but if a knife fall of itselfe, and slay, though it be after the manner of slaying, yet it is unlawful; for it is (as *THOU SHALT KILL*, (Deut. 12.21.) so it must be flaine by mankind. He that slayeth a beast in the use of a sacrifice for a vow, or a free-offering which he offereth, it is unlawful to be eaten: &c. Maim. in *Schechithah* ch. 1. and 2. &c. The taking of beasts and birds by hunting, may signifie the converting of sinners by the preaching of the Gospell; as the catching of fishes, is applied to the catching of men, 1. Cor. 9.9.10. And as Peter when he was called

to preach the word unto, and communicate with the Gentiles, was bidden in a vision to kill beasts, and eat, Acts 10.12.13.28. so this Law for killing of beasts and burying their blood, seemeth to figure out the mortifying of sinners by the word of God, and burying of the old man and naturall sinfull life; after which; communion with them is lawful. Rom. 6.2.3.4. *cover it with dust* The Greeke translatheth, *earth shall cover it*. The covering of blood is in use (they say) both within the land of Israel, and without the land: of common beasts; but not of the sanctified, *Thalmud in Cholin. c.6.* This hateth a reverend regard which they should have of the soule or life of the beast, which was in the blood: that it should be buried with a kinde of honour; for buriall is honourable, Eccles. 6.3. It also sheweth the lawfulness of killing these creatures for food; that their killing being covered, should not be imputed unto them of God: as appeareth by the contrary, Job 16.18. *O earth, cover not thou my blood; and Ezek. 14.7.8.* *Her blood is in the midst of her; she sit it upon the top of a Rocke, she poured it not upon the ground, to cover it with dust: that it might cause her wrath to come up to take vengeance, &c.* where blood not covered, signifieth a crying to God for vengeance. The Hebrews performed this charge carefully; for in their canons it is said; *We are commanded to cover the blood of the cleane beast or cleane fowle that is flaine, Leviticus 17.13.* Therefore we are bound to beseech before the covering of it; Blessed art thou O Lord our God, King eternal, which hath sanctified us by his commandments, and given us a charge to cover the blood. He that kills fishes and many sorts of wild-beasts in one place: bleibeth with out blessing for them all; and maketh one covering of all (their blood). If the blood be mixt with water, if there be in it the appearance of blood, it ought to be covered: otherwise, it is free: &c. If the blood be sunk into the ground, yet if the signe (or marke) thereof may be discerned; it ought to be covered. We are not bound to cover any blood, but of the flaine beast which is lawful to be eaten, as is said (in Levit. 17.13.) **THAT MAY BE EATEN:** &c. *Who witheth must it be covered?* *With any kinde of dust, as earth, lime, chaffe, sand, or other like rubbish that is small as powder: but not with a basket, or a stone, or sticke, &c.* which are no kinde of dust. It may be covered with embers, or shavings of any sort. He that slayeth must lay dust underneath, and after that slay, and after that cover it with dust: and be that slayeth, he must cover it. And if he have not covered it, and seeth it afterward, he is bound to cover it: for this is a commandment by it selfe, and dependeth not upon the slaying only. And he may not cover it with his foot, but with his hand, or with the knife or with an instrument (or vessel) lest this rite grow into a contempt, and so the commandment concerning it be continued. For the honour is not to the commandment it selfe, but to the blessed (God) which commanded it; who hath delivered us from groping in darkness, and hath ordeined us a Lampe, to make straight the things that are crooked, and a Light to teach the paths of righteousness: and so it is said, (in Psa. 119.105.) *Thy word is a Lampe unto my foot, and a light unto my path.* Maimon in *Schechithah*, chap. 14. sect. 1. &c.

Verse

14

Ver. 14. *the fowle* that is the life: as Jonathan expounds it, *the life of the fowle.* for the fowle Heb. in the fowle. It is often in stead of Fort: but some here keep the usual signification, and change the order: as Chazkuni interprets it, *in the blood thereof is the fowle sheweth.* But Iarchi thus, *the blood is to it in stead of the sheweth, for the fowle sheweth in it.* *the blood of any fowle* (to wit, of beasts or birds, not any of their blood, Lev. 7.26. So not only that which cometh out in the laying of the beast, but that remaineth within in the heart or other parts, is unlawful to be eaten. *The blood which is the joye (of the beast) and the blood of the members, as the blood of the milke, and the blood of the kidneys, and the blood of the stons, and the blood that is gathered in the heart, and the blood that is found in the liver; who sacrificeth them is not to be cut off, but is beaten: for it is said, ye shall not eat, any blood.* Of that for which a man is to be cut off, he saith, *FOR THE SOULE OF THE FLESH IS IN THE BLOOD:* he is not guilty of cutting off, but for the blood wherein the soule (or life) dwelleth out. Maimon in treat. of Forbidden meats, chap. 6. sect 4. *is the blood* figuratively spoken for it is in the blood, as ver. 11.

Ver. 15. *every fowle* that is, as the Chaldee translatheth, *every man:* as ver. 10. *a carcasse* [to wit, that which died of it selfe, or is killed by another thing, and is not orderly flaine: see Lev. 7.24. Of this the Hebrews say, He that eateth (presumptuously) so much as an olive of the flesh of any cattell that is dead, or wild beast that is dead, or fowle that is dead, is to be beaten. And whatsoever is not killed so as it must, he that is a dead-carcasse. Nothing is forbidden by the name of a carcasse, but the sorts of cleane things only; because they are fit to be flaine, and if they be flaine, after a lawful manner, they are lawful to be eaten. But unclean meats, whose slaying availeth them not, whether they be duly flaine, or dye alone, or the flesh be cut off from them alive; who so eateth of them is not beaten as for a carcasse, or a torne thing; but as for eating of unclean flesh. Who so eateth a cleane bird alive all of it; is beaten as for eating a carcasse. Who so eateth of the flesh of an untimely-birth of a cleane beast, is beaten as for eating of a carcasse. And it is unlawful to eat of any beast that is borne, untill the eight night (after.) Exodus 22.30. for who so varieth not eight dayes for a beast, it is as an untimely-birth; though he is not beaten for that. The law forbiddeth a dead thing, and that is a carcasse: and forbiddeth that which inclineth to dye, though it be not already dead, and that is the torne thing. There is no difference in the death, whether it dye of it selfe alone, or whether it fall and dye, or whether it be strangled untill it dye, or that a wild beast hath run and killed it. Maimon in treat. of Forbidden meats, chap. 4. sect. 1.2.3.4.8. As the forbidding of unclean meats, Levit. 11. spiritually forbid communion with wicked persons, Acts 10.12-28. so this prohibition of things not duly flaine, forbiddeth in myserie, to have religious communion with such as are dead in their trespasses & sins, and which are not mortified by the worke of Gods word and spirit, Ephes. 1.2.3.3. 2 Cor. 6.15.19. Colos. 2.13. and 3.5. By the former explication, out of Maimon it appeareth

that the strangled thing forbidden by the Apostles unto the Gentiles together with blood, in Acts 15.20.29. was the carcasse or dead thing here spoken of, for the Law otherwise mentioneth not the strangled. And this compared with Deuteronomy 14.21. where the Gentiles are permitted to eat such things; giveth light to the true meaning of that decree in Acts 15. *and a torne thing* and is here for or, distinguishing and disjoining it from the carcasse aforesaid. Any cleane beast or bird, which by other beast or fowle, or any other way, was torne or maimed, but not fully dead, is here meant: as is noted upon Exodus 22.31. where this law is first given, and shewed to tend also unto sanctification. If it be torne and dead, it is a carcasse (forementioned), but this is a different precept, and so meaneth torne things yet living: as the Hebrews observe. Maimon in *Forbidden meats*, chap. 4. sect. 6. Again, *The torne thing* spoken of in the Law, is that which is inclining to die. And it is not called torne, but that the scripture speaketh by an instance; as that a Lion or the like, hath torne it and broken it, and it is not yet dead. And there are other sicknesses (or diseases) which if they happen unto it, it is accounted torne. Maimon in *Schechithah*, chap. 5. sect. 1.2. These beasts torne, or inclining to death; figured such persons as the Apostle likeneth unto naturall brut beasts made to be taken [for a prey] and destroyed, which shall be corrupted (or utterly perished) in their owne corruption: 2 Pet. 2.12. Where the Greeke words are *balain*, that is, for a prey, or to be taken; seeme to expresse the Hebrew *seraphah*, the torne thing here mentioned: as in Job 24.5. the Hebrew *lataphah*, for a prey is turned in Greeke into *balain*, by Aquila an ancient interpreter. So that the eating of such, that is the communion with them, is by this law forbidden: such flesh was to be cast unto the dogs: Exodus 22.31. *home borne* [the naturall] Israelite. or a

stranger [of the Proselytes] as the Greeke translatheth: that is, heathens converted to the faith & Church of Israel. For if they were not joynd Proselytes, the strangers in Israel might eat these things; as Moses sheweth in Deuteronomie 14.21. saying of the dead thing (or carcasse,) *thou shalt give it unto the stranger that is in thy gates.* (which the Chaldee there expoundeth the *uncircumcised inhabitants*.) that he may eat it. For the scripture mentioneth three sorts of strangers, open Idolaters, which might not dwell in the land of Israel: others that practised not Idolatry, but yielded to some chief grounds of true religion, and such might dwell in the gates or cities of Israel: and the third sort converts or proselytes, which were bound to all the Law, as the Jewes themselves; and such are spoken of throughout this chapter. Of all these three sorts, see the annotations on Exodus 12.43.45.48. *his flesh* or, as the Greeke translatheth, *his body*: which supply is here added from the next verse, where Moses expretheth it.

*the evening* [the end of the day, and beginning of a new.] This washing and bathing, figured a renewing by repentance and faith in Christ to remission of sinnes, with sanctification



by the spirit, 1 Cor. 6. 11. Rev. 1. 5. Heb. 10. 22. See the notes on Lev. 15.

16 Ver. 16. *his flesh*: his body with water, saith the Greeke verition: to Paul (speakeh of our bodies washed with pure water, Heb. 10. 22. It figured their cleansing by repentance, as Iohn said, I baptise you with water into repentance, Mat. 3. 11. *his iniquities*: that is, his guiltiness, and his punishment. See the notes on Gen. 19. 15.



CHAP. XVIII.

1 God forbiddeth his people to doe after the manner of the heathens. 6, Unlawfull marriages and copulations, with neere kindred. 19, Other unlawfull lusts. 21, Idolatrie. 23, and bestialltye; 24, wherewith the Canaanites were defiled, and for which the land should spew them out. 26, By whose example Israel is warned to keepe Gods statutes and judgments, lest the like evils come upon them also.

1 And Jehovah spake unto Moses, saying, Speake unto the sonnes of Israel; and say unto them: I am Jehovah your God. After the doing of the land Egypt, wherein he dwelt, shall ye not do: and after the doing of the land of Canaan, whither I bring you, shall ye not doe: and in their statutes, ye shall not walke. My judgements I all ye doe, and my statutes shall ye keepe, to walke in them: I am Jehovah your God. And ye shall keepe my statutes, and my judgements, which a man shall doe, and shall live by them: I am Jehovah.

6 None of you shall approach, unto any neere-kinne of his flesh, to uncover (their) nakednesse: I am Jehovah.

7 The nakednesse of thy father, and the nakednesse of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakednesse.

8 The nakednesse of thy fathers wife, shalt thou not uncover: it is thy fathers nakednes. 9 The nakednesse of thy sister, the daughter of thy father, or the daughter of thy mother; whether she be borne at home, or borne abroad: thou shalt not uncover their nakednesse.

10 The nakednesse of thy sonnes daughter, or of thy daughters daughter; thou shalt not uncover their nakednesse: for they, are thy nakednesse.

11 The nakednes of thy fathers wives daughter, begotten of thy father; she is thy sister: thou shalt not uncover her nakednesse.

12 The nakednesse of thy fathers sister, thou shalt not uncover: she is thy fathers neere-kin.

The nakednesse of thy mothers sister, thou shalt not uncover: for she, is thy mothers neere-kinne.

14 The nakednes of thy fathers brother, thou shalt not uncover: unto his wife. thou shalt not approach; she is thine aunt.

15 The nakednesse of thy daughter-in-law, thou shalt not uncover: she is thy sonnes wife; thou shalt not uncover her nakednesse.

16 The nakednesse of thy brothers wife, thou shalt not uncover: it is thy brothers nakednesse.

17 The nakednesse of a woman, and of her daughter, thou shalt not uncover: her sonnes daughter, or her daughters daughter, thou shalt not take, to uncover her nakednes; they are neere-kinne, it is wickednesse.

18 And a woman unto her sister, thou shalt not take, to vex (her), to uncover her nakednesse upon her, in her life.

19 And unto a woman, in the separation of her uncleannesse: thou shalt not approach, to uncover her nakednesse.

20 And unto thy neighbours wife, thou shalt not give thy copulation, for seed, to defile thy life with her.

21 And of thy seed shalt thou not give, to cause to passe through (the fire) unto Molech: and thou shalt not profane, the name of thy God; I am Jehovah.

22 With a male; thou shalt not lye, like copulation with a woman: it is abomination.

23 Neither shalt thou give thy copulation, with any beast, to defile thyself: therewith; neither shall a woman, stand before a beast, to lye downe thereto; it is confusion.

24 Be not ye defiled, in any of these (things): for in all these, the nations are defiled; which I cast out, from your faces. And the land is defiled; and I doe visit the iniquity thereof, upon it: and the land speweth out, the inhabitants thereof. You shall therefore keep my statutes, and my judgements; and shall not doe, any of these abominations; neither the homeborne, nor the stranger that sojourneth among you. For all these abominations, have the men of the land done, which were before you: and the land, is defiled. That the land spue not out, you also, when ye defile it: as it spued out, the nation, which was before you. For whosoever shall doe, any of these abominations: even the soules that doe them, shall be cut-off, from among their people. Therefore, ye shall keepe my charge; not to doe, any of the statutes of abominations,

tions, which were done before you; and ye shall not be defiled in them: I am Jehovah your God.

Annotations.

3 Doing that is, doing, or attains, as the Greek and Chaldee translate: the singular number impheth all and everie one of their unlawfull practices. Land which the Chaldee explaineth, the people of the land. Of Egypt, the scripture testifieth, that it was an Idolatrous land, and there Israel had been defiled, Eze. 20. 7-8. and 23. 8. Likewife of Canaan, Levit. 20. 23, therefore these two are expressly named, and all other implied.

4 Statute, or, doers, ordinances described by their lawes; either for religion or otherwise if they were superstitious. The Hebrew doctors explaine it thus; We may not walke in the statutes of the heathens, nor be like unto them, either in apparell, or in haire [Lev. 19. 27.] or any the like, Lev. 18. 3. But Israel must be separated from them and knowne by their apparell and their other workes, as they are separated from them in their knowledge and opinions: and so be faith [Lev. 20. 26.] I have separated you from (other) peoples. A man must not apparell himselfe with the apparell that is peculiar unto them, nor let the locks of his head grow, like the locks of their heads, nor shave off the sides, and leave the haire in the midst, as they doe, &c. nor build places, as they build temples for idolatrie, &c. Maimony treat. of Idolatrie, chap. 1. sect. 1.

4 Ver. 4. my statutes that is, mine only; as, him thou shalt serve, Deut. 6. 13. is expounded by our Saviour, him only thou shalt serve: Mat. 4. 10. It meaneth also all my statutes, Deuterq. 12. 32. and so The words of this law, Deut. 27. 26. is explained by the Apostle, all things which are written in the booke of the Law, Ga. 3. 10. therefore in the next verse here, the Greeke verition addeth, And ye shall keepe all my statutes. Of this it is said; Jehovah who brought you up out of the land of Egypt, with great power, and a stretched out arme, he shall ye serve, and him shall ye worship, and to him shall ye doe sacrifice, and the statutes, and the judgements, and the Law, and commandment which he wrote for you, ye shall observe to doe for evermore, and ye shall not feare other Gods; and the Covenant which I have made with you, ye shall not forget, &c. 2 King. 17. 36, 37, 38. By this therefore God forbiddeth them all mens inventions, Eccle. 7. 29. the works of their owne hands, Ier. 25. 6. and the statutes of the Kings of Israel, which they after made without the commandment of the Lord, 2 King. 17. 8. Mat. 6. 16.

5 Ver. 5. shall live by them, or, in them: that is, shall have eternall life of God, for doing them: and so the Chaldee paraphraseth, he shall live by them to life eternall: and as Solomon Iarchi saith, in the world that is to come. This and the like promises elsewhere, as in Ezek. 20. 13. are legal, and differ from the promises of the Gospell; as the Apostle observeth saying; Th. just shall live by faith: and the Law is not of faith, but the man that doth them,

shall live by them, Gal. 3. 11, 12. and againe, For Moses describeth the justice which is of the Law, thus the man which doth them, shall live by them, (alleged the very words of this text, according to the Greeke verition;) but the justice which is of faith, speaketh on this wise; Say not in thine heart, my shall goe up to heaven, &c. That, if thou shalt confesse with thy mouth, that Iesus is the Lord; and that believe in thine heart, that God hath raised him from the dead, thou shalt be saved: Rom. 10. 5-9.

6 Ver. 6. None of you Heb. Man man ye shall not approach: that is, not any man. To approach (come neere) is used for carnall copulation, as in Gen. 20. 4. Abimelech had not come neere unto her. So in Ezek. 18. 6. and Esa. 8. 3. I approached unto the Prophetesse, and she conceived, &c. Moreover from this word approach, the Hebrews (comparing herewith the 30. v.) doe say, Who so commeth to any of these nakednesse (the unlawfull copulations following), whether by way of copulation, or that in embrace or kisth by way of lust, any of his kinne, it is to be beaten by the Law. For the meaning is, ye shall not approach unto the things which may bring you unto the uncovering of their nakednesse. And it is unlawfull for a man to make lignes with hand foot or eye (as Prov. 6. 13.) to any of these, or to sport with her, or to gaze on her beautie, &c. Maimony in Iffres chap. 2. 1. sect. 12. neere-kin] The Hebrew Sheer signifieth flesh,

Psal. 73. 26. Prov. 5. 11. and 1. 17. And as Basar, flesh, is sometime used for liquid, Gen. 29. 14. so is Sheer, in this case of marriage & copulation; and so by the Chaldee and Greek it is translated neere, and neere of kinne. nakednesse] that is, the secret, or shameful part of the body, whereof since time came on mankind, we are most ashamed: therefore the Greeke translatheth it shame or uncleannesse; which also the holy Ghost alloweth in Re. 16. 15. and in Rev. 3. 18. it is called the shame of nakednesse. To uncover nakednesse here, meaneth carnall copulation, and incest not onely out of married estate, but also unlawfull and incestuous marriages. The Hebrews say, Whatsoever copulation is forbidden in the Law; for which one is guilty of untine off, and which are spoken of in Levit. 18. they are called Nakednesse; and every one of them is called incest (or nakednesse), as with mother, or sister, or daughter and the like. Maimony treat. of Water, chap. 1. sect. 5.

7 Ver. 7. of thy father, and the nakednesse of thy mother] This is one fact but a double time: for by uncovering the fathers nakednesse, is meant the lying with his wife; as Lev. 20. 11. and as after in verse 8. and in verse 14. the uncovering of the uncles nakednesse, is expounded the approaching unto his wife, The Hebrews say, He that lieth with his mother, and she his fathers wife, is double guilty; (whether it be while his father is living, or after his death;) once for that she is his mother, and againe for that she is his fathers wife. Maimony in Iffres, chap. 2. sect. 2. It may also be thus spoken, to imply the woman with her father, as the man with his mother: and so Jonathan in his Targum here paraphraseth, The woman shall not lie with her father, and the man shall not lie with his mother.

Ver. 8. thy fathers wife] thought he be not thine owne

owne mother, but mother in law. This was Reuben's sinne, who lay with Bilhah his fathers concubine. Gen. 35.22. It was a sinne infamous among the heathens, 1 Cor. 5.1. The Hebrew canons say, A mans fathers wife, and his fathers wife, and his brothers wife, and his fathers brothers wife, these four are a nakedness unto him [that is, unlawfull for him] for ever: whether they be of the betrothed, or of the married, be they divorced or not divorced, be their bairn alive or dead; except it be his brothers wife who hath his own child (at his death, Deut. 25.5.) And if he be with any one of them, whether her husband is alive, or he is double guilty: in respect that she is of his nearest kinne, and againe for that she is another mans wife. Maimony in *Iffrei biash*, chap. 2. sect. 1. *it is thy fathers nakedness* that is, it becometh to him onely to uncover the same.

9 Ver. 9. whether she be borne at home, &c. Hebr. of the birth (or kindred) of the house (or home); or of the birth abroad: which the Chaldees expoundeth thus, which is begotten by the father, or of another woman; or of thy mother, or by another man. The Hebrew canons further explain it, thus; whether she be his sister by his father, or by his mother, either in married estate, or by fornication; as if his mother or his father have committed whoredom with others, and he hath a sister from fornication; he is this a nakedness [that is forbidden] unto him; as it is written. Borne at home, or borne abroad, Maimony in *Iffrei biash*, chap. 2. sect. 2. So in Targum Jonathan it is expounded, whom thy father hath begotten of another woman, or of thy mother; or whom thy mother hath borne by thy father, or by an other man.

10 Ver. 10. daughters daughter] and so other of further descent: how much more then his next daughter, though the be not named. The Hebrews say, *W'ho so committeth with a woman by way of fornication, and begeth a daughter of her, that daughter is a nakedness* (forbidden) him, in the name of his daughter. And although it be not said in the Law, That thou shalt not uncover thy daughters nakedness: for as much as it is forbidden the daughters daughter, it keepeth silence concerning the daughter, which yet is forbidden by the Law, and not by the Scribes onely. Maimony in *Iffrei biash* chap. 2. sect. 6. *thy nakedness* that is, is borne of thy nakedness.

11 Ver. 11. begotten, or, the generation, or kin of thy father. This time doe understand a kint to thy father by marriage with her mother, and not begotten of his body; but the Greeke translatheth it *Homo patris*, begotten of the same father; and the Chaldees expoundeth it likewise. The Hebrew doctors also explaine it. The daughter of his fathers wife, which is his sister by his father: she is a nakedness (unlawfull) for him. But if his father marry a wife, and she hath a daughter by an other man, that daughter is lawful for him, for she is not (*Adoleth*) a daughter of his father. But is he not guilty concerning her, by the name of his sister? And why it is said, the daughter of thy fathers wife: to make him guilty concerning her, in this respect also. Therefore he that committeth with his sister, which is his fathers daughter in marriage, is double guilty; once by the name of Thy sisters nakedness, and againe by the name of Thy nakedness of thy fathers wives daughter.

But if his father have forced a woman, or inticed her, and begotten a daughter of her, and (the same) committeth with her, he is not guilty but by the name of his sister onely: for the daughter of a forced woman, is not the daughter of his fathers wife. Maimony in *Iffrei biash*, chap. 2. sect. 3. 4.

12 Ver. 12. fathers sister] thy aunt, by thy fathers side. Ver. 13. mothers sister] thy aunt, by the mothers side. Of these the Hebrews say; His mothers sister, whether it be her sister by her father, or her sister by her mother; whether in married estate, or in fornication; she is a nakedness (forbidden) unto him, by the name of his mothers sister. And so the fathers sister, whether by mother or father, in marriage or in fornication; she is forbidden him by the name of his fathers sister. Maimony in *Iffrei biash*, chap. 2. sect. 5.

Ver. 14. fathers brother] meaning his wife (as the next words shew,) called his nakedness, because man and wife are one flesh, Matth. 19.6. So in ver. 16. So the notes on ver. 8. *not approach*] in Greeke, *not goe in*: that is, not lye with her: see the notes on ver. 6. *thine aunt*] the Chaldees explaineth it, thy fathers brothers wife.

Ver. 15. daughter-in-law] that is, thy sonnes wife as it is after explained. The Hebrew name *Callah*, elsewhere signifieth a spouse or bride: here it is the sonnes wife; touching whom, see what is noted on ver. 8.

Ver. 16. brothers wife] except when the brother deceaith without children; then the next brother marieth her, Deut. 25.5. See the notes on v. 8.

Ver. 17. or her] Hebr. and her: but and is often used for or; as is noted on Gen. 13.8. Of these lawes, the Hebrews write thus; When a man marieth a woman, there are sixe women of her kinne, unlawfull for him for ever, whether his wife live with him, or be divorced, whether she be alive or after her death: and they are these; her mother, and her mothers mother, and her fathers mother, and her father's daughter, and her daughters daughter, and her sonnes daughter. And he that be with any one of them, whether his wife live with him, or be divorced, (Levit. 10.14.) Maimony in *Iffrei biash*, chap. 2. sect. 7. *nakedness*] in Hebrew *Zimnah*, which properly signifieth a wicked thought or purpose; but is applied also to wicked acts, and particularly to unlawful copulations; the Chaldees here translatheth it *committeth (or purpose)* of sinnes: the Greeke, *an impetie* (or *impure act*;) and in Levit. 20.14. *an unlawfull act*.

Ver. 18. a woman] or a wife unto her sister, which the Chaldees translatheth with her sister. Which word sister may be understood of any other woman, as brother is often used for any other man, (Gen. 26.31. and 29.7.) &c. then the law here forbiddeth to take any more wives then one; which the reason following seemeth to confirme. The Hebrews understand it of her next sister in blood, whether she be her sister by the mother, or her sister by the father; whether in way of marriage, or in fornication. Maimony in *Iffrei biash*, chap. 2. sect. 9. *to exee her*] or, *exceed her*, or, *exceed* her, or for an adulteress, as Peninah is called the adulteress (or exceder) of Anna, the other wife of Elkanah, 1 Sam. 1.6. whereby it is probable, that the sister forementioned, is any other wife; and the

Greeke

Greeke here and there translatheth a like *Antichrist* an emulator or envious. For when one man hath two wives, they are ready to envie and vex one another: see Gen. 4.23. and 30.15. *in her life*] *in her life* she is alive as the Greeke explaineth it.

Ver. 19. a woman] for a wife: even from his own wife, every man was to abstain during this her uncleanness. See Levit. 12.2. and 15. chapters. *separation*] that is, so long as she is separated for the uncleanness of her monthly fluors; whereof, see Lev. 15.9. They that transgressed this Law presumptuously, were to be cut off, Levit. 20.18. and for transgression thereof in Israel, the prophet proclaimeth, Ezek. 22.10. And by the Hebrew Doctors, this uncleanness was at the residue of all the nakednesses forementioned, who so uncover his nakedness, he is to be cut off. Maimony in *Iffrei biash*, ch. 4. sect. 1.

Ver. 20. not give thy copulation, for feed] or, *offend*; that is, not lye fleshly with her; not commit adultery: which the Hebrew exprellath here by the *ying* (or *bad*) *manu* feed: and in Leviticus 19.20. the *ying* (or *bad*) *offend*; and so the Greeke translatheth it here. The phrase meaneth carnall copulation: and not only when it is unto effusion of seed, but any other uncleanness. The Hebrew canons distinguishing between the beginning of this act (which they call *the uncovering of nakedness*;) and the accomplishment thereof. And in all these copulations spoken of, whether he hath uncovered her nakedness (beginning the act with his body,) or hath accomplished it; yet though it be not to the effusion of seed, &c. when he hath begun the act with his body, they are both of them guilty of death by the Magistrate, or of cutting off, or of beating, or of chastisement. Maimony in *Iffrei biash*, ch. 1. sect. 10.

Ver. 21. of thy feed] that is, of any of thy children, thy son or thy daughter, as Moses expoundeth it in Deut. 18.10. See also Lev. 20.2. through the fire this word fire, is after expresse in Deut. 18.10. and in Kings 11.3. which another Prophet expoundeth, *burne in the fire*, 2 Chron. 28.3. which was the abominable custome of the heathens, so dedicating their children unto idols and devils: and the like abomination the Israelites committed in a valley near to Jerusalem, 2 Chron. 33.6. Jer. 32.25. which King Josias abolished, when he defiled Tophet, which was in the valley of the sonnes of Hinnom; that no man might make his sonne or his daughter, to passe through the fire to Molech, 2 Kings 23.10. This is here forbidden amongst whoredomes and incests, because even it is spiritual whoredome; as in Lev. 20.5. it is called a going a whoring after Molech. The manner of doing this wickedness, is not now certainly known; but is thought to be done two ways, some being burned to death, other some made to passe onely between two fires, for a signe of consecration. So of Ahab King of Judah, it is said, he burnt his sons in the fire, 2 Chron. 28.3. and of the Jewes, that they burnt their sonnes and their daughters in the fire, Jerem. 7.31. and that they burnt their sonnes with fire, for burnt offerings unto Baal, Jerem. 19.5. *you that sacrificed their sons and their daughters unto Devils; and shed in-*

nocent blood, the blood of their sonnes and of their daughters; whom they sacrificed unto the idols of Canaan. Psal. 106.37.38. R. Bechai (on Lev. 18.10.) saith that the parents were perwaded, that by this sacrifice the rest of their children should be delivered from death; & that they themselves should prosper for it, all dayes of their life. Of the manner of consecrating and not killing their children, the Hebrews write thus; There was a great fire kindled, and (the father) took some of his seed, to deliver the same unto the Priests that served the fire: and the same Priests gave the same unto his father; after that he was delivered into their hand, to cause him to passe through the fire by his leave; and the father of the same, was he that made him passe through the fire, by the leave of the Priests, and he led him through on his feet, from one side to another in the midst of the flame; but burned him not to Molech, after the manner that they burnt their sonnes and their daughters to other Idols; but this service named Molech, was by passing through onely. Maimony treat. of Idolatry, ch. 6. sect. 3. And for the manner of killing their children, in the honor of Molech, it is thus recorded in an Hebrew Commentary called *Zakur*, upon Jerem. 7.31. col. 4. *Thou shalt all (other) houses of Idolatry were in Jerusalem, yet Molechs house was without the city, in a place apart. How was Molech made? It was an Image having the face of a Bullock, and hands spread abroad like a man that openeth his hands, to receive something within, it was hollow: and so there was seven Chappels builded, before which this image was set. Who so offered a faine or dove, went into the first Chappell; if he brought a Lamb, he went into the second; if a Ramme into the third; if a calf, into the fourth; if a bullocke into the fifth; if an Ox, into the sixth; and if he offered his sonne he went into the seventh. He killed Molech, as (in Hof. 13.2.) Let the sacrificers of men, kisse the calves. The same was set before Molech, and Molech having fire put under it, was made burning hot. Then the Priests taking the child, put him into Molechs burning hands: and so the father might not heare the cry of the child, they did beat upon Tabers: whereupon was the place called Tophet, of Toph, which is a Taber. But of these things, we have no certainty, save that the Scriptures witness full impety to have been in Israel. Molech, the name of an Idol, or Starre, which the Ammonites and other heathens worshipped, called also Molech Amos 5.26; and Milcom, 1 King. 11.5,7. and was so named, as being Molech, King; wherefore the Greeke translatheth it *Archon* a Prince: and is thought of some to be the star Saturne, the highest of all the Planets, unto which the Carthaginians are said to have sacrificed the beitt of their sonnes, Diodor. Sicul. l. 20. and likewise the Phenicians, Esch. prep. Evang. lib. 4. Others thinke it to be the Sunne, which is as King and chiefe of all the Planets, and whom the Phenicians worshipped by the name of Baal-fame, that is, Lord of heaven, as Samanthy tellen, Esch. Evang. prep. lib. 1. called in the holy Scriptures Baal. And this seemeth probable, for whereas in Tophet in the valley of the sons of Hinnom, they used to make their children passe through the fire to Molech, a King, 23.10. Jerem.*

saith

faith they offered them unto Baal, Jer. 19. 5. compared with Jer. 7. 31. and Jer. 32. 35. So either it was a statue, as the Prophet saith, *the statue of your God*, Amos 5. 26. or, the multitude of stars as Stephen saith, *God gave them up to worship the host of heaven*, Act. 17. 22. which another Prophet confirmeth, saying, *They shall spread them before the Sun, and the Moon, and all the host of heaven, whom they have loved, and whom they have served*: Jer. 8. 2. Of like sort were *Achim-melech*, and *Azum-melech* the Gods of Sepharvaim, unto whom that people burnt their children in fire, 2 King 17. 31. Of this Idol Molech, R. Solomon (on Jerem. 7. 31.) saith, there was an Image of brass, set up in the valley of Hinnom nere Jerusalem, after the forme before noted out of *Talkus* *not profane* or, *not pollute*, *not profane*: it is contrary to halloving or sanctifying, Lev. 22. 32. And as Gods name is profaned sundry wayes, Lev. 21. 6. and 19. 12, so in speciall by idolatry, as when they applied Gods name or word, to the service of *Molech* forementioned, or the like. The Hebrew doctors among other things, doe apply this unto the giving of ones life for the truth and religion of God; saying: *Who seer ought rather to be killed, then to transgress (Gods law) if he be killed, for that he will not transgress, he be sanctified the name of God; and if it be before the men of Israel, he be sanctified the Name publicly, as did David, Amasai, Misael, Asarias &c.* Dan. 3. and 6. And if *such it is said* (in Plac. 4.) for thy sake we are killed all the day, &c. But who seer ought to be killed rather then to transgress, and he transgresseth rather then he will be killed, he be profane the Name (of God) and if it be before men of Israel, he be profane it publicly, and be dismalteth the affirmative precept, for sanctifying Gods name; and transgresseth against the prohibition of profaning his name. Maimony, tom. 1. in *Istifidi* l. 1. c. 5. sect. 4.

22 Ver. 22. with a male, or with man kinde: this was the sin of Sodom, Gen. 19. 5. and of other heathens, Rom. 1. 27. called the *going after other flesh*, Jude ver. 7. They that thus sinned, were by Moses Law to be stoned to death, Lev. 20. 13. by the law of Christ, they shall be shut out of the kingdom of God, 1 Cor. 6. 9. 10. like copulation with a woman Hebrew, with the *lyngs* (or copulations) of a woman.

23 Ver. 23. to he donne therein, or, that it may be with her, which sente the Greeke verben also affordeth. So in Lev. 20. 16. where such beastine is punished with death. And whether it be tame-beast, or wild-beast, or fowle, all are to be stoned to death, Maimony in *Istifidi* l. 1. c. 1. sect. 16. *confusion* in Greeke, a despicable thing.

24 Ver. 24. in any of these, or in all these which Targum Jonathan expoundeth, in any one of all these; every of which, the Hebrews call *Nakeutas*, after the scripture phrase: and they say, *There are also other women, which are forbidden by tradition, and the doctrine of the Scribers: these they call Secundaries, as being second or next to the foresaid nakedness; and of them there be 20. women, and they are these.*

1. The mother, mother, and this is infinite, as the mothers mothers mothers mother, and so all upward are unlawful.

2. The mother of his mothers father, only: and no further are forbidden.

3. His fathers mother infinite: as the fathers mothers, mothers mother, and all upward, are unlawful.

4. The mother of his fathers father, and no further.

5. The wife of his fathers father, infinite. Though she were the wife of our father Laban [or Noe] she is unlawful for every of us.

6. The wife of his mothers father, and no further.

7. The wife of his fathers brother by the mother.

8. The wife of his mothers brother, whether by the mother or by the father.

9. His first daughter in law [that is, his sons first wife] infinite: though it should be his sons sons sons sons wife, even to the worlds end. So that Noe if he were now living, might never marry with any widow, that had been wife to any of his sons.

10. His daughters daughter in law (or some wife) and no further.

11. The daughter of his first daughter, and no further.

12. The daughter of his first son, and no further.

13. The daughter of his daughters daughter, only.

14. The daughter of his daughters son only.

15. The daughter of his wives sons son only.

16. The daughter of his wives daughters daughter, only.

17. The mother of his wives fathers mother, only.

18. The mother of his wives mothers father, only.

19. The mother of his wives mothers mother, only.

20. The mother of his wives fathers father, only.

So there are found of those which are familiarly unlawful, four which are infinite. The mothers mother, and all upward. The fathers mother, and all upward. The grandfathers wife, and all upward. The first sons wife, and all downward. Maimony in *Istifidi* or treat. of *Wives*. ch. 1. sect. 6.

Ver. 25. doe visit, or, have visited that is, punished, or, (as the Greeke tranlateth) recompensed: the time past being used for the more certainty, as if the thing were already done. *speech* [or, commitment out, with lothsome and indignation, as the Greeke explaineth it. So after, 8. in Lev. 20. 22.

Ver. 26. any of these, or, any of all these abominations. So in ver. 29. *stranger* or *foreigner*, in Greeke, *prophete*.

Ver. 28. the nation, in Greeke, the nations, in Chaldee, the people.

Ver. 29. the fouler, that is, the persons, cut-off, round out, or destroyed, as the Greeke and Chaldee explaine it. Of this judgement, see Levit. 20. 7. Gen. 17. 14.

Ver. 30. my charge, Hebrew my keeping (or custody) that is, which I command to be kept. In Greeke my ordinances: in Chaldee, the custody of my word. *statutes of abomination*; that is, most abominable sinnes; meaning their sinful practices, which the law custome grew to be as a Law amongst them.

#### CHAP. XIX.

Sundry lawes, teaching 2, holiness, 3, obedience, 4, and true religion: To leave some of the statutes of the land

land for the poore. 11. Against lying, swearing, fraud, cutting and unrighteousness. 16. Against idleness, hate, revenge. 19, unchastity, mixe weat, and fornication. 23, The law for uncircumcised fruits. 26, Against defiling beaustly manners. 29, reholence, 31, familiar spirits. 32, To honour the ancients, 34, to love strangers, 36, to have just balances, 37, and to observe all Gods statutes.

□ □ □

1 And Jehovah spake unto Moses, saying. Speake unto all the Congregation of the sonnes of Israel, and say unto them, Ye shall be holy: for I Jehovah your God, am holy.

2 Ye shall feare every man his mother and his fathers; and keep my Sabbaths: I am Jehovah your God.

3 Turne ye not unto Idols; and make not to your selves, molten gods: I, am Jehovah Your God.

4 And when ye sacrifice, a sacrifice of Peace offering, unto Jehovah: ye shall sacrifice it, for your favourable acceptance. In the day that ye sacrifice it, it shall be eaten, and on the morrow: and that which remaineth, untill the third day; shall be burnt in the fire. And if it be eaten at all, in the third day: it is a polluted thing, it shall not be favourably accepted. And they that eat it, every one shall beare his iniquity; because he hath profaned, the holy thing of Jehovah: and that soule shall be cut-off, from his peoples.

5 And when ye reape, the harvest of your land; thou shalt not wholly rid, the corner of thy field, in reaping: neither shalt thou glean, the gleanings of thy harvest. And thou shalt not gather the fingle grapes, of thy vineyard; nor glean, the grapes that are broken off thy vineyard: thou shalt leave them, for the poore and for the stranger; I, am Jehovah your God.

6 Ye shall not steal: neither falsly deny, nor deale falsly, any man with his neighbour. And ye shall not swear by my name, to falsehood: and thou shalt not profane, the name of thy God, I, am Jehovah.

7 Thou shalt not fraudulently oppresse thy neighbour, neither rob him: the worke of him that is hired, shall not abide all night with thee, untill the morning.

8 Thou shalt not curse the deafe; and before the blinde, thou shalt not put a stumbling-block: but thou shalt feare thy God; I, am Jehovah.

9 Ye shall not do unrighteousness, in judgement; thou shalt not respect the person of

the poore, nor honor, the person of the great man in justice, that thou judge thy neighbor. Thou shalt not walke a tale-bearer, among thy people; thou shalt not stand against the blood of thy neighbour: I, am Jehovah.

10 Thou shalt not hate thy brother, in thine heart: rebuking thou shalt rebuke thy neighbour; and not beare sin, for him.

11 Thou shalt not avenge, nor keep grudge against the sons of thy people; but thou shalt love thy neighbor, as thy self: I, am Jehovah.

12 Ye shall keep my statutes; I am Jehovah: let thy cattell gender, with divers kinds: Thou shalt not low thy field, with divers kinds: and a garment of divers kinds, of linse-woolfe; shall not come upon thee.

13 And a man, when he shall lye with a woman, to copulation of seed; and she a bond-woman, betrothed to a man; and yet seeming she is not redeemed; or free dome, is not given her: after scourging shall be, they shall not be put to death, because she was not free. And he shall bring his Trespass-offring, unto Jehovah; unto the doore of the Tent of the congregation: a ram for a Trespass-offring. And the Priest shall make atonement, for him, with the ram of the Trespass-offring, before Jehovah; for his sinne, which he hath sinned: and the sin, which he hath sinned, shall be forgiven him.

14 And when ye shall come into the land, and shall have planted any tree for food; then ye shall count as uncircumcised the uncircumcision thereof, the fruit thereof: three yeares, shall it be unto you, as uncircumcised, it shall not be eaten. And in the fourth yeere, all the fruit thereof shall be, holiness of praises, unto Jehovah. And in the fifth yeere, ye shall eat the fruit thereof; to add unto you, the revenue thereof: I, am Jehovah your God.

15 Ye shall not eat, with the blood: ye shall not observe fortunes, nor observe times. Ye shall not round, the corner of your head: neither shalt thou marre, a corner of thy beard. And ye shall not make in your flesh, any cutting for a soule; neither shall ye make upon you, the print of any mark; I, am Jehovah.

16 Profane not thy daughter, to cause her to be an whore: that the land fall not to whoredome; and the land become full, of wickedness.

17 Ye shall keep my Sabbaths; and reverence my Sanctuary; I, am Jehovah.

18 Turne not unto them that have familiar spirits, and unto wizards; seek not, to be deceived by them: I, am Jehovah your God.

Thou

32 Thou shalt rise up before the hoary-head, and honour, the face of the old-man: and revere thy God, I am Jehovah.

33 And when a stranger, shall sojourn with thee, in your land: ye shall not vex him. The stranger, that sojourneth with you, shall be unto you, as one homeborne amongst you: and thou shalt love him, as thyself: for ye were strangers, in the land of Egypt: I am Jehovah your God.

34 Ye shall not do unrighteousness, in judgement: in meteyard, in weight, or in measure. Just balances, just stones, a just Ephah, and a just Hin, shall ye have: I am Jehovah your God, which brought you out, from the land of Egypt. And ye shall keep all my statutes, and all my judgements; and shall do them: I am Jehovah.

### Annotations.

DDD Here beginneth the thirtieth section, or lecture of the Law. See Gen. 6.9.

2 **B**E *holy* that is, separated from sin, & dedicated unto God, and his obedience; which is the sum of the first Table, yea of all the Law. The Apostle openeth it thus: *At obedient children, not following your eyes, according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy, 1 Pet. 1.14-15. 16. See also Lev. 11.44.*

3 **V**er. 3. *Reverence*. This openeth the fifth commandment, *Honour* See Exod. 20.12. shewing that it importeth inward reverence, as all the Law is *spiritual*, Rom. 7.14. And here the *mother* is named before the *father*, which is not usual. See the notes on Exod. 20.12. The Hebrews say, *It is written, Honour thy father and thy mother, Exod. 20.12. it is also written, Honour the Lord with your substance, Prov. 3.9. Agree it is written, The shall leave every man his mother and his father, Lev. 19.3. it is also written, Thou shalt fear the Lord thy God, Deut. 6.13. as he committeth the honour of Gods own name and his service, so he commandeth the honour and fear of parents. He that curseth his father or mother, is flouted: and he that blasphemeth (God) is flouted: he be made him equal in punishment. For honour, the father is set before the mother, and for fear, the mother before the father: to teach that they are both alike to be feared or revered. What is this Fear? It is not to stand in his place, nor sit in his place, nor to oppose his will, nor to carp at his words, nor to call him by his name either living or dead; but to say Sir, or my Lord, or Father. Maimon in *Mishnah* tract. of *Revel.* chap. 6. sect. 1. See. *Sabbath* in Chaldee *Abath* and both the seventh day, and all days of rest, which were likewise called *Sabbath*, Lev. 23.32. See the annotations on Exod. 20.8-11. *I am Jehovah* This is a ground and rea-*

son of these, and almost all the other precepts following; as it was prefixed before the ten Commandments: see Exod. 20.2.

Ver. 4. *Turne your* to weat, your faces: or *Look not*, *Regard not*; in Greeke, *Follow not*. It importeth also the turning-away of the heart, Deut. 30.17. and 29.18. But from this word, the Hebrews say, that it is forbidden even to *look idly*, on the similitude of an image. Maimon treat. of *Idolatry*, ch. 2. sect. 2.

*Idols* called in Hebrew *Eidola*, which properly signifyeth things of nought, nothing, value, and nought worth: according to the nature of which name, I said saith, we know that an *Idol* is nothing in the world, and that there is none other God but one, 1 Cor. 8.4. *Elim* signifyeth, Gods; *Elimim*, no-Gods; which the Greeke here nameth *Eidola*, whereof our English *Idols* is derived: in the Chaldee they are called *Errors*, or *Aberrations*. And *Elim* is applied to other things also, we are of no value, as in Job 43.4. *Phisians* *El*, that is, value, or of no value & in Jer. 14.14. false prophets prophesied *Elila*, things of nought. And as *Images*, are the same that *Idols* in signification, so Images of silver and gold, are called *Elimim* *Idols*, Elay 2. 20. So that hereby God forbiddeh the transgression of the first and second commandments. And the Hebrew Doctors say, It is not *Idolatry* only which a man is forbidden to turne after it in his thought; but every thought which occureth a man to deny any of the fundamental points of the Law, we are warned that it come not into our heart, &c. Maimon treat. of *Idolatry*, ch. 2. sect. 13. *Mulien Gods* Hebrew, gods of melting; meaning Images, Gods of silver and of gold, as Exodus 20.23. such as was the *mulien* calf, Exod. 32.8, 21. The Prophet calleth them teachers of lies, Habak. 2. 18. yet unto such, Idolaters said, ye are our Gods, Elay 42.37.

Ver. 5. *Peace offerings* for of payments, whereof see Lev. 3.1. for your favourable acceptance [that it may be acceptable to God for you: for the notes on Lev. 1.3. This sense Sol. *Law* his gifteth of these words here. Some doe understand it, *any one will*, such as you like best to offer: but the 7 verse following, sheweth the former interpretation rather to be meant. Though this latter all is so good, and may be implied; and is so expounded by Chazkuni, that they should give their good will therein, and not grudge or have an evil eye in that which they offered before the Lord. For time *may* (saith he) *do not offer with the heart*, because they see other men do, and it were a shame for them, if they could not do likewise. But another meaning (saith he) may be this, *Due the thing that may be for your favourable acceptance*, as that is taken on this day, or on the morrow.

Ver. 6. *Unm* as being polluted by overlong keeping it. See these things opened in Leviticus 7.18, 19.

Ver. 7. *eat* at all, or any of it eaten: Hebrew, *eating*, *a polluted thing*, or, *abominable*, in Greeke, *unsacrificable*; but *Agila* turneth it here in Greeke *Appeten*, *abiding to be rejected*, which word Paul useth, in 1 Tim. 4.4. See the notes on Lev. 7.18.

Verle

8 **V**er. 8. *his iniquitie* in Greeke, *sinne*, meaning punishment for his iniquity: see the notes on Lev. 7. 18. *the holy things* [Hebr. the holiness]; in Gr. the holy things. *that shall* that is, as the Chaldee tranlateth, *as it may be destroyed*: see Lev. 7.18. In Greeke, the *fores* that eat it, shall be destroyed out of their people.

9 **V**er. 9. *no wholly-rid* or, *not made a full-end, not made clean-rid* are of the corner of the field, to reap the time. The like is after, in Levit. 23. 22. *corner* that is, the out-side, or unmost-part: the corner may also be understood for many corners. The Hebrew canons declare it thus; He that reapeth his field, must not reap all the field wholly; but must leave a little standing-corn for the poor, in the end of the field. (Levit. 23. 22.) whether he cut it, or pluck it up: and that which is left, is called the *Corner* [Peab]. And as he must leave of the field, so of the trees, when he gathereth their fruit, he must leave a little for the poor. If he transgress, and doe reap all the field, or gather all the fruit of the trees; he must leave a little of that which he hath reaped, or of that which he hath gathered, and give it to the poor; for the giving of it, is a commandment. Yea, though he have ground it, or baked it into bread, yet he must give thereof, a corner to the poor. If all which he hath reaped, be lost or burnt, before he hath given the corner, then he is to be beaten: because he hath transgressed a prohibition, and cannot confirm the commandment thereof, which unto him is broken off. Maimon in *Mishnah*, tom. 3. in *Mattath gumiim*, chap. 1. sect. 12, 23. *What is the measure of the Corner?* By the Law, there is no measure for it; if he leave but one ear of corn, he is discharged. But by the words of the Scribes, it must be no less than one of sixtie. And a man may add more than one of sixtie, according to the greatness of the field, or multitude of the poor, or blessing of the field. As if the field be very small, so that if he leave thereof the sixtieth part, it will not benefit a poor man; then he is to add unto the measure: and so if there be many poor, he addeth. And if he did sow little, and reaped much, because it is blessed: he addeth according to the blessing. And who if addeth more unto the corner, he shall have his reward increased, and there is no measure limited of this addition. They leave no corner, but in the end of the field, to the end that the poor may know the place whither to come, &c. At three times in the day, they reap the corner for the poor; at morning, and at midday, and at the evening sacrifice. [that is, three of the clocke in the afternoon] and the poor that comes not at one of these times, they suffer him not to take any away; that there may be a set time for the poor to come together all of them, to take it. If a man have two fields, he may not reap the one wholly, and leave in the other a corner meet for them both; for it is written, the corner OF THY FIELD: but he must leave in every one, a corner meet for the same. He that soweth his field with one kind of seed, though he have therein two threshing-floors, he leaveth but one corner. If he sow two kinds of seed, though he make but one floor; he must give a corner for the one part, by itself, and a corner for the other part by itself. If he sow with two kinds of wheat, or two kinds of barley; then, if he make but one floor, he giveth but one corner; if two floors, he giveth two corners. Maimon in *Mattath gumiim*, for treat. of

*Gifts to the poor*, c. 1. sect. 1, 2, 3, 11. and ch. 2. f. 12. 17. and c. 3. f. 14. *reaping* [or, *reaping* the same which in Lev. 23. 22. *Moses* explaineth thus, when thou reapest, glebe] or gathering, the gathering, or gathering, that is, the ears of corn which fall off; as the Greeke version explaineth it. So the Hebrews say, *The gleaming* is that which falleth out of the sickle in the time of reaping, or that falleth out of the hand when he gathereth the ear, and reaps; if so be that which falleth be but an ear, or two. But if there fall three together, those three are the owners of the field. And that which falleth from after the sickle, or from after the hand, though it be but one ear, is not for gleaming. He that plucketh up things which are to be plucked, that which falleth from under his hand, is for gleaming. If he reape, and there be left an ear unreaped; if the top of it reach to the other standing corn which is thereby, so that he may reape it with the other standing corn, it is the owners of the field; if not, it is for the poor. If the wind scatter the corn, so that the harvest of the owner of the field, is mixed with that which is to be gleamed, then they measure the field, how much gleaming it is meet for to afford, and they give (so much) to the poor. If (the owner have transgressed, and gathered the gleamings, though he have ground it, and baked it, he must give it to the poor. If he be lost or burnt, after it is gathered, before it be given to the poor, he is to be beaten, Maimon in *Mattath gumiim*, ch. 4. f. 1, 5. and ch. 1. f. 4.

Ver. 10. *not gather the single-grapes* that is, the grapes which grow single, and not in clusters; such the owner of the vineyard might not gather, but leave them for the poor. *Gravelles* are single-grapes, Esa. 24. 13. *Hobad*, ver. 5. differing from the clusters of grapes, Mich. 7. 1. So the Hebrews explain this Law, saying, *Gravelles* are little clusters which are not thick, as clusters which are not compact together, and whose grapes are not joined one upon another, but dispersed. And it is called *Gmolel*, because it is to the other clusters, as (Gmolel that is) a child to a man, &c. and single berries, they are *Gmolel*. A branch whereon there is a cluster, and single grapes on the twig of the branch, if the single grapes be cut off the cluster, they are the owners of the vineyard; if not, they are for the poor. If a vineyard have all single grapes, it is for the poor; as it is written, THOU SHALT NOT GATHER THE SINGLE GRAPES OF THY VINEYARD, although it be all single grapes. And no single grapes, or particular berries, are due (to the poor) but in the vineyard only. Maimon in *Mattath gumiim*, ch. 4. sect. 17. &c. the grapes that are broken-off, or the particular berries. The Hebrew *Peret*, which hath the signification of *parting, breaking, and falling off*, meaneth here, such particular grapes as are broken, and fall off from the clusters in the Vineyard. That as in the field, the corner was that which was left growing, and the gleaming was of the ears that fell away in the reaping; so the single grapes, were such as grew not in clusters; and the *Peret*, are grapes broken, and fallen off in the gathering. So the Greeke tranlateth it, *Rubum*, that is, *broken-off*; and the Chaldee *Nidra*, is of like meaning; and the Hebrews expound it to be particular berries, one or two, that are broken-off.

Kkk

off from the cluster, in the time of the grape-gathering: but if there be three berries together, or moes, they are not *Pevet*, nor left for gleanings, but are the owners. Yet that which is thrown to the earth, in the grape-gathering, they count for *Pevet*, though it be half a cluster, or an whole one: so that he that putteth a basket under the vine, in the time when he gathereth grapes, (to save for himselfe those which fall off) be robbeth the poore: *Maimony* in *Mattanub* chap. 4. sect. 15, 16. Besides the fruit of the vine, other fruits that are for food, are implied in this law; therefore in Deut. 24. 20. *Moses* mentioneth the like of the *Oliver-tree*: and there in the vers. 19. he addeth another branch of this law, touching a sheaf forgotten in the field, which must not be fetched againe, but left for the poore. So the Hebr. Doctors understand this precept largely; for by harvest and reaping, they lay is implied, whatsoever is like unto harvest, that it is bound to yeld a corner for the poore; as Rice, Millet, Lentils, also Nuts, Almonds, Pomegranates, Grapes, Olives, Dates, and all such like, whatsoever is for meat, and groweth out of the earth, and is gathered as an harvest. Therefore herbs are free from paying this duty, because they are not gathered and laid up for mens livelihood, but *Garlick* and *Onions*, must pay the corner, because they are dried, and brought into the house for provision. So they say, *I here are four gifts for the poore, in the vineyard, the Grapes that are broken off, and the single grapes, and the corner, and that which is forgotten. These gifts, are from the revenues of the field, the gleanings, and that which is forgotten, and the corner. And two, from trees; that which is forgotten, and the corner; Maimony in Mattanub gemium, chap. 2. sect. 1, 2. and ch. 1. sect. 7. thou shalt leave them.]* Hence the Hebrews gather, that the poore hath nothing to doe with these gifts, until the good-man of the house hath separated them purposely. Therefore a poore man, that fetch a corner in the end of a field, may not touch the same. (Upon paine of robbery) until hee know that the master of the house knoweth thereof. After they are thus left, the matter of the house hath no right in them, but the poore may come and take them, yet though it be against the masters will; *Maimony*, *Shulchan*, ch. 2. sect. 14. and ch. 1. sect. 8. And whereas the matter of the family was to give the first-fruits to the Priests, Num. 18. 12. and the Tithes to the Levite, Numb. 18. 24. and a second Tithe, for him and his to cate before the Lord, Deut. 12. 17, 18. these gifts, were to be left for the poore, before any of the other: and every third yeere, that second Tithe was also given to the poore, Deut. 14. 28, 29. besides other reliefe, Deut. 7. 8. so mercifull was God, to the poore of his people. Neither might they be defrauded of these gifts, under colour of Religion; if a man sanctified his vineyard, (to the Lord) after single grapes were known to be in it: the poore had those single grapes notwithstanding: and if the Tithe were given to a Levite, and single grapes were found therein, he was to give them to the poore. *Maimony* in *Mattanub*, ch. 4. sect. 23, 26. Now, who those poore were, to whom these glea-

nings, single grapes, corners, &c. did belong, the Hebrew canons declare thus; *Who so hath two hundred Zimms*, [that is, fifty shekels of silver, for a zuz is the fourth part of a shekel; and what the shekel is, see the notes on Gen. 20. 16.] *let him not take of the gleanings, or of that which is sown, or of the corner, or of the Tithes of the poore. If he have 200, lacking one, he may take. If they be pawned to his creditor, or he for his wives dowrie, then also he taketh. And they cannot binde him to sell his house, or stuffe. I Thalmud Bab, in Peab, ch. 1. f. 8. for the stranger.]* And for the fatherless, and for the widow, Deut. 24. 19. By the stranger is chiefly meant the *Prophyte* (as the Greek here translateth) converted to the faith, though others are not forbidden, because in their gifts, was no holiness at all, as in other things that were sanctified. The Hebrews say, Every stranger spoken of, in the gifts to the poore, is not meant, but of the righteous stranger. For hee bee faith of the second Tithe; And the Levite shall come, and the stranger, (Deut. 14. 19.) the Levite is within the covenant, so the stranger is within the covenant. Notwithstanding, they withhold not the poore Hebrews from their gifts. It is said, thou shalt leave them for the poore, &c. all the while that there are poore men to require them. If the poore cease to seeke or come againe for them, that which is left, is free for any man to take. And he is not bound to give (the poore) the price of those; for it is not said, hee shall give them to the poore, but hee shall leave them. And it is not meet to leave them for beasts and birds, but for the poore: and loe there are no poore. After that the poore are gone into a vineyard, and come away; the grapes which remaine afterward, are free for any man, &c. *Maim. in Mattanub* chap. 1. sect. 9, 10, 11. *Iam Iehovah* by whose commandment, this law was established in *Israel*, to the end that they might remember their owne poverty, and bondage which they endured in *Aegypt*; and that by doing these workes of mercie, the Lord might blesse them, in all the worke of their hands. Which reasons, *Moses* rendreth of this precept, in Deut. 24. 19, 22.

Verf. 11. *not steal* [see the notes on Exo. 20. 15. In that hee speaketh as to many ye shall not; *Chazkuni* here gathereth, that he that fetch one sheale, and holdeth his peace, be also feakeh; as doth the principall in the theft. *falsly-deny*] in Greeke, *no yes*; it is a general word for lying, or denying of things in respect either of God, as Prov. 30. 9. or of men, as Lev. 6. 2. And unto this later, of denying other mens goods that are in their hand, doe the Hebrews referre this prohibition. *Maimony*, tom. 3. treat. of *Oathes*, ch. 1. f. 8. *deale-falsly*] or by, in violating covenants, as Gen. 21. 23. *Psal.* 44. 18. or swearing falsly, or any other way.

Verf. 12. *to fullproof*] or *falsly*, in Greeke, *so an unjust thing*. The contrary is required, *I thou shalt sweare, the Lord liveth*, in *Tinub*, in Judgement, and in Justice. Jer. 4. 2. And Gods Name is of large significance, as is noted on Exod. 20. 7. for that whether one use any of Gods proper names, or describe him by other words, as hee that liveth for ever, hee that created heaven and earth, &c. (as Rev. 10. 6.) or any the like, it is a full oath. And by swearing,

is understood cursing also, which is of the same nature, as in Gen. 24. 8. 41. the same thing, is called an oath, and a curse. (or execration.) So the Hebrew canons say: *Whether one sweare by (Gods) proper name, or by any of his surnames; as by him whose name is Gracious, or whose name is Mercifull, or any the like, in any language: loe it is a full oath. And so an execration, and a curse, is an oath. As when a man saith, Cursed be hee the Lord, or of him whose name is Gracious, or mercifull, whosoever hath eaten this thing, and himselfe hath eaten it: loe hee hath sworn falsly. Like-wise be that saith, nay, nay, twice, by way of oath; or yea, yea, and mentimeth Gods name, or surname, let it be as if hee had sworn. And so be that promisseth, I will not do: this or that, and mentimeth Gods name, or surname: it is an oath. Maimony in *Mishneh*, tom. 3. treat. of *Oathes*, ch. 2. sect. 2. &c. not profane] or, pollute, but contrariwise shall sanctifie it; as Levit. 22. 32.*

The word not, in the former branch, is here againe necessarily understood, as often in the Scripture: and so the Greeke version addeth it, *ye shall not profane*: by this, this not, not only false, but rash, vaine, unadvised needlesse oaths, and all other abuses of Gods name, are forbidden: as is noted on Exod. 20. 7. The Hebrews say, Although be that sweareth vainly or falsly, be beaten (by the Magistrate) and bring a sacrifice (to the Priest,) yet is there not attestation made thereby, for all the iniquities of his oath; for it is written, (in Exodus 20. 7.) the Lord will not hold him innocent: he is not freed from the judgement of (the God of) heaven, until hee have his payment from him, for the great Name which hee hath profaned, as it is written, *I thou shalt not profane the name of the Lord thy God: I am the Lord. Therefore a man must beware of this iniquity, more then of all transgressions. This is one of the heave iniquities; although for it there be no cutting off, nor death, by the Magistrate, yet is there in it a profanation of the holy Name, which is greater then all iniquities. It is necessary to warne children much, and to teach their tongues the words of truth, without swearing; that they fall not into a custome to swear continually, as doe the Heathens. And this thing faile as a duty upon their parents, and upon School-masters. And it is a great good thing for a man not to swear at all. Maimony, treat. of *Oathes*, c. 12. f. 1, 2, 8, 12. Accordingly are we to understand the Doctrine of our Saviour, when hee saith, *Swear not at all*, Mat. 5. 34. Whereby hee forbiddeth not the lawfull use of oaths, commanded of God, Deut. 6. 13; but all abuse in common speech, which was and is accustomed most unskillfully, to the high dishonour of God.*

Verf. 13. *fraudulently-appeffe*] in Greeke, *doe wrong, or injurie*. This word significth, to appeffe by fraud; the next, to appeffe-by-violence: see the notes on Lev. 6. 2. Both these, did *Iohn* the Baptist forbid unto the Sadducees, Luke 3. 14. *rob*] or, violently-appeffe, and *plucke-by-force*, as it is said of *Bensabab*, hee plucked the sheare out of the Egyptian hand, 2 Sam. 23. 21. For these finnes, *fraudulently-appeffing*, and robbery, the Prophets doe often blame *Israel*, Ezek. 22. 29. Jer. 23. 1. Ely 3. 14. Eccle. 4. 1. *Psal.* 62. 11. It cometh from covetousnesse, as is said; *They covet fields, and take them*

by rapine, Mich. 2. 2. and proceedeth unto murder; as he that is greedy of-gaine, taketh away the life of the owners thereof: Prov. 1. 19. The Hebrews say, *Who so desireth his neighbours house, wife, goods, or any other thing which is possible for him to get of him: when hee hath thought in his heart how he might get that thing, and his heart is allured with the thing, hee transgresseth this Law, I thou shalt not desire*, Deut. 5. 21. *Desire* is not, but in the heart only. *Desire* bringeth a man to Coveting, and Covetise bringeth him to Robbery. For if the owners will not sell the thing, though he would give a great price, then falleth he to rapine, Mich. 2. 2. And if the owners stand up against him, to rescue their goods, or to forbid him to rob, then hee falleth to shedding of blood. &c. and learne by the fall of *Achab* and *Naboth*. *Loe thou must learne, that hee which desireth, transgresseth one prohibition; and hee that getteth the thing which hee desireth, by importuning the owners, or requesting it of them, transgresseth two prohibitions; therefore it is written, I thou shalt not Covet, and I thou shalt not Desire. And if hee take it by robbery, hee transgresseth three prohibitions. And who so robbeth his neighbour of the worth of a farthing, is as if hee took his life from him*, Prov. 1. 19. *Maimony* in treat. of Robbery, ch. 1. f. 10. &c. If a man finde, and keepe backe a thing which his neighbour hath lost, he transgresseth also this Law; as is noted on Deut. 22. 1. *the work*] that is, the wages for the work; as the Gr. translateth it, *isager*, *Soin* Job 7. 2. *a hiring looketh for his work*; that is, for the reward of his worke; and in Jer. 22. 13. *We unto him*, &c. that useth his neighbours service for naught, and give him not his worke; that is, his wages. So Christ saith, *My worke is with my God*, Ely 49. 4. that is, my reward; and these two are joyned, as belonging to the same, as the Lords reward is with him, and his worke before him, Ely 40. 10. that is his recompence for worke. This is a particular instance, of the foreaid oppression; as *Moses* after sheweth, saying, *Thou shalt not fraudulently-appeffe an hired servant, &c. at his day thou shalt give him his hire*, Deut. 24. 14, 15. So in Mal. 3. 5. where God threatneth judgement for this sin. See more, in the notes on Deut. 24.

Verf. 14. *not curse*] or, as the Gr. translateth, *not speake evil of the deafe*: or, *not revile*; as in Exod. 22. 18. is spoken of the Magistrates; here it is spoken of the deafe, who cannot heare, nor therat be offended: so by proportion, it is meant of all others; even of enemies; as, *Blesse your persecutors; blesse and curse not*, Rom. 12. 14. By the Hebrew canons, if a man cursed, not a *Kuter only*, but any one of *Israel*, hee was to be beaten: which they grounded upon this Law, *I thou shalt not curse the deafe*: and wherefore mentimeth hee the deafe? For that, though it be one that heareth not, neither is grieved for the curse, yet it bee to be beaten for his cursing. Hee that curseth any of *Israel*, man or woman, great or small, he is one beaten: and if he curse a *Idol*, he is thrice beaten; and if he curse the *Ruler* (or Prince) he is thrice beaten. He that curseth himselfe, is beaten, as he that curseth others; for it is written, (in Deuterion 4. 9.) *Take heed to thy selfe, and keep thy soule*; *Maimony* in *Sandhedrin*, ch. 20. f. 1, 2, 3. *not put*] Hebr. *not give a stumbling*



flaming-broke, or (as the Greeke translathet it) a *scandal*: which, as it should not be before the blind, so flumber broke, or a *scandal* in his brother's way, Rom. 14. 13. and, *you unto the world, because of scandal*, Mat. 18. 7. Generally this forbiddeth all occasion of error, or fall unto any, especially to the blinde and ignorant; for, *Cursed is he that maketh the blinde to erre out of the way*, Deut. 27. 18. And, as the soule is more precious than the body, so the sin is greater; to put a scandal of sin, or flumbering block of iniquitie, before the confidences of the weak or ignorant, Rom. 14. 13. and 16. 17. 1 Cor. 8. 9, 13. Rev. 2. 14. *Sol. Loebi* expoundeth *Alafu* thus; *Before him that is blinde in a matter, doe not give thine counsel as it is meet for him*.

Verf. 15. *unrighteousnesse* [or, *injury* as evil]: it is a general word for all injustice, either in heart, as Psa. 58. 3. or with mouth, as Mal. 2. 6. Job 27. 4. Eia. 59. 3. or with hand and act, Psa. 7. 4. Ezek. 18. 8. and applied sometime in speciall to unrighteousnesse in judgement; as here, and in Psa. 82. 2. All that doe this, are an *abomination* to the Lord, Deut. 25. 16. *respect the person* [or, *lift-up*, (or, *accept*) the face, which is to their favour, and to grant ones request: which sometime is taken in the good part, as is noted on Gen. 19. 21. and may be offered in 2 Kin. 3. 14. Lam. 4. 16. but in cases of judgement, it usually denoteth partiall carriage, & respect of ones mans face or person, more than of anothers, which God forbiddeth here, and in Deut. 16. 19. Prov. 18. 5. Job 13. 10. Psa. 58. 3. Jan. 2. 19. *of the poor* [though in respect of his poverie he may seeme to be pitied, yet God would have all partiality in judgement to be avoided. *honour the person* (or, *countenance the person* (or face) of the great: as in Exod. 23. 3. we are forbidden to *countenance* (or *honour*) the poor. The Gr. translathet *Thunshet*, which properly is to *admirer*, but used for *honourable-respect*, as is noted on Gen. 19. 21. *in justice* (or, *with righteousness*). Of this, see the Annotations on Deut. 16. 18.

16. Verf. 16. *not walk as a tale-bearer* [or, *calumniator*, or, *not walk with tale-bearing, and crimination*]. The Hebrew *Rakil*, properly signifieth, a *merchant*, or, *trafficke* up & down with spices, or other things, 1 King. 10. 15. Ezek. 27. 15, 17, 22, 23. Whereupon *Rakil* (the word here used) is a *tale-bearer* or *accuser*, that maketh merchandise as it were of words, uttering them as Wares, going from place to place, to heare, and to spread abroad criminations of other men. His property is described to be a *calumniator* of *fores*, Prov. 11. 13. and 20. 19. his end, to *spread blood*, Ezek. 22. 9. yet pretending friendship and good neighbourhood, Jerem. 9. 4, 5. Wherefore, the Greeke translathet it here, *Thou shalt not be the neigh-guide*, and in Prov. 11. 13. and 20. 19. he is called in Gr. *double tongued*. The holy Ghost in the new Testament seemeth to call him in Gr. *Diabolos* that is a *false-accuser*, *calumniator*, or *make-brode*, 2 Tim. 3. 2. 1 Tim. 3. 11. and to *Angeli* (an ancient Greeke interpreter) translathet *Rakil*, *Diabolos*, in Prov. 11. 23. And to this the Chalde version agreeth, saying, *Thou shalt not divulge accusations*,

(or *criminations*), among thy people. Which phrase is used in Dan. 6. 24. and of those men which made accusations against *Daniel*, (there translated in Gr. *Diabolantes*). Herupon *Daniel* the Devil hath his name of calumniating and accusing the brethren, Rev. 12. 9. 10. whom the Syriack in Mat. 4. and other places, calleth a *Divulger of accusations*, or *criminations*. So that the Hebrew *Rakil*, is in Greeke *Diabolos*, in English, a *Calumniator*, a *Make-brode*, a *Devill*, (as *Judas* is called a *Devill*, John 6. 70.) Therefore this sin is great, and when it is proved in *Israel*, that they (with their other sins) walked as *Tale-bearers*: they were called *reprobate silver*, because the Lord had rejected them, Jer. 6. 28, 30. The Hebrew Doctors explaine it thus; *He that backbiteth his neighbour, transgresseth against his Law*, *Thou shalt not walk as a Tale-bearer among thy people*, (Levit. 19.) and though they be not beaten for this thing, yet it is a great iniquitie, and occasioned the killing of many soules of *Israel*; therefore this is joyned next unto it, *Thou shalt not stand against the blood of thy neighbour*, (Levit. 19. 16.) *Give and leave unto befall unto Doege the Edomite*, (Psa. 52. 1 Sam. 22. 9, -19.) *Who is a Tale-bearer*, (*Rakil*) *He that is laden with words, and geth from one to another, and saith, Thus said such one, or, Thus have I heard of such one: although the thing be true, yet such a man warreth the whole world*; Maimony in *Mishbo*, tom. 1. in *Degmab*, chap. 7. sect. 1, 2. And as this Law, immediately followeth the former about the Judges; so the Hebrews apply this precept unto them, saying, *It is unlawful for any of the Judges, when he goeth out from the judgement Hall, to say, I am he that doe acquit or condemn; and my fellows are against mee: but what can I doe, seeing they are more then I. And if he thus speake, he is in the compass of this*, *HE THAT WALKETH AS A TALE-BEARER, REVEALETH SECRETS*, (Pro. 11. 13.) Maim. in *Sederim*, c. 22. f. 7. Whereto the Greeke version of that place agreeth; *A double-tongued man, revealeth counsels (or secrets) in the Synedrim*, (or *Council*). And so in Prov. 20. 19. The Jerusalemie Thargum followeth the former Exposition, but with another phrase, expounding this Law thus: *My people, the house of Israel, see shall not follow the third (or the thirdfold) tongue against your neighbours: meaning hereby, the slanderous, or calumniating tongue. So in Psa. 101. 5. He that slandereth (or butteth with the tongue) is translated here by the Chalde, He that speaketh with a third tongue: and in Psa. 140. 12. A man of tongue, that is, an evil tongued, or evil speaker, the Chalde expounds it, *A man which speaketh with a third tongue*. And hence is that phrase of *Ishon ben Syriack*, in Eccl. 28. 14. *A third tongue hath disquieted many*: and in Verf. 15. *A third tongue, hath cast out veruous women*: meaning, calumniators and backbiters. These are called of the Hebrews, *rebe* *ingued*, for the much hurt which they doe to their neighbours, whom they calumniate, and to whom they tell it, and to themselves. *Our Wise men have said, the evil tongue killeth three; the speaker, and the receiver, and him that is spoken against; but the receiver more then the speaker*. Maimony in *Degmab*, chap. 7. sect. 3. *not stand**

stand against the blood] that is, not stand and see thy neighbours blood spilt, and thou withdraw thy help from him, either by word or deed. So the Hebrews explaine this Law, saying; *He that pursueth his neighbour, to kill him, all Israel are commanded to deliver the pursued, from the hand of the pursuer, yet though it be by the life of the pursuer. As, if he hath beene wounded to keave off, and yet he pursueth him, &c. hee may be killed. And if they can deliver him, with the lesse of some of the pursuers limbes, or by striking off his hand, or breaking his leg, or striking out his eye, let them doe it. If no so can deliver him, by the causing the pursuer of a lime, and dash not, but killeth the pursuer: that man sheddeth blood, and is guilty of death; howbeit, the Magistrates may not put him to death. Who so can deliver, and doth not; transgresseth this Law*, *Thou shalt not stand against thy neighbours blood*. And who so shall see his neighbour sinking in the Sea; or thief, or some wilde beasts coming upon him, and can deliver him, either by himselfe, or by hiring of others to deliver him, and doth not: or that hath beard, that hisneels or other wicked, have purposed his evil, or bid a fauce for his neighbour, and be displeased it not unto him, and the like: he that thus doth, breaketh this Law. *Thou shalt not stand against the blood of thy neighbour*. Maimony, tom. 4. treat. of Murder, ch. 1. f. 6. 7, 13. 14. It implieth also, all other waies whereby a man may keepe himselfe or others from spilling innocent blood, as in case of Judgment, or the like. So *Thargum Jerusalem* expoundeth it, *Thou shalt not keepe-silent the blood of thy neighbour, in the time that thou knowest the truth in judgement*. And this Law is joyned with the former of tale-bearing, as that which often causeth blood-shed: and the Prophet complaineth, *In these are men that carry tales, to shed blood*, Ezek. 22. 9.

17. Verf. 17. *not hate thy brother* [by brother, is meant here, any other man: therefore Chrit blamed the Pharisees Glossie, *Thou shalt love thy neighbour, and hate thine enemy*; and hath said unto us, *Love your enemies*, Mat. 5. 43, 44. And this Law followeth the former about blood, because, *Whosoever hateth his brother, is a murderer*, 1 Joh. 3. 15. And because hatred often rieth of offences, he commandeth to *revoke*, and not to bate for such things: which the Hebrews explaine thus; *When one man sinneeth against another, he must not inwardly hate him, and keepe silence; as it is said of the wicked, And Abalam shall speak unto his brother Amnon, neither good nor bad, for Abalam hated Amnon*, 2 Sam. 13. 22. but he is commanded to hate it knowne unto him, and to say, why hast thou done thus unto me? Maimony in *Degmab*, chap. 6. sect. 6. *in thy heart*] the Greeke translathet, in thy mind (or thoughts) which is an effect of the heart, as in Luke 1. 51. there is mentioned the thoughts (or imaginations) of their heart. So in Coloss. 1. 21. the Apostle speaketh of enemies in their minds: and, *I will write (my Law) in their heart*, Jer. 31. 33. is expounded, *in their minds*, Heb. 10. 16. *revoke* [thou shalt revoke] that is, thou shalt in any wise revoke, or, freely, *plainly, soundly* reprove. The original signifieth to revoke with conviction or argument; by words to shew what is right, and to retell the contrary: as to reason, Job 13. 3. Eia. 1. 18. to con-

vince, Job 32. 12. to reprove, Eia. 1. 14. And it is opposed both unto hatred nourished in silence, as here, and in 2 Sam. 13. 22. and unto *hatred*, Prov. 27. 3. The same Law is given by Chrit, in Luke 18. 23. *If thy brother sinne against thee, revoke him: and if he repent, forgive him*. This duty David desired, saying, *Let the just smite me, &c. and let him revoke me*, Psa. 141. 5. and it is the meanes, both to nourish love among the wife, Prov. 9. 8. and to increase knowledge among the prudent, Prov. 19. 25. and to procure a good blessing, Prov. 24. 25. The Hebr. Doctors say, *He that seeth his neighbour sin, or make in a way not good; is commanded to admonish him to doe better, and to certify him, that he sinneth against himselfe by his evil deeds; as it is written, Relucting thou shalt revoke thy neighbour*. He that reveketh his neighbour, whether it be for things betweene him and him, or betwene him and God: he must reveketh him betwene him and himselfe (alone), and speake unto him gently, and with a soft tongue, and let him know, that he speaketh not unto him but for his good, to bring him to the life of the world to come. If he receive it of him, it is well; if not, let him revoke him the second and third time: or so continually a man is bound to revoke him, untill the sinner reit him, and say, *I will not heare thee*. Maimony in *Degmab*, chap. 6. sect. 7. *not beare sinne for him*] This is the usuall and proper meaning of the Hebrew words, as after in Levit. 22. 9. Numb. 18. 32. and the Greeke and Chalde versions to explaine it: and *Chazkuni* confirmeth it by the like: *Gualai* (saith hee) for his life sake; as (in Psa. 44.) for, for thy sake are we killed all the day, &c. It teacheth, that he who reveketh not his brother for sinne, shall beare sinne, (that is, punishment) for his sake, because he seeketh not to save a soule from death, as Jam. 5. 20. therefore God will require his blood at his hand; as Ezek. 3. 18. It may also be enlightned, *saife* *not sinne upon him*: that is, leave him not in his sinne, unreproved. And as a man may beare sinne for his brother, by leaving him unrebuked; so for not reprovng him in good fort, and in love, but in bitterness, and to his reproach. And thus the Hebrews apply it, saying, *He that reveketh his neighbour first, let him not speake unto him hard words, to make him ashamed; for it is written, AND BEARE NOT SIN FOR HIM*, &c. Hereby a man is forbidden to shame an *Israelite*, how much more, if it be in publicke. Our wise men have said, he that maketh his neighbours face ashamed publicly, shall have no inheritance in the world to come. Therefore a man must be warned, that he put not his neighbour to shame publicly, he be small or great; nor call him by names, whereof he is ashamed, &c. whereby is meant, in matters that are betwene a man and his neighbour. But in matters of (the God of) heaven, if he convert not to good, they are to make him ashamed publicly, and divulge his sin, and put him to reproach openly, and desire and sit him as nought, untill hee returne unto well doing: as all the Prophets in *Israel* did (unto such). Maimony in *Degmab*, chap. 6. sect. 8.

Verf. 18. *not revenge*] The Greeke translathet, *Let not thy hand revenge*. The Apostle openeth it thus, *Beloved, avenge not your selves, but give place unto wrath: for it is written, Vengeance is mine, I will repay, Kkk 3*

with the Lord, Rom. 12. 19. Hereupon David said to Saul, 'Thy Lord avenge me of thee, but mine hand shall not be upon thee.' 1 Sam. 24. 12. Jo Jerem. 15. 15. And Solomon saith, 'Say not thou, I will recompense evil; wait on the Lord, and he will face thee, Prov. 20. 22. What vengeance is it shewed in Jer. 50. 15. Take vengeance on her; as she hath done, do unto her.' The Hebrews say, 'He that avengeth himself on his neighbour, transgresseth the Law.' Levit. 19. 18. and although he is not to be un (by the Magistrate) for it, yet it is a very great evil. Avenge it thus; as when a man would borrow an axe of his neighbour, or the like; and be refused to lend it him: on the morrow, his neighbour hath need to borrow an axe of him, and he saith, 'I will not lend it thee, because thou wouldst not lend me when I would have borrowed of thee; this is vengeance. But when he cometh to borrow, he should give it him with a perfect heart, and not reward him, as he hath done to him; and so in all like cases. And so David with a good mind, said, [in Psal. 7. 5.] 'If I have rewarded evil to him that had peace with me; yea, I have released my distresser without cause. Maim. in Duguth, c. 7. 17. nor keep I to weat, injuria in minds, that is, not bear a grudge; or, not avenge the fault of thy people: which is spoken of such as would seem to forgive, but will not forget wrong, or unkindness. The Gr. translates, thou shalt not be angry, (or bear inveterate displeasure) the Chaldee, thou shalt not keep enmity. So God is said to take vengeance on his adversaries, and to keep (wrath) for his enemies, Nahum 1. 2. but to his people, not so, Jer. 3. 12. Psa. 103. 9. whole example herein, we are to follow, Mat. 5. 48. The Hebrews explain it by a similitude, thus; As if Reuben say to Simeon, 'hine me this house; or lend me this ox, and Simeon will not. After a time, Simeon cometh to Reuben, to borrow or hire of him; and Reuben saith, 'Lo! I lend it thee, and I will not do as thou dost.' I will not repay thee according to thy deeds. He that doth thus, transgresseth this Law, THOU SHALT NOT KEEP; but he should blot the thing out of his heart, and not keep it. For all the while that he keepeth the thing, and remember it; he is in danger to fall into revenging. Therefore the Law cutteth off this keeping (in minds), until he put the injurie out of his heart, and remember it not at all, Maimony in Duguth, c. 7. 18. Chazkuni also explaineth it thus; 'Thou shalt not avenge, in words; thou shalt not keep, in thought, as thy self.' This is the second of the two great Commandments, which our Saviour saith, like unto the first, 'Thou shalt love the Lord thy God, with all thine heart, &c. and, on these two Commandments hang all the Law and the Prophets, Matth. 22. 37-40. For this, 'Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not leave false witness, Thou shalt not covet; and if there be any other Commandment, it is briefly comprehended in this word, namely, 'Thou shalt love thy neighbour as thy self, Rom. 13. 9. To this we may add the Hebrews testimony, LOVE THY NEIGHBOUR AS THY SELF: this is the great universal (precept) in the Law. R. Azai said unto him, IN THE IMAGE OF GOD MADE HE HIM: this is an universal (rule) greater than in: that a man should not say, forasmuch as I am despised, my neighbour shall be despised

with me. R. Thantuma answered, if thou dost so, know whom thou despisest; for he, that loveth his neighbour, who is made in the Image of God, loveth the blessed God himself, and honoureth him. R. Menachem, on Levitic. 19. Another writeth thus; Every man is commanded to love every one of Israel, as his own body, Lev. 19. 18. Therefore he must speak in his commendation, and spare his goods, as he would spare his own goods; and as he would his own honour. And he that honoureth himself, by the dishonour of his neighbour, he hath no inheritance in the world to come. Maimony in Duguth, chap. 6. sect. 3.

Verf. 19. my statutes.] in Greeke, my law. This is here repeated, lest the ordinances following, which may seem to be small, should be neglected. Or, as this word *Statute* (or, *Decree*) is sometime used for Gods ordinances in nature, bounding and limiting things, Psa. 148. 6. Job 26. 10. and 38. 33. Prov. 8. 29. so here he may intend the same, that his naturall ordinances, for the distinct kinds of things, should not be violated. *let thy cattell, or, cause thy beast, of any sort.* The Hebrews say, 'He that causeth the male to ingender with the female which is not of the same kinde, whether it be of cattell, or wilde-beast, or fowle, yea though it be of the kinde of wilde beasts that are in the Sea; he is to be beaten [by the Magistrate] by the Law, in every place; whether it be within the Land [of Israel], or without the same, Levit. 19. 19. and whether it be a beast or fowle of his own, or of his neighbours. Who so transgresseth, and causeth his beast to ingender with another kinde, that which is bred of them, is lawfull for use. And if it be one kinde of cleane beast, with another kinde of cleane beast, it is lawfull to be eaten. Two kinds of beasts that are one like another, though they be mixed together, and one like another, yet forasmuch as they are of two kinds, it is unlawfull to cause them to gender together: as a Wolfe, with a Dog; a Roe-bucke, with a Goat; an Horse, with a Mule, &c. Beasts that are bred of divers kinds, if their damme be of one kinde, it is lawfull to let them gender together; but if they be of two kinds, it is unlawfull. As, a Mule, whose damme is an Ass, it is lawfull to let him gender with a she-Mule, if her damme be an Ass. But if the damme of the Mule, be a Mare, it is unlawfull to let him gender with a she-Mule, whose damme is an Ass, and so in all other like case. Maimony in *Mishnah*, chap. 3. in *Kilajim* (or, treat. of divers kinds) chap. 9. sect. 1. 35. &c. The reason of this law may be partly to conserve the nature of things, as God first created them, and blessed them to increase and multiply, every one after his kinde, Gen. 1. 11, 12, 21, 24, 25. and 6. 20. which order he would have his people to keep, and not in vanitie or curiositie of mind, to alter the shape and nature of the creatures, or seeme to make more then God created. Therefore *Anah* (one of the wicked,) is noted as the first that found out *Mule*, by the gendering of divers kinds: see the Annotations on Gen. 36. 24. And partly it might lead *Israel* to the simplicitee and innocencie of religion, and to all the parts and doctrines of the Law and Gospel, in their distinct kinds: as Faith is necessarie, Good worker are necessary, but to mingle these together in the cause of our justification before God, is forbidden, Gal. 2. 16.

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2. 16. & 3. 9, 10, 11, 12. The same is to be minded for the things of this nature, following. See also Deut. 22. 9, 10, 11. where in repeating this Law, the ploughing with an Ox and an Ass together, is forbidden. The Hebrew Doctors say, 'He that causeth gendering of two kinds, it is as if he thought that the holy blessed God had not perfected his creature, and helped him to the creation of the World. And in the mixture of seeds, a man altereth the order of the creation; for it is written concerning them, AFTER HIS KIND, (Gen. 1. 11.) And this is that which is said [in Levit. 19. 19.] YE SHALL KEEP MY STATUTES; our Rabbines have said, these statutes [or bounds] are those by which he hath bounded the World, &c. Also they say, wherefore a STATUTE is spoken of, it is a Kings decree, &c. And the intention is, that as a man should not alter the statutes of the Lord which he, for he then doth as one that changeth the Kings ordinance: he that changeth the kinde, and mixeth mixtures of divers sorts in any thing, is as a falsifier of the Kings ordinance. R. Menachem on Levit. 19. fol. 148. with a divers-kinde.] The Hebrew *Kilajim* is a general word for all mixed things, as the Chaldee translates it, as in beads, seeds, garments, and the like. And it hath the name of *Refrain* or *Prohibition*, because such mixtures are forbidden. *nor thy vineyard, Daut. 22. 9. and so by proportion, other the like, as trees, &c.* The Hebrews explaine it thus; 'He that smeth two kinds of seeds together, in the Land of Israel, it is to be un, Levit. 19. 19. As he that mixeth Wheat and Barley, or Barley and Lentils together, and layeth them on the earth, and covereth them with mudd; whether it be with his hand, or with his foot, or with an instrument; he is to be beaten. And it is unlawfull for a man to let divers kinds of seeds grow in his field, but he must pull them up; though if he let them grow, he is not beaten. By tradition we have learned, that it is lawfull for an *Israelite* to sow divers kinds of seeds, out of the Land, (of Israel. None are forbidden by the name of divers-kinde; but such seeds as are meet for mans meat: bitter herbs and other such like, for use for medicine, or like after, there is in them, no respect of divers-kinde; of seeds. Divers-kinde of trees, they are comprehended within this general rule, THOU SHALT NOT SOW THY FIELD, &c. As he that grafteth one tree in another, or the gaffe of an Apple-tree, in a Pome-citron tree, or a Citron in an Apple-tree; or, such are to be beaten by the Law, whether within the Land, or without the Land; and so he that planteth an olive in a tree, &c. And it is unlawfull for an *Israelite* to let an olive grafte trees with divers kinds for him. But it is lawfull to sow seeds of grain, and seeds of trees together, and lawfull likewise to mixe the seeds of trees, and to sow them together; for there is no mixture of divers-kinde in trees, save grafting only. Though he that smeth divers-kinde, it is to be beaten, yet those fruits are lawfull to be eaten, &c. for the sowing only is forbidden. And it is lawfull to plant a branch of that tree, which hath bene grafted with divers kinds, and to sow of the seed of that herbe, which was sown with divers-kinde. One seed that is mixed with another, if it be one of five and twentie, (that is, the five and twentie part,) as one pecke of

Wheat, with three and twentie peckes of Barley, he it is unlawfull to sow this mixture; until either the Wheat be lesse, or the Barley more; otherwise, he that sareth it, is to be beaten. A field that hath bene sown and reaped, and the roots remaine in the earth; although they spring up bits after five years: they may not sow other seed in that field, until the roots be plucked up. In the first day of Adar, (that is, February) they make Proclamation against divers-kinde of seeds: and every man goeth out to his garden and field, and purge it of divers-kinde [if they grow there.] And in the fifteenth day thereof, the Magistrate send messengers forth, and they go about to search. Maimony in *Kilajim*, chap. 1. sect. 1. 8. and chap. 2. sect. 1, 12, 15. The reason of this Law, is the same with the former: see more on Deut. 22. 9. of *linse-wolfe*] in Hebrew, *Shagnatzet*, a word used only here, and in Deut. 22. 11. where Mofes after explaineth it, of *linen and wollen together*; but the word it selfe is like to be of some other language, which used (as seemeth) to call such garments by that name. The Chaldee keepeth the Hebrew word, but the Greeke translates it, *Kibdelos*, which is used of things adulterate, or impurely-mixed. According to which interpretation, it should be a figure of corruption and hypocrisy. Among the Hebrews, *R. Menachem* (upon this place) applaudeth an exposition of this word which it is found in the Doctors of the *Kabbala*, that it is *Satan* one of the high Rulers, he meaneth the Ruler of the power of the aire, spoken of in Ephes. 2. 2.] which is clad with *Shagnatzet*, and is able to do hurt, and is *טורן* [Satan the Idolater] by transposition of letters *שטן* [Shagnatzet] and the Gentiles which know not the meaning of the word, called him *Satan*: [So the Devil is called in the Greeke tongue, Rev. 12. 9.] But their Canonists explaine the thing thus; Nothing is forbidden concerning divers-kinde in garments, but wool and flax only, Deut. 22. 11. And there is a thing like wool, that groweth on stones in the salt sea, &c. which is forbidden with flax, because to the eye-sight it is like sheeps wool. When wool and flax are mixed together, as when they are mixed together, or spun together, and so woven into a garment; this is the divers-kinde forbidden in the Law. To sow a wollen garment with flaxen thread, or a flaxen garment with wollen thread, &c. is divers-kinde. Of these divers-kinde, there is no limited-measure; though it be but a thread of wool in a flaxen garment, or a flaxen thread in a wollen garment, it is unlawfull. If the wool of sheepe and of camels or the like, be mixed, and spun together; and if the halfe be sheeps wool, he it is as sheeps wool, and being with flax, it is of divers-kinde. But if the most part be of camels wool, it is lawfull to mixe it with flax; for it hath all the forme of camels wool. Likewise humps and flax mixed together, if the most part be humps, it is lawfull to weave the threads thereof, with the threads of wool: but if they be halfe to halfe, it is unlawfull. Maimony in *Kilajim*, chap. 10. sect. 1. 8. &c. So in *Talmud Bab. in Kilajim*, chap. 9. they say, Nothing is forbidden by the name of divers-kinde (in garments) but wool and flax together, not come upon thee [in Greeke, thou shalt not put upon thee] and so Mofes explaineth it in Deut. 22. 11. Thou shalt not weave (or clad thy selfe.) And this the Hebrews

H's news understand strictly, that nothing is forbidden, but the wearing of it in garments: therefore they say; *Garnments of divers kinds, it is lawful to make them, and to fill them; and nothing is forbidden, but to wear them only*, Deut. 22. 11. It is lawful to dwell in a man made all of hyssop-woolfe; and to sit upon carpets, beds, &c. made thereof. *Also to make shrouds of such, to wrap the dead in; for unto the dead there is no commandment*. Who so moveth hyssop-woolfe, or putteth it in, is to be beaten. Who so putteth it upon his neighbour, if he hath it upon him; doe it presumptuously; then he is beaten that hath it on him; and he that put it upon him, transgresseth this rule. Thou shalt not put a stumbling-block before the blind. But if hee that hath the garment on him, knoweth not that it is hyssop-woolfe, but he that put it on him, did it presumptuously, he that put it on him, is beaten, and he that hath it on, is free. Maimony in Kiljim, ch. 10. sect. 12. 25, 30, 31.

20 Ver. 20. a man in Greeke, if any (man) he with a woman, betrothed to the Chaldee expoundeth the Hebrew Neckershebb, which comming of Caraph, that is, to publish and to reproach, is diversely here understood; of some, for a woman in reproach and public contempt; of others, publicly betrothed. The Greeke translareth it, kept (or referred) to a man. The Hebrew Doctors explaine it thus: *He be hand-woman (churaphah) betrothed, spoken of in this Law, is one that is halfe a hand-woman, and halfe a free-woman, and served to an Hebrew Jew, as Thalmod Bab. in Chereboth, chap. 2. and Maimony in Jfse ebash ch. 3. sect. 13.* But this betrothing is not complete; as elsewhere he saith. He that is betrothed to a woman that is halfe hand and halfe free, he is not espoused with complete espousals, until he be made free: and when she is free, they accomplish the espousals, as the espousals of a girl, which is grown great, and he doeth no other espousals. Maimony, treat. of Wives, chap. 4. sect. 16. not redeemed to the Chaldee explaineth it thus, not redeemed with money, or freedom is not given her by a bill of dismissal. a forswearing. The Hebrew Kilebesh significth, first a carefull-inquisition or visitation, and by consequence, a forswearing or being; and this is meant of her only, as the Chaldee version sheweth; and the Greeke saith, there shall be a visitation of her; and so the Hebrew Canons explain it, She is to be beaten, and he is to bring a sacrifice: Maimony in Shegagub, chap. 9. sect. 1. and elsewhere (in Jfse ebash, chap. 3. sect. 14.) he saith, The king with this hand-woman, differeth from all other midwifery espousals; for loe if it is to be eaten, (Levit. 19. 20.) and he is bound to bring a trespass-offering, (Levit. 19. 21.) So in the Thalmod, in Chereboth, chap. 2. it is said, In all midwifery espousal wives, whether it be man or woman, they are alike in stripes and in sacrifice: but in (the case of) the hand-woman, the man is not like to the woman in stripes, nor the woman to the man in sacrifice. Not free for if there were free, the punishment of them both should be death, Deut. 22. 24.

21 Ver. 21. his trespass-offering whereof see Lev. 5. Ver. 23. into the land of Canaan: the Greeke addeh, which the Lord your God, giveth unto you. This Law was peculiar for the land of Canaan,

not for other countries. tree for food] or, tree of food, that is, whose fruit ferveth for mans meat. So this law concerneth not other trees that are for timber: and (as the Hebrews think) not fruit trees which are not intended by the owner for food. They say, He that planteth a tree for food, and he intendeth it to be a fence for a garden, or that he beak planted it for timber, not for fruit: it is free from the (Law of the) uncircumcised (fruit). If he plant it for fence, and after changeth his minde, and replanteth it for food; or planteth it for food, and after replanteth it for fence; as he shall please to intend, so he is bound concerning it. If he planteth it three yeeres for fence, and thenceforth for food, it is not the fourth yeere sanctified: for whosoever hath not bene (three yeeres) uncircumcised, cannot be the fourth yeere sanctified. He that planteth, for (to observe) a commandment, as when he planteth a Citron tree, for branches at the feast of Tabernacles; or an Olive tree for (the use of) the Candlestick (in the Sanctuary), it is bound to (this Law of) the uncircumcised. That which the heathens planted before (Israel) came into the land, was free from it: but after they came into the land, though the heathens planted it, it was bound thereto. Whether a man plant a slip or a branch of a tree, or pull up the whole tree out of his place, and plant it in another place; it is bound to the uncircumcised: and they are to reckon from the house of the planter: the east. Whether he plant it, or slip it, or grieve it; it is bound hereto. Maimony in Magafer sheni, (or treat. of the second Table) ch. 10. sect. 2, 3, 7, 9, 11, 13. And elsewhere they say, Our fathers came into the land; whatsoever they found planted, was free (from this law of uncircumcision): what they themselves planted, though before the land was conquered, was bound hereto. Thalmod in Gnorlah, chap. 1. sect. 2. count as uncircumcised] or, cut-off the uncircumcised thereof, to weat, the fruit thereof. The Greeke translareth, ye shall purifie the impuritie thereof. three yeeres] By the Hebrew canons. The first (day) of Tisri, (that is, the moneth which we call September) was the beginning of the yeere for uncircumcised fruits, and for the fourth (yeere.) Maim in Magafer sheni, chap. 9. sect. 8. as uncircumcised in Greeke, unpurified (or unclean) the Chaldee expounds it, abhorred (or pur-away) into detestable, not to be eaten] nor food to infidels, nor any use or profit made of them, but beaten off, and destroyed. He that planteth the tree, yieldeth, for three yeeres after the planting, and whosoever eateth of them, so much as an olive, it is to be beaten by the Law. Maimony, treat. of Forbidden meats, chap. 10. sect. 9.

Ver. 24. holiness of praises] that is, fruit of holiness, or any holy thing, to be consecrated unto the Lord for his praise, and eaten with mirth before him, as in Judg. 9. 27. they made praises; that is, songs and mirth, and as the Greeke there translareth, dances. This was done, either by giving them to the Priests, as Num. 18. 12, 13. &c. (and so Aben Ezra on Levit. 19. faith, the Priests did eat it,) or the owners did eat them before the Lord, as they did their second tithes, Deut. 12. 17, 17. This latter is the Hebrews common opinion, who say; The fruits of the fourth (yeere) after the

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plantation, are holy, Levit. 19. 24. and their right is, to be eaten in Jerusalem, by the owners of them, at the second tithes. He that would redeem these fruits, may redeem them as the second tithes; and if he redeem them for himselfe, he must add the fifth part, [as Levit. 27. 30, 31.] A vineyard of the fourth (yeere) is not bound to that Law [fore-mentioned in Levit. 19. 9, 10.] to leave a corner or the single-grapes, or the grapes broken off, &c. neither doe they separate out of it first-fruits or tithes, or second tithes: but all the fruits are carried up to Jerusalem, or redeemed, and their price carried up, and eaten in Jerusalem, at the tithes. The grapes of vineyards of the fourth yeere, the Judges ordained, that they should be brought up to Jerusalem, a daies journey on every side, to decke the streets of Jerusalem with the fruits; all other fruits might be redeemed, though (they grew) neere to the walls of Jerusalem. Who so had trees planted of the fourth yeere, in the yeere of release [which was every seventh yeere, Levit. 25. 4, 6.] when every mans hand was clake (free to gather them): he must set up a signe of clake of earth, whereby they might be knowne; that they might not be eaten off, until they were redeemed. And if it was within the yeeres of the uncircumcised-fruits, he made signs of Potters clay, that they might be kept from eating off them; for the prohibition of uncircumcised-fruits, was weighty, for all use of them was forbidden. Maimony in Magafer sheni, chap. 9. sect. 1, 2, 4, 7. and Thalmod Bab. in Magafer sheni, chap. 1.

25 Ver. 25. ye shall eat] to weat, as other common meats, freely without redeeming them. And hereupon is that phrase of making a vineyard common, in Deut. 20. 6. which was in the fifth yeere from the plantation, when they were free to be eaten. to add] that is, that the tree may add, or abundantly yeeld unto you, the revenue (or increase) thereof, whiles you obey these my commandments: for upon obedience, such blessings are promised, Lev. 26. 3, 4. So Thargum Jonath an explaineth it, that they may add unto you from heaven; i. by the blessing of God. By this law the uncircumcised or unclean fruits, God taught his people the contagion of their sins, since first man did eat of the forbidden tree: for which the earth was cursed, Gen. 3. 17. and men have no right to eat of the increase thereof, (for to them that are defiled & unbelieving, nothing is pure, 1 Tim. 1. 15.) and it is sanctified by the word of God, and prayer, 1 Tim. 4. 5. So by the fourth yeeres fruits, which were holy to the Lord, he taught them sanctimonie and thankfulness; as by their first-fruits, tithes, &c. which they gave unto the Lord, every yeere; hee taught them to honour him, with their substance, & with the first of all their increase, that so their Barnes might be filled with plenty, and their presses burst-out with new wine, Prov. 3. 9, 10.

26 Ver. 26. with the blood] that is, any flesh that is not fully dead, or whose blood is not orderly let out, and the flesh purged of the blood, as in 1 Sam. 14. 33. (where this phrase is used) they said, Behold the people sin against the Lord, in that they eat with the blood, &c. See the Annotations on Lev. 17. The Hebrews understand hereby, two things; Not to eat the flesh of holy things, before the blood be sprinkled

(on the Altar,) nor to eat of common beasts, untill their soule (their life) be gone out. Sol. Tarchi on Levit. 19. In Thargum Jonath an it is thus explained; ye shall not eat of the flesh of any sacrifice, whiles the blood is in the basin, (unsprinkled.) But Maimony (com. 2. in Shechithah, chap. 1. sect. 2.) saith, It is unlawful to eat of a faine beast, so long as it trembleth: and he that eateth thereof, before the soule of it be gone out, transgresseth against a prohibition. And it is comprised in this generall rule, YE SHALL NOT EAT WITH THE BLOOD. Chazkuni also saith, With the blood, i. without slaying it; and so it is written, (in 1 Sam. 14. 34.) and they here, and eat, and sin not against the Lord, in eating with the blood. The Greeke translareth, ye shall not eat upon the mountains: (reading Harim, mountain, for Hadam, the blood: mistaking \*R. for D, as they doe sundry other times;) meaning it against Idolatry; which, though the thing be true, as Ezek. 18. 6. yet it is not the interdiction of this place: and the Chaldee translareth it aright, with the blood. Some of the Hebrews (as Basil bapturim on this place) because in the next words is forbidden observing of fortunes, and of times, &c. which were heathenish customs, think this also to be the like, and understand it, of not eating upon, or over blood of a man slain; That they should not observe fortunes (or use Incantation) by eating after the manner of murderers, which eat bread over him that is slain, that the avengers of blood may not execute vengeance on them. Chazkuni also citeth the like exposition: but the former, by comparing it with 1 Sam. 14. is the best. not observe fortune] or, not conjecture by signes of good or evil-luck; an heathenish practise, who marked signes of good or evil, as by seeing of beaits or birds which they counted lucky or unlucky; by the falling of a staffe out of their hands, by stumbling when they went out of doores, and many such like. So that which followeth, not observe times; is to count one day lucky, another unlucky to take a journey in hand, or begin any worke, and the like. Of these, see the Annotations on Deut. 18. 10, 11. where Maimony more fully layeth downe this Law, and mentioneth sundry other particulars of this kinde: calling Israel from all false Prophets, Soothsayers, Sorcerers, unto Gods Word, and unto Christ alone, the Prophet whom he promitteth to raise up unto them.

27 Ver. 27. not round] not compass, that is, not cut round; which the Greeke translareth, ye shall not make a roundness of the bare of your head. This is likely to be a manner of the heathens, especially in their mourning, as these laws, compared with Levit. 21. 5. seeme to imply. a corner] or, the corners, (the singular being put for the plural) which are the forehead, temples, and behind the eares: these God would not have rounded, or cut as with a dish, like an halfe globe, because Idoleaters used that fashion as apparell also by Jer. 9. 26. & 25. 23. & 49. 32. And the Arabians used to poll their heads as Herodius in his history b. 3. testifieth. The Hebrew canons say, None may shave the corners of their head, as the Idolaters have done, Levit. 19. 27. and he (that so doth) is guilty for every corner: there-fore

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five be that: *storeth his two temples, though at once, it is to be beaten twice.* Maimon in treat. of Idolatrie, ch. 12. sect. 1. *marre* [or, corrupt a corner of thy beard, that is, any of the corners thereof: which the Greek translatheth, *the fight (or fashim) of your beard.* This Law is againe repeated for the Priests, Lev. 21. 5. where for *marring*, he useth the word *sharage*; and Maimon (in treat. of Idolatrie, chap. 12. sect. 7.) saith, *It was the manner of Idolatrous Priests, to marre their heads; therefore the Law forbiddeth to marre his head.* And he maketh five corners, two on the upper lip, and three beneath; and for marring any one, he was to be beaten, and for marring all five to be beaten as for five transgressions. But this is not (as he saith) meant for trimming them with Scissors, but for *shaving them off* only, for it must be such cutting, as is the *marring* (or *cutting*) of them. Such shaving the heathens also used in signe of sorrow; as in Eia. 15. 2. it is said of *Abah*, on all their heads baldness, every beard cut-off. So in Jer. 48. 37.

28 Ver. 28. *not make* [Hebr. *not give in your flesh*: which the Greek translatheth, *not make in your body, cutting; or infirm*; in Greeke, *infirm*; in the Chaldee, *hurt, or corruption*: so in Levitic. 21. 5. Compare also Deut. 14. 1. Jer. 48. 38. for a *se* meaning, for a dead sign, or person, as Numb. 6. 6. and as in *Thargum Imanth*, it is here explained; that is, in sorrow or mourning for a soule departed; which the Chaldee translatheth, *for the dead*, (as *Moss* himselfe explained it, in Deut. 14. 1.) but the Greeke keepeth the word *se*. Among the Latines also, *Animæ*, the soule, was used for a dead body: as in *Virgil Aeneid. 3. Animæque sepulchra Condantur.* Hereby God calleth them from the heathenish manners, and would have them *not to follow, as others which have no hope*, 1 Thef. 4. 13. for among the nations, when their friends died, they *lamented, and on themselves, and made themselves bald for them*, Jer. 16. 6. By the Hebrew canons, He that did not give a gift for the dead, was to be beaten; and whether he gave a Priest, or an (other) Israelite, if he cut one gift for five dead persons, or five for one dead person, he was to be beaten five times. Maimon, treat. of Idolatrie, chap. 12. sect. 12. the print of a mark [or, the writing of an impression; which the Chaldee translatheth, *ingraven or cker*; the Greek, *Letters printed (or made)*. The Hebrews open it thus: The print of a mark, *signe of in the Law*, was when one did cut upon his flesh, and did the cut place with *shibim*, or with iron, or some other stone. And this was the custome of the Heathen, that they marked themselves unto Idolatrie, &c. Maimon, treat. of Idolatrie, chap. 12. sect. 11. From all these and other like heathenish rites, whereby they flared not, but unaturally mangled their owne bodies, God would keepe his people, whose bodies should be the members of Christ, and the Temple of the holy Ghost, 1 Cor. 6. 15, 19. who therefore should beare in their bodie, no other than the markes of the Lord Iesus, Gal. 6. 17. See the notes on Deut. 14. 1, 2.

29 Ver. 29. *to be unchaste, or, to commit fornication*: This word is used for carnall whoredome, and spirituall which is Idolatrie, as Ex. 34. 15. and to

this later, the Chaldee seemeth to refer it, saying, *Prophane not thy daughter, to cause her to erre*: whereby Idolatrie is usually meant. What an *unlawful* was in Israel, is noted on Levit. 21. 7. the land [that is, the people of the land, following her evil example. *wickedness*] or, *wicked thoughts*: in Chaldee, *conceit (or purpose of sinne)*: but *Thargum Imanth* expoundeth it, *whoredome*. See the notes on Leviticus 18. 17.

Ver. 30. *Sabbaths* [in Chaldee, *Sabbath dates*, as before in ver. 3. to after in Levit. 26. 2. *reverence*] or, *save my Sanctuaries*; unto which they were to come on the Sabbaths, Ezek. 46. 3. which Sanctuaries was now the Tabernacle, afterwards the Temple. This *save* was for the presence of God therein: whereupon *Isaiah feared*, and said, *How fearfull is this place? this is no other, but the house of God*, &c. Gen. 28. 16, 17. And *Salomons faith*, *Take heed to thy foot, when thou goest into the house of God*, Eccle. 5. 1. And in *Thargum Imanth* this Law is explained thus; *Thou shalt goe to the house of my Sanctuaries in feare*. From hence the Jewes had many rites, for coming into the Sanctuary, and behaving themselves in it, which Maimon in tom. 3. in *Bush habdrish*, (or treat. of the Temple) ch. 7. sheweth thus: *It is commanded to reverence the Sanctuaries*, Levitic. 19. 30. and thou reverencest not the Sanctuaries in itselfe, but him who commandeth the reverence thereof. And wh. it is this reverence of? *A man may not come into the mountaine of the house (of God) with his staffe, or with his shoes on his feet, or in his working-garment, or with dust on his feet, or with bags of money about him. And I need not speake, how it is unlawful to spit in any part of the mountaine of the House; but he must wrap up his excrements in his handkerchiefe. And he may not make the Mount of the house a thorough-fare, to goe in at one dore and out at another, to shorten his way: but must goe round about, and not come in there, save for the thing that is commanded. And all this men in to the Mount of the house, went in by the way of the right hand, and turned and went out by the way of the left: except he went round something bad hefallay, for which he turned towards the left hand. Therefore they asked him, what is besides thee, that thou turnest towards the left hand? (If he said,) Because I have a mousen: (they answered,) He that dwelleth in this House, comfort thee. (If he said,) Because I have the Niddai [that is, the lesser excommunication] upon me: (they answered,) He that dwelleth in this House, give unto thine heart, that thou shalt bearken unto the words of thy neighbours. Whosoever had accomplished his service, and went his way; did not goe out with his backe to the Temple, but went backward by little and little, and went softly side-long, till he was out of the court-yard; and so did the men that bear the watch, and their courses, and the Levites, &c. all this was for reverence of the Sanctuaries. And whosoever ascended into the Court-yard, went softly into the place in which it was lawfull for him to come, and he was to consider that he stood before the Lord; as he hath said, *Mine eyes and mine heart shall be there, all dayes*, 2 Chronick. 7. 16.) And he was to goe with dread, and with feare and trembling. And it was unlawful for any man to sit in all the Court-yard: neither was there any seat in the Court-yard*

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face

(save for the Kings of Davids house only; as it is written. And King David went in, and sat before the Lord, 2 Sam. 7. 18.) And it is unlawful for a man to make an house, after the fashion of the Temple, or a porch like the porch thereof, or a court-yard like the court thereof; or Table like the Table there, or a Candlestick like the Candlestick thereof, &c. With these rites which were in Israel, wee may compare the zeale of our Saviour, who for reverence of the Sanctuary, drove out the Merchants from thence, and the sheepe and the oxen, and poured out the changers money, and overthrew the Tables, and said, *Make not my fathers house, a house of Merchandise*, Joh. 2. 14, 15, 16. And he would not suffer that any man should carry any vessel through the Temple: Mar. 11. 16. And for turning their backs towards the Sanctuaries, see Ezek. 46. 9, and 8. 16. But as the Sanctuaries of God, was chiefly a figure of the body of our Lord Iesus, Joh. 2. 19, 21. Heb. 9. 11. so this Precept hath chiefly respect unto him, whom all ought to reverence, and to honour the Son, even as they honour the Father, Joh. 5. 23. Who, when hee bringeth in the first begotten into the world, hee saith; And let all the Angels of God worshipping him. Hebr. 1. 6.

31 Ver. 31. *Turne me into them* [the Chaldee saith, *after them*, so to the Greeke, *ye shall not follow*, as in Levit. 20. 6. Hereby is forbidden, consulting with or acquiring of them: as Deut. 18. 11. that have familiar spirits] called in Hebrew, *Ooth*, (Of Oth, which is a Bottle, Joh. 32. 19.) in Greeke, *Eggaspirantia*, as speaking with an hollow voice out of the belly, or as out of a bottle; in Chaldee, *Biddin*, *Pitbons*. These were spirits of divination, as A. B. 16. 16. Of which see the Annotations on Deut. 18. 11. And *Ooth* is here for *Bale ooth*, such as have familiar spirits; as is expressed in 1 Sam. 28. 7. So spirits are used for spiritual gifts, and men that have them, in 1 Cor. 14. 12, 32. 1 Joh. 4. 1. wizards] or cunning persons, so named of their knowledge, which they pretended to have. These are joyned to the familiar spirits afore said, as like unto them in the fin, and both of them were to be killed by the Magistrate, Levit. 20. 27. See the notes on Deut. 18. 11. This Precept is added next the former, of reverencing Gods Sanctuaries, which figured Christ: even as in Deut. 18. when God calleth them from all such familiar spirits, wizards, &c. he promisseth the Prophet (Christ) unto his people. So here Chaschum observeth, *Thou shalt reverence my Sanctuaries*; therefore turne not to them that have familiar spirits, and to wizards; for what have you to doe with such: behold you have a Sanctuaries, wherein is *Urim* and *Thummim*.

32 Ver. 32. *rise up* in signe of honour, 1 King. 2. 19. the *hairy-head* [that is, the man which hath an hoary-head, or gray-haires; which, as it is the badge of old men, Prov. 20. 29. to God would have such to be honoured. The Greeke translatheth it, the *hairy-head*: the Chaldee, *him that is skippin in the Law*. And so it is holden by the Hebrews, that learned men are by this law to be revered, as the aged: and that when such came within foure cubits, the younger were to rise up, and so foone as

they were past, to sit downe againe. Of the old-man] or, of the Elder; which was a common name, for aged persons, and for Magistrates, usually called Elders, Deut. 22. 18, and 25. 7. both are to be honoured, the one for their age, the other for their office: But for their sins, the Lord threatened the contrarie, Deut. 28. 50. which *Jeremie* law fulfilled; and lamented, that the *face of Elders* were not honoured, Lam. 5. 12. By the Hebrews account, a man at sixty yeeres, was Old; and at seventy, Hoary, or gray-headed. The old man here, is in *Thargum Imanth* expounded, the wise man.

33 Ver. 33. a stranger] in Greeke, a *Profligate*: this Law is here repeated from Ex. 22. 21. see the Annotations there. vex him] in Greeke, *afflict him*: and *Thargum Imanth* addeth, *with hard words*. So it is explained by Sol. Iarchi, *vocations of words*; as, *thou shalt not say unto him, Yesterday thou wast an Idolater, and now thou comest to learne the Law, which was given from the mouth of the Power (of God)*.

34 Ver. 34. as one homeborne] that is, as a naturall Israelite; for affection towards him, and not communion in the holy things of God: see the notes on Exod. 12. 48, 49. as thy selfe] the same which was commanded before, touching the Israelites, ver. 18. The Hebrews write hereof, thus: *The love of the stranger, which cometh and gathereth himselfe under the wings of the Divine-Majesty, is a twofold commendation, first because he is among our general neighbours; and againe, because he is a stranger; and the Law saith, YE SHALL LOVE THE STRANGER, (Deut. 10. 19.) He hath commanded the love of the stranger, even as he hath commanded the love of himselfe, for it is written, AND THOU SHALT LOVE THY GOD, (Deut. 6. 5.) And the holy blessed God himselfe, loveth his strangers, (Deut. 10. 18.) Maimon in Dignob, chap. 6. sect. 4.*

35 Ver. 35. *unrighteousness* or *injurious-evil*: see ver. 15. in *meire-yard*] the Greeke translatheth it, in *measures*. The Hebrew *Middah* is properly such *measure or dimension*, as concerneth the greatnesse of things, or length of them, by the yard, ell, inch, rod, or the like: the next two concerne the multitude of things, by weight, as in skoles; or by measure, as in vessels. Hereof the Hebrews say, *He that weigheth to his neighbour, by lesser weights, then the people that cometh are wont to doe; or meeth by a lesser meire-yard, then they are wont, transgresseth the Law in Lev. 19. 35. Although bee that much, or weigheth lesse, is a thing, yet he payeth not the double, [as in Exo. 22. 4.] but payeth him his measure or his weight. Neither is he beaten for this trespass, because he is bound to make restitution. When he saith in his house, or in his shop, a lesser meire-yard, or weight, transgresseth the Law in Deuteronomie 25. 13, 14. For though he himselfe doe not sell thereby, yet another may come, who knoweth it not, and may meaine by it. Whether he buy and sell with an Israelite, or with an Infidel, if he meeth or weigh by too little a weight, he transgresseth, and is bound to restore. And so it is unlawful to let an Infidel erre in account, as he must exactly reckon with him: yea though he be one that is subverted under thy hand; how much more then with others that are not subdued. Maimon, treat. of Theft, chap. 7.*

Ver.

36 Verſ. 36. *just ſtone*] Hebr. *ſtone of juſtice*; which the Chaldee well explaineth, *ſtone weights*; and the Greeke, *juſt weights*. So ſtones are often uſed for weights, Deut. 25. 13. Prov. 11. 1. and 16. 11. and 20. 10. 23. where double and deceitfull weights are ſhewed to be an abomination to the Lord. The reaſon of this name is, for that they uſed weights of ſtone, rather then of other things. *They make no weights either of iron, or of lead, or of other like metal, becauſe they will encreaſe and wax too light; but they make them of the ſtare ſtory-rocke, or of glaſſe, or ſhellke, Adamyng* treat. of *T. heſt*, chap. 8. ſect. 4. *Ephab*] put for all meaſures, as the Greeke and Chaldee here tranſlate; though the *Ephab* was one certain meaſure, like our *Bullſell*, containing ten *Omers*: ſee the Annotations on Exod. 16. 36. *juſt Hu*] Hebr. *Hin of juſtice*: the *Hin* was a meaſure of liquid things, (as the *Ephab* was for dry) and it contained as much as *ſeventie two Hennes* egges: ſee the notes on Exod. 30. 24. And under theſe two names, all other meaſures are comprehended, which God requireth to be juſt and true, condemning all falſhood and deceit: as Ezek. 45. 10, 11, 12. Amos 8. 5, 8. In *Iſrael*, the Magiſtrates looked unto theſe, as in the Hebrew canons it is ſaid, *The Judges are bound to appoint Officers in every City, and in every Shire, that they may go about into Shops, and take their ballances and meaſures le juſt, and determine the ſitted-measure of them. And with whomſoever they ſeek any weight or meaſure too light or ſhort, or ballances that give awry; they have authority to ſmite him, and to mulct him, as the Judges ſhall ſee meet.* See *Maimony*, treat. of *T. heſt*, ch. 2. ſect. 20. Theſe ordinances, as they taught men juſtice in all their civil affairs, ſo eſpecially in ſpiritual that all things pertaining to religion, be faithfully and equally weighed in the ballance of the heart; by the meaſures and weights of the Lords Sanctuary: that is, by his lawes, and words of truth, contained in the holy Scriptures, Act. 17. 11. *T. heſt*, 2. 21. 2 Tim. 3. 16, 17. compared with Hof. 12. 7. As alſo, that all perſons be tried and judged, according to their workes, by the word of God, Mat. 23. 1, 2, 3. Joh. 7. 24. compared with Job 31. 6. Dan 5. 27. *Pſal.* 58. 2, 3.

CHAP. XX.

1. *Lawes for the puniſhment of him that giveth of his ſeed to Molech*; 6. of him that goeth to *Wizards*; 6. of him that curſeth his parents; 10. of adulterers; 11, 14, 17, 19. of *whorehouſe* perſons; 13. of them that lie with mankind; 15, or with beaſts; 18. or with a woman in her ſeparation. 22, 26. Holineſſe and obedience is required: 23, 26, the manners of the Heathens to be avoided: 25. of ſervice to be put between beaſts cleane and unclean. 27. *Wizards* muſt be ſtoned to death.

1 AND Jehovah ſpake unto Moſes, ſaying; And thou ſhalt ſay, unto the ſons of Iſrael; Every man of the ſons of Iſrael, or of the ſtranger that ſojourneth in

Iſrael, that giveth of his ſeed, unto Molech; he ſhall ſurely be put to death: the people of the land, ſhall ſtone him with ſtones. And I will ſet my face, againſt that man; and will cut him off, from among his people: becauſe he hath given of his ſeed unto Molech; that hee might deſile my Sanctuary; and to prophane, the name of my holineſſe. And if the people of the land, hiding ſhall hide their eyes from that man, when he giveth of his ſeed unto Molech; that they put him not to death: Then I, will ſet my face, againſt that man, and againſt his family: and will cut-off him, and all that goe-a-whoring after him, to goe-a-whoring after Molech, from among their people. And the ſoule, that turneth unto *(them that have)* familiar ſpirits, and unto wizards; to goe-a-whoring after them: I will alſo ſet my face, againſt that ſoule; and will cut him off, from among his people. And ye ſhall ſanctifie your ſelves; and be holy: for I am Jehovah, your God. And ye ſhall keepe, my ſtatutes; and doe them: I am Jehovah, that ſanctifieth you. For every man, that curſeth his father, or his mother, ſhall be ſurely put to death: he hath curſed, his father or his mother, his bloods ſhall be upon him. And the man, that committeth-adulterie with a mans wife; that committeth-adulterie, with his neighbours wife: the adulterer, and the adultereſſe, ſhall ſurely be put to death. And the man, that lieth with his fathers wife, hath uncovered his fathers nakedneſſe: both of them ſhall be ſurely put to death, their bloods ſhall be upon them. And the man, that lieth with his daughter-in-law; both of them ſhall be ſurely put to death: they have wrought confuſion, their bloods ſhall be upon them. And the man, that lieth with a male, *like copulation with a woman*; they have done abomination, both of them: they ſhall be ſurely put to death, their bloods ſhall be upon them. And the man that taketh a wife, and her mother, it is wickedneſſe: they ſhall burne him and them, with fire: that there be no wickedneſſe, among you. And the man that giveth his copulation with a beaſt; hee ſhall ſurely be put to death: and ye ſhall kill the beaſt. And the woman that approacheth unto any beaſt, to lie downe thereto; thou ſhalt even kill the woman, and the beaſt: they ſhall ſurely be put to death, their bloods ſhall be upon them. And the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeeth her nakedneſſe, and ſhe

ſee his nakedneſſe, it is impietie; and they ſhall be cut off, in the eyes of the ſonnes of their people; he hath uncovered, his ſifters nakedneſſe, he ſhall beare his iniquity. And the man, that lieth with a woman having-her ſickneſſe, and uncovereth her nakedneſſe, diſcovereth her fountaine: and ſhe, uncovereth the fountaine of her bloods: even both of them ſhall be cut off, from among their people. And thou ſhalt not uncover the nakedneſſe of thy mothers ſiſter, or of thy fathers ſiſter: for he diſcovereth his neere-kinne, they ſhall beare their iniquity. And the man, that lieth with his aunt; he hath uncovered, his uncles nakedneſſe: they ſhall beare their ſin, they ſhall dye childles. And the man, that taketh his brothers wife, it is uncleannes: he hath uncovered his brothers nakedneſſe, they ſhall be childles. And ye ſhall keepe all my ſtatutes, and all my judgements, and doe them: that the land ſpue you not out; which I bring you thither, to dwell therein. And ye ſhall not walke, in the ſtatutes of the nation; which I ſent out, from before you: for all theſe things, have they done; and I am yrked with them. And I have ſaid unto you; you, ſhall inherit their land; and I, will give it unto you, to inherit it; a land that floweth with milke, and honey: I am Jehovah your God; which have ſeparated you, from the peoples. And ye ſhall ſeparate, betweene the cleane beaſt and the uncleane, and betweene the uncleane fowle, and the cleane: and ye ſhall not make your ſoules abominable, by beaſt or by fowle; or by any thing that creepeth on the ground; which I have ſeparated unto you, for uncleane. And ye ſhall be holy unto me, for I Jehovah, am holy: and have ſeparated you, from the peoples, to be mine. And man or woman, when there is in them a familiar-ſpirit, or *(that is)* a wizard, they ſhall ſurely be put to death: they ſhall ſtone them with ſtones, their bloods ſhall be upon them.

Annotations.

2 Every man] or Any man whoſoever, Hebr. *man*; Levit. 17. 3. Targum Jonathan explaineth it, *young man or old man*; the Greeke hath, *If any*. Here God appointeth puniſhments for the tranſgreſſion of ſuch Lawes, as were given in the two former chapters. *that ſojourneth*] or, *that is a ſtranger*: in Greeke, *profelytes*. *of his ſeed*] that is, *any of his children*. *Molech*] an Idol to which the heathens offered their children; whereof ſee Lev. 18. 21. *he ſhall ſurely be put to death*] or, *he ſhall be put to dye the death*: Hebr. *dying* he ſhall be made to dye. So after in verſe 9. 10, 11, 12. &c. the peo-

ple of the land] the Chaldee expounds it, *the people of the houſe of Iſrad*. *ſtone him*] his ſinne being proved before the Judges by witneſſes, the hands of the witneſſes were firſt to be upon him, and afterward the hands of all the people. Deut. 17. 6, 7. Four manner of deaths were in Iſrael for malefactours, *Stoning, Burning, Killing with the ſword, and Strangling*. And the Hebrewes reckon *eighteen* evil doers which were to be ſtoned, (and that was the ſoreſt death;) ſundry of them are mentioned in this chapter: of all the reſt, ſee the notes on Exo. 21. 12. The manner of ſtoning is ſaid to be thus; when the malefactor came within foure cubits of the place of execution, they ſtrip him out of his clothes, but covered his nakedneſſe before; and a woman was not ſtoned naked, but in one linnen garment. The place of ſtoning was high; unto which the malefactor with his witneſſes went up: his hands being tyed: One of the witneſſes ſtroke him behinde upon his loyns; if that kill him not, the other witneſſes threw a great ſtone upon his heart; if he dyed not with it, all Iſrael threw ſtones upon him. *Talmud Bab. in Sanhedrin*, chap. 6. and *Maimony in Sanhedrin*, chapter 15. ſection 1.

Verſ. And I will ſet.] Hebr. *will give*; that is, will oppoſe and ſet firmly; for which in verſe 5. Moſes uſeth the word *ſet*. This is meant, if the ſinne were not knowne, or could not be proved by witneſſes ſufficiently before men that God himſelfe would cut off the ſinner, which the Chaldee and Greeke doe interpret *deſtroy*, or *make to perſh*. So Chazkuni expoundeth it, *I will ſet my face, when he tranſgreſſeth without witneſſes and evident-proofs*. The Hebrewes reckon *ſixe* and *thirte* which they for their ſins are threatened by the law to be cut off; and they are theſe, 1. *Hee that lieth with his mother*; 2. *or with his fathers wife*; 3. *or with his daughter-in-law*; 4. *or with mankind*; 5. *or with a beaſt*; 6. *and the woman that lieth downe to a beaſt*; 7. *he that lieth with a woman and her daughter*; 8. *or with another mans wife*; 9. *or with his ſiſter*; 10. *or with his fathers ſiſter*; 11. *or with his mothers ſiſter*; 12. *or with his wifes ſiſter*; 13. *or with the wife of his fathers brother*; 14. *or with the wife of his mothers brother*; 15. *or with a woman that hath her ſickneſſe*; 16. *The blaſphemer*; 17. *the Idol-ſerver*; 18. *he that giveth of his ſeed to Molech*; 19. *he that followeth him that hath a familiar ſpirit*; 20. *he that prophaneſh the Sabbath*; 21. *the uncleane perſon that eateth the holy thing*; 22. *the uncleane perſon that cometh into the Sanctuary*. 23. *He that eateth fat*; 24. *or blood*; 25. *or that eateth that which remaineth of the ſacrifice, when it is a polluted thing*; 26. *or that eateth uncleane meat*; 27. *He that ſlayeth ſacrificers without the Sanctuary*; 28. *and he that offeth them without*; 29. *He that eateth Leaven as the Paſſover*; 30. *he that eateth any thing on Annetment day*; 31. *or that workeſh on that day*; 32. *He that maketh an Oile, like the holy oile of the Sanctuary*; 33. *or maketh an incenſe like the holy incenſe*; 34. *or that anointeth mans ſhell with the holy oile of the Sanctuary*; 35. *He that obſerveth not the Paſſover*; 36. *or that obſerveth not the Law of circumciſion*. For theſe they are guilty to be cut off, if they tranſgreſſe preſumptuouſly, if ignorantly, they muſt bring a ſin-offering.



offering, &c. *Thalmud Bab. in Chetuboth*, chap. 1. All these are exprest in Moses Law, and yet he that gathered these in the Thalmud, (as *Maimon* in his Annotations upon the same place observeth,) reckoneth but the general, and leaveth the particular. For where he saith, He that hath with a woman and her daughter; he implyeth also, a woman with her same: for a woman and her four daughters, a woman and her daughters daughter: and his mother, and his mothers mother, and his fathers mother, and his daughters, and his sons daughter, and his daughters daughter. And under the name of the *Idol-server*, is implied he that putteth on a drink-offering, or that burneth incense, or that loveth dome, or that sacrificeth, and such like. So he speaketh of him that hath a Familiar spirit, and out of the *Wiz. vii.* [who is in the same estate, *Lev. 20.6.*] Or these forementioned, some are to be dyed by the hand of the magistrate, some are to be beaten, but not put to death as elsewhere is observed, *de his Sanctuarij* that is, the Tabernacle, (*Exod. 25.8.*) or Temple: which was defiled, when God was sacrificed unto other where, or by other ways then he commanded, (*Levit. 17.4.5.*) or when they sacrificed to idols, & yet would come into the Sanctuary to serve God altho' whereas the Temple of God hath no agreement with *Idols*, 2 Cor. 6.16. And thus the Prophet reproveth them, for that they burned incense to Baal, and walked after other gods; and yet came and stood before him in the house whereupon his name was called, *Lev. 7.9.10.* and so prophesie [that is, as the Greek explaineth it, and so it might prophane.] Of prophaning Gods name, see *Levit. 18.21.*

4 *Ver. 4. the people of the land* which the Chaldee expoundeth the people of the house of Israel: and so the Greek saith, the household of the land. *his doing shall bid* [that is, still any way he bid] the Greek explaineth it, with wishing [shall wish] that is, neglected, or not regard to punish. That word Paul useth, in *Akt. 17.30.* the times of this ignorance, God winked at.

5 *Ver. 5. my fox* [the Chaldee expoundeth it, mine anger; and so to face open lignitheth, *Psal. 21.19.* and *34.17.18.16.* See the notes on *Gen. 32.20.* *his family*] in Greek, his kindred; and so the word family lignitheth, in *Gen. 24.38.* the Chaldee translateth it, his bedpost; that is, such as took part with him as the next words do declare. *the great whoring after him* that is, commit idolatry: as the Chaldee explaineth it, that were: for in *ver. 6.* the Chaldee translateth, all that consents unto him. This judgement God executed upon the Levites; for this idolatry, and their other sins: as he lignitheth by his Prophet, that he would give their city Jerusalem into the hand of the Chaldee, who should set fire upon it, and burne it with the houses, upon whose roofs they had burnt incense unto Baal, &c. Because they, their Kings, their Princes, their Priests, and their Prophets, and the men of Judah, and the inhabitants of Jerusalem, had set their abominations in the house which was called by his Name, so to despise; and built the high places of Baal, to cause their times and their daughters to pass through (the fire) unto Molech, &c. therefore it should be delivered

into the hand of the King of Babylon; by the sword and by the famine, and by the pestilence. *Ier. 32.28.39.32.34.35.36.*

6 *Ver. 6. the fault* [that is, as the Chaldee expoundeth, the man, that turneth into] or, looked after; in Greek followeth: meaning that conspicieth with them, as *Deut. 18.11.* *familiar spirits*] Targum Jonathan expoundeth it, them that are of familiar spirits. Of these, and the wizards following (whom the Greeke calleth *Inchumters*), see the annotations on *Leviticus 19.31.* and *Deuteronomy 18.11.* *set my face*] Hebr. give my face: in Chaldee, give mine anger against that man, and destroy him. This judgment was executed upon K. Saul, who dyed, for asking counsell of one that had a familiar spirit. 1 Chron. 10.13. 1 Sam. 28.

7 *Ver. 7. And* This may be a reason of the former; I therefore ye shall sanctify your selves; by abstaining from all evil, and doing good. *be his*] or, he saith: for I am Jehovah, to weet, that sanctifyeth you, as *ver. 8.* or, for I am holy, as the Greeke addeth, and as Moses wrote before, in *Lev. 19.2.*

9 *Ver. 9. For every man* or, any man; *Hebr. man nam*, meaning any whosoever, as *ver. 2.* And this is inferred upon the former precept, *be holy*: For otherwise judgements abide you. *curst*] *For reprobis; speaketh evil*, as the Greeke translateth; which the holy Ghost approveth in *Acts 23.5.* See the notes on *Exodus 21.17.* or] *Hebr. and*, which the Greeke translateth; and so in *Matthew 15.4.* For death was his due, if he curst either of them, and they are distinguishing, to make him guilty for the one without the other, as Chazkuni here explaineth it, and as Jarchi addeth, though it be after his parents death. Who so curst his father, or his mother; his Lamp shall be put out, in obscure darkness. *Prov. 20.20.* *his bloods shall be upon him*] that is, his death shall be upon his owne head; for he hath caused it by his sinne. So the Greeke translateth, he shall be guilty; and the Chaldee, he is guilty (or worthy,) to be killed; so after often in this chap. The manner of his death, was stoning; as is noted, upon *Exod. 21.10.* and as Moses after sheweth for the rebellious sonne, *Deut. 21.21.* And it is observed as a general rule, by the Hebrew doctors. Every place where it is said in the Law, they shall be put to death, their BLOODS VPOON THEM, it is meant, by stoning. *Maimon in Issurei biab. c.1.6.* and *Sol. Ieroh. in Lev. 20.9.*

10 *Ver. 10. they commit adultery*] the Greeke addeth in the second place, or that commits adultery with his neighbours wife. It is expounded in *Deut. 22.22.* a woman married to an husband. *the death*] the manner of their death, is not set downe, either here, or in *Deuter 22.22.* unless by that which is before and after, (for other unlawful copulations) we say it is meant (stoning to death): as the man that lyeth with a beast, *v. 15.* is to be stoned, because the women for like beaustiflesse is to be stoned, *ver. 16.* The Pharisees which brought unto Christ a woman taken in adultery, said, *Moses commanded that such should be stoned*, *Ioh. 8.4.5.* but whether that were this very case, is to be considered. Also to lye with a betrothed woman, the

the punishment was stoning, as for humbling his neighbours wife, *Deut. 22.24.* Howbeit the latter Pharisees, say the adulterers death was Strangling; *Maimon in Saubedin*, chap. 15. sect. 13. And in another place he openeth this and the other like lawes more fully, thus. Who so presumptuously committeth any of all the unlawfull copulations spoken of in the law, is guilty of cutting off, *Levit. 18.29.* and if they do it ignorantly, they are bound to bring the Stinging appointed. And there be some of the Nakedness [that is, the unlawfull copulations] which deserve death by the Judges, more then the cutting-off, which is meet for them all. Of those which are to be put to death by the Judges, some are to die by stoning, and some by burning, and some by strangling. And these are they that are put to death by stoning: He that hath with his mother, or with his fathers wife, or with his sonnes wife, which is called his daughter-in-law; he that hath with mankind; or with a beast; and the woman that hath done so to a beast. And these are burnt to death: He that hath with his wives daughter, whilts his wife liveth; or with her daughters daughter; or with her first daughter; or with his wives mother; or with her mothers mother; or with her fathers mother. He that hath with his daughter; or with his daughters daughter; or with his sons daughter. Thou shalt not unlawfully copulations punished with Strangling, but for lying with a mans wife only, *Levit. 20.10.* And the death which the Law speaketh of absolutely, [that is, without naming what kinde of death it shall be,] is Strangling. And if he be a Priests daughter, she is burned, *Levit. 21.9.* and he that lay with her is strangled: And if she be a betrothed maid, they are both of them stoned, *Deuter. 22.24.* and whosoever the Law saith, Their bloods upon them; that is by stoning. For all other unlawfull copulations, there is cutting-off only, and not death by the Magistrate. Therefore if there be witness and evidence, the Judges are to beat them: for all that deserve cutting-off, are to be beaten. *Maimon in Issurei biab. chap. 1. sect. 1-7.* Thus by their own grant, this case is singular: and there is no other reason of the adulterers strangling, then the commanding of their death absolutely. Among the heathens also, adultery was punished with death, as the King of Babylon roasted *Zadachiah* and *Abab* in the fire, because they committed adultery with their neighbours wives. *Ere. Ieremie 29.22.23.* This time is a fire that consumes to destruction, and will not out all a mans increase; *Iob 5.12.* He that doth it, destroyeth his owne seed, *Prov. 6.32.*

11 *Ver. 11. their bloods upon them*] that is, they shall be stoned: in Greek, both of them are guilty; and the Chaldee saith, worthy to be killed. So in the rest that follow.

12 *Ver. 12. wrought*] or, done consensum, which the Greeke translateth, have done impiously.

13 *Ver. 13. like copulation with a woman*] Hebr. with the hyings (or copulations) of a woman: see *Levit. 18.22.*

14 *Ver. 14. nakedness*] or, a wicked purpose: in Chaldee counsel of sinnes: in Greek, an unlawfull act. See *Levit. 18.17.*

17 *Ver. 17. impious*] or, reproach, ignominie, as the Greeke and Chaldee doe translate it. *cut-off*] in Greek, destroyed before the faces of their kinsmen:

that is, soone and openly; to weat by the hand of God: and to be beaten by the Magistrate, as the Hebrews say. See the notes on *ver. 10.* *his iniquity*] that is, the punishment due thereunto: as *Gen. 19.15.*

18 *Ver. 18. having her sickness*] her menstruat-infirmitie, for which he was separated as uncleane, even from her husband: therefore the Greeke translateth it *pur-apart*; and the Chaldee, *unclane*. See the annotations on *Levit. 12.2.* and *15.19.24.* *the fountain*] or, well, figuratively so called, because of the issue, as in *Levit. 12.7.* The Greeke here in the first place, keepeth the metaphore, he hath uncovered her fountain, the Chaldee saith, her ignominie: in the second place, the Greeke translateth, she hath uncovered the issue of her blood, where the Chaldee saith, the meekness of her blood. The Holy Ghost also explaineth it so, for where it is said, in *Mark* 5.29. the fountain of her blood was dried up: an other Evangelist saith, her issue of blood stunked, *Luk. 8.44.* By the Hebrew doctors, the woman wherein the child is formed, is called the *Fountain*, *Maimon in Issurei biab. chap. 5. sect. 3.* Therefore also they exempt virgins from this pollution; as is noted on *Levit. 15.19.* *cut-off*] in the Greeke and Chaldee, destroyed; to weat by the hand of God, for presumptuous doing against this Law: *Lev. 15.31.* and by the Magistrates, (if it were knowne,) he was beaten. *Maimon in Issurei biab. chap. 1. sect. 22.* And from the Law for washing her in *Levit. 15.* they teach, that the woman which hath her sickness, or hath an issue, or hath some accident, if it wash not her selfe in water; who so hath with any one of them, though it be after many years, is guilty of cutting-off. *Maimon ibidem* chap. 4. sect. 3. But those legal washings, figured our better cleansing by the blood of Christ, *Eph. 4.4.1.* *Ioh. 1.7.*

20 *Ver. 20. his wife*] which the Chaldee expoundeth his uncle; (or fathers brother) wife: see *Levit. 18.14.* *childless*] meaning either that God will give them no children, or soone take them away if he doe give them. For, by the Hebrew canons the Magistrates might not put them to death, but beat them onely for this sinne. See the notes on *ver. 10.*

21 *Ver. 21. shall he childless*] the Greeke translateth, shall dye childless; as *ver. 20.* *Sol. Iarchi* hereupon noteth; Childless, meane, if he have child on his fall bury them; if he have no children, he shall dye without children: the of the scripture differeth, saying (in *ver. 20.*) they shall dye childless; and (in *ver. 21.*) they shall dye childless. They shall dye childless, if he have any at the time of strangling, he shall have none at his death, for he shall bury them whither he leaveth: they shall be childless, for if he have none when he is strangling, he shall be all his days, as he nameth.

22 *Ver. 22. And* or, Therefore shall hee keep.

23 *Ver. 23. nation*] in Greek, nation, in Chaldee, peoples. *amirged*] or, amirged with, and consequently do abhorre them, as the Greeke translateth it, and the Chaldee, my Word abhorreth them.

Thus also God was affected with Israel and complained, *For ye were I was joined with that generation,* Psal. 95. 10.

24 Ver[ic. 2. *milk and honey*] that is, all good and comfortable blessings; which were also figures of heavenly graces: (see the notes on Exod. 3. 8. *separated*) in Greeke *disparted* (or *distributed*) *you from all intentions*. Gods lawes are as a wall and hedge to keepe his people from the statutes and manners of the wicked. So Solomon said, *Thou dost separate them to thy selfe for an inheritance; from all peoples of the earth*: 1 King. 8. 53.

25 Ver[ic. 25. *separate betweene the cleane beast*] that is, put difference, by eating the cleane and refraining from the uncleane: according to the Law in Lev. 11. which thing is here spoken of upon their separation from the peoples, because their abstinence from uncleane beasts, figured their abstinence from the communion of uncleane peoples; as Act. 10. 12. -28. and as is shewed on Lev. 11. The Hebrewes say, this is mentioned after the unlawful copulations aforesaid, because who do defileth himselfe with them, degenerateth and is as it were transformed into the nature of uncleane beasts, &c. R. Menachem on Lev. fol. 151. *for uncleane* that is, that you should count them unclean, and abstaine from them. The Greeke translates it, *uncleane beast*.

26 Ver[ic. 26. *from the people*] in Greeke, *from all nations*; as in ver[ic. 24. *to be mine*] or, *to be unto me*: which the Chaldee interpreteth, *to serve before me*.

27 Ver[ic. 27. *familiar spirit*] or *spirit of divination*: see Levit. 19. 31. *their blood upon them*] in Greeke, *they are guilty*: in Chaldee, *worthily to be killed*. See before on ver[ic. 9.



CHAP. XXI.

1. Lawes concerning the Priests mourning for the dead: 6. Of their holiness; 7. The marriage. 9. The Priests daughter in law: 10. The woman to be burnt. 12. Lawes concerning the high Priests mourning; 13. and his marriage. 16. The Priests that have blemishes, must not minister in the Sanctuary.

AND

1 And Jehovah said, unto Moses; Say unto the Priests, the sonnes of Aaron: and say unto them; For a soule he shall not defile himselfe, among his peoples. But, for his neere-kinne, that is nigh unto him: for his mother, and for his father, and for his son, and for his daughter, and for his brother. 2 And for his sister a virgin, that is nigh unto him; which hath not bene, to any man: for he, he shall defile himselfe. He shall not defile himselfe being a chiefe-man among his peoples: to prophane himselfe. They shall not make baldnesse, upon their head; and the corner of their beard, they shall not shave: and in their

flesh, they shall not cut any cutting. They shall be holy, unto their God; and shall not prophane, the name of their God: for the Fire-offerings of Jehovah, the bread of their God, they doe offer, and they shall be holiness. They shall not take a wife, that is an whore, or prophane; neither shall they take a woman, put-away from her husband: for he is holy, unto his God. And thou shalt sanctifie him; for he offereth, the bread of thy God: he shall be holy unto thee; for I Jehovah which sanctifie you, am holy. And the daughter of any Priest, if she prophane her selfe, to commit-whoredome: she prophaneeth her father: she shall be burnt, with fire.

And the Priest that is great among his brethren, upon whose head, the oil of anointing was poured, and hath filled his hand, to put on the garments: shall not make bare his head, nor rent his garments. Neither shall he goe in, unto any foules of the dead: for his father or for his mother, he shall not defile himselfe. Neither shall he goe out of the Sanctuary; nor prophane, the Sanctuary of his God: for the crowne, the anointing oil of his God, is upon him, I am Jehovah. And he, shall take a wife in her virginity. A widow or one put-away, or prophane, or an whore; these shall he not take: but a virgin of his peoples, shall he take to wife. And he shall not prophane his seed, among his peoples: for I Jehovah, doe sanctifie him.

And Jehovah spake, unto Moses, saying, Speake unto Aaron, saying: Any man of thy seed, in their generations, in whom there shall be a blemish; he shall not approach, to offer the bread of his God. For any man, that hath in him a blemish, shall not approach: a man blinde, or lame, or flat-nosed, or that hath any thing superfluous. Or a man, in whom there shall be, the breaking of a foer, or the breaking of a hand, or that is crooked-back, or hath a smal-spot, or a confusion in his eye: or scurfe, or scab; or hath a stone broken. No man that hath a blemish in him of the seed of Aaron the Priest, shall countenah, to offer the Fire-offerings of Jehovah: a blemish is in him; he shall not come-nigh, to offer the bread of his God. He shall ear, the bread of his God; of the holy of holies & of the holies. But he shall not goe in unto the Veil, nor come-nigh unto the Altar, because a blemish is in him; and he shall not prophane my Sanctuaries; for I Jehovah, doe sanctifie them. And Moses spake so, unto Aaron, and unto his sons: and unto all the sons of Israel.

ANNO

Annotations.

Here beguneth (after the Hebrewes account) the one and thirtieth section or Lecture of the Law. See Gen. 6. 9.

1 The Priests [After the general rules of holiness for all the people, here followeth a special law for the holiness of the Priests: their office was to make atonement for the people, and to sanctifie them; therefore must they have a care to sanctifie themselves. And as when God forbiddeh his people to seeke unto such as have familiar spirits, &c. he telleth them of a Prophet, whom he would raise up unto them, by whom they might know his will; Deut. 18. 10. 11. 15. 16. it is observed here by the Hebrewes, (as Baalbatim, and Chazkuni,) that immediately after the Law against familiar spirits, and wizards, Levit. 20. 27. this Law is given for the Priests; that the people might have no occasion to seeke unto the former, but might come unto the Priests, and they should inquire for them by Vision and Illumination, the sonnes of Aaron.] Targum Jonathan addeth, the males; and Sol. Larchi saith, the sonnes and not the daughters of Aaron; because the lawes following concerned not the women. So in the Hebrew canons it is said, *Aarons daughters are not forewarned pollution by the dead; but the Priests the sonnes of Aaron.* Likewise the prophane (Priests) might defile themselves; for this is but for the sonnes of Aaron that may execute the Priests office. A young Priest is to be married by the elder (Priests) not to defile himselfe. &c. and his father is to traine him up in holiness. Maimony tom. 4. treat of Mourning, chap. 3. sect. 1. 1. 2. for a fund; to weat, of the dead, as is expressed in ver[ic. 11. elsewhere called a dead foule, Numbers 6. 6. meaning a dead bodie: for properly at death the foule departeth, Gen. 35. 18. and the dead defileth not till his foule be departed, saith Maimony, tom. 3. in Trinitate meth, chap. 1. sect. 15. wherefore the Chaldee here translates for the dead; and Targum Jonathan, for the sonnes of man that is dead. But the Greeke retaineth the Hebrew phrase, for foule. So before in Levit. 19. 28. he shall not that is, any Priest, shall not defile himselfe: in Greeke, they shall not be defiled. This pollution might be by the funeral of the dead; for who so touched any dead body, or came into a tent (or house) where any dead body lay, or touched a grave; he was unclean seven daies, Numbers 19. 14. 16. so by bearing the dead he was unclean, by proportion from the Law, in Levit. 1. 25. And by the Hebrew canons, if a man came within foure cubits (that is, six feet) of the dead, he was unclean. Maimony, treat of Mourning, chap. 3. sect. 13. among his people.] in Greeke, among their nation: that is, as Chazkuni explaineth it, among all Tribes, for they are his peoples. So peoples are used for the tribes of Israel, in Deut. 33. 1. Judg. 5. 14. Act. 4. 27.

2 Ver[ic. 12. *neere-kin*] thole of his consanguinity: see this word in Lev. 18. 6. Sol. Larchi here under-standeth the Priests wife by it, as one for whom he might defile himselfe. See the notes on ver[ic. 3.

This law is for the inferiour Priests: but the high Priest might not defile himselfe for these, ver[ic. 10. 11.

Ver[ic. 3. *not beare to any man*] which the Greeke explaineth, *not given to (or not bestowed on) a man*; meaning, which hath had no husband. For such as had husbands, were to be buried and mourned for by them, as Abraham mourned for Sarah, Gene. 23. 2. These like, Father, and Mother, and Some, and Daughter, and Brother, and Sister that hath had no husband, are againe mentioned in Ezek. 4. 4. 25. &c. that for them the Priests might be defiled, and after their cleansing, 8 daies appointed, to bring their Sin-offering. And it seemeth they were to do the like for their wives, because Ezekiel the Priest was commanded as an extraordinary case, not to mourn for his wife when she died, Ezek. 24. 16. 17. 18. So the Hebrew canons say, Every Priest that is defiled for the dead, except for those five dead which are expressed in the Law, or for his wife: if it be proved by witnesses, he is to be beaten: Leviticus 21. 1. And whether hee touch the dead, or come into the tent, or leave him, and whether it be the dead person himselfe, or any other uncleannesse about him: and if a Priest touch a grave, he is to be beaten. And every Priest that commeth within foure cubits of the dead, is to be chastised with stripes: Maimony treat. of Mourning, chap. 1. sect. 1. 2. 13. he shall defile himselfe in Greeke, they shall be defiled, meaning all and every of the Priests. This is understood not as a permission, but a dutie, for them to bury and mourn for these their neere kin. The Hebrewes say; Very weighty is the charge of mourning, for even the Priest is driven to be unclean, for his neere-kinne, must burie himselfe about them, and mourn for them, Leviticus 21. 2. It is a commandment; so that if he would not be defiled, they are to cause him to be defiled against his will. So for his wife, (but this is not but by the doctrine of the Scriber,) because she hath no heire but him. &c. And he is to be defiled for his married wife only, but not for a betrothed wife. Likewise for others, which are not to be mourned for, as such as are put to death by the Synedrium (or Magistrate), and such as are Apostate from the moyses of the Church, and unrightly buried, and such as willingly kill themselves, the Priest is not to defile himselfe for them. And how long is he commanded to defile himselfe for his neere-kinde? Vntill the cover of the grave be closed upon them: for after that, they are at all other dead persons, that if a Priest be defiled, he is to be beaten. Maimony, treat. of Mourning, chap. 2. sect. 6. 7. 8.

Ver[ic. 4. *being a chiefe-man*] or, for a chiefe-man, that is, for any other of his house, or out of his house, save for those before specified. So Chazkuni citheth this as a common exposition of this place; A common Priest shall not defile himselfe for a chiefe-man among his peoples; he be the high Priest among his people. Although I permit thee to defile thy selfe for thy neere-kinne, thou shalt not defile thy selfe for the high Priest, who is not of thy neere-kinne. The Hebrew saith, signifieth a Lord, Master, or chiefe-man, Iudg. 9. 51. Eia. 60. 8. and so the Chaldee translates it here Rabba; that is, a master, or chiefe-man (but the Greeke expoundeth it suddenly, as if it were written

LII 3

B b 4.

*Fahil*.) *Baal* also signifieth an husband, Exod. 21. 5, 22. which interpretation more keeps in this place.

5 *Veri. 5. non me. ke* or, *na fure*, (as the Greeke translatheth) *Hebr. non bald baldus*, meaning any way either by having or pulling off the hayre, or otherwise: and the Greeke expresseth for the dead, which is here intended, as is added in Deut. 14. 1. And that not the Gentiles only, but the Israelites also were wont to make themselves bald, in mourning for the dead, appeareth by Lev. 10. 6. Ezek. 7. 18. Amos 8. 10. Also the idolatrous priests of the Gentiles are reported to use the ceremonies for their dead as in the apocriphall writing, Barnab. 6. 31. 32, it is said, *And the Priests sit in their Temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads: they name and cry before their gods, as men doe at the last whenome ite dead.* the corner.] that is, any of the corners, this was the manner of Idolaters, and is forbidden not the Priests onely, but all Israelites: see the annotations on Levit. 19. 27. cut any cutting.] or, *make any motion*: a thing forbidden the people also, Levit. 19. 28. Deuter. 14. 1. So God would have them in their mourning for the dead, not to be immoderate; (as men which have no hope, 1 The. 4. 13.) nor to imitate the heathenish customs, which were idolatrous: see the notes on Levit. 19. 28. and Deut. 14. 1.

6 *Veri. 6. Fire-offering*] in Greeke, *sacrifices*, in Chalde, *offings*, which were burnt in fire unto God. As all the people were forbidden the foresaid superstitions, because they were *holy*, & Gods peculiar treasure, above all peoples, Deuter. 14. 2. so the Priests in speciall, because they were to be holier then other men, in respect of their ministrations unto God. Therefore the high Priest, who came yet nearer unto God, is forbidden to mourn for such, as common Priests might mourne for, Levit. 21. 10, 11. the bread.] or, the food: which the Greeke interpreteth the gifts, the Chalde, the offerings. See Levit. 3. 11. shall be holiness.] that is, men of holiness: which the Greeke and Chalde translate *holy-ones*.

7 *Veri. 7. a wife that is an whore*] [This is the second law concerning the Priests holiness; that as they should not defile themselves by the dead: so neither by the living. The *whore*, (called in Hebrew, *Zanah*) is by the Hebrews said to be she that is not a daughter of Israel, or a daughter of Israel, that hath lain with a man unto whom it is unlawful for her to be married: [such as are forbidden in Levit. 18.] or that hath lain with a prophane man, though he may be married unto him. Whosoever hath lain with a man that hath made her a whore, whether by constraint or willingly, whether presumptuously or ignorantly, after he hath discovered her nakedness; it is unlawful by the name of an whore, (for a Priest to marie her.) Any woman of whom her husband hath bene jealous, and the thing was hidden, and she hath not drunk of the bitter waters, (Numb. 5.) it is unlawful for a Priest to marie her, because she is a suspected whore. Maimony in or profane.] *Hebr. and prophane*, or, *prophane*: whereby fec-

meth not to be meant a common harlot, or one that hath defiled her body, for that was forbidden before under the name of an *whore*: but as a Priests daughter by her whoredome is said to prophane her father, v. 9. so children might againe be prophaned by their fathers, and made unfit for to be married unto Priests. And thus the Hebrews expound this here, saying; *Who is she that is prophane? She that is borne of one that is forbidden the Priests.* And so every one of the women which are forbidden the Priests, if she be married to a Priest, she prophane herself. Maimony in *Issurei biab*, chap. 19. sect. 1. And Sol. larch here expoundeth *prophane*, one that is borne of such as are unlawful for the Priests; as the daughter of a widow by the high Priest, (Levit. 21. 14.) or the daughter of a divorced woman by a common Priest, (Levit. 21. 7.) &c. put away.] or, cast out as the Greeke also translatheth it, that is, divorced and not for the cause of adultery; which thing was permitted unto men under Moyses law, for the hardness of their hearts; Deut. 24. 1, 2. &c. Matth. 19. 8. What Priest forever married with any of these three, was to be beaten by the Magistrats as is after shewed, on verse 15. According to the equitie of this Law, the Apostle requireth that the wives of the Ministers of the Church, be grave, not slanderers, sober, faithful in all things, 1 Tim. 3. 11.

8 *Veri. 8. And thou*] or, *Therefore thou shalt sanctify him*: (speaking to Israel, who were to repute the Priests holy, & not suffer them to marry with such as might defile them: nor any other way to beunclean, when they ministred before the Lord the bread.] in Greeke, the gifts, in Chalde, the offerings, as before in verse 6. *holynesse thee*] thou shalt reverently esteeme him as an holy person, sanctified unto Gods service. The Hebrews say, *It is commanded to separate the Priests, and to sanctifie them, and to prepare them for the oblation*, Levit. 21. 8. And every man of Israel, must give much honour to the Priest, and let them be first, for every thing that is in the Sanctuary: upon the law first, and to bless first, and to receive a solemn portion first. Maimony in *Clei hamid*, chap. 4. sect. 1. 12.

9 *Veri. 9. any Priest*] *Hebr. of a man a Priest*. Which word *man*, sometime signifieth any one; as Gen. 23. 6. and 24. 16. Levit. 21. 17. sometime a man of dignitie, as Pla. 49. 3. and that may also be respected here. to commit whoredome] for by committing it, to weete under her husband; as the Hebrew canons explaine it, saying [There are ten which are to be burnt, namely the Priests daughter that committeth whoredome under her husband; and she that lieth with his daughter, &c. Maimony in *Sambedin*, chap. 15. sect. 1. The man that lay with her, if his way was to be strangled; as againe they say, [There is no unlawful copulation punished with strangling, but the lying with a mans wife onely: and if she be a Priests daughter, she is burnt, and he that lay with her, is strangled. Maimony in *Issurei biab*, chap. 1. sect. 6. See the annotations on Levit. 20. 10. prophane her father)] the Greeke version saith, *she prophane her fathers name*: the Chalde, *her fathers holiness*. And Larchi explaineth it, *she prophane him and contemne his*

his honour, for that men will say of him, Cursed is hee that begat this (woman). Cursed is hee that brought her up.

10 *Veri. 10. great among his brethren*] or, *greater then his brethren*: that is, the High Priest, who became hemore. specially figured Christ (called our *Arch* (or High) priest and great High priest, Heb. 3. 1. and 4. 14.) therefore hee was to haue more ipecciall care of his sanctitie, both in avoiding pollution by the dead, and in his marriage. And this Law concerned not the high Priest onely, but the second Priest (or Priests of the second order) mentioned in 2 King. 25. 28. and 23. 4. which ministred in the place of the high Priest if by any accident he were polluted, (as is noted on Levit. 16. 33.) and the Priest also that was anointed for the warre, Deut. 20. 2. because these all were greater then their brethren. See the notes following on v. 13.

oil of anointing.] in holy oile, wherewith onely the high Priests & Kings in Israel were anointed, and ordained to their office: see Exod. 30. 25. 33. and *hath filled his hand*] with the sacrifices, to offer them, as the Chalde paraphrase here explaineth it; which the Greeke calleth *perficting*, or *consecration*. See Exod. 29. 9. Both these were to be done to the high Priest: but if there were no anointing ale, they ordained him with the high Priests garments onely; saith Maimony in *Clei hamid*, chap. 4. sect. 12. and he was bound to these lawes, as well as if he had bene anointed with oile. the garments.] the eight ornaments wherewith the high Priest was to be decked: (see Exod. 28. non make bare] or, *make-free*, which the Greeke translatheth, *not put the miter off his head*; but the Chaldee saith, *not let his locks grow*, to weete, *not move him 30. dayes*, as Larchi explaineth it, meaning that hee should not behave himselfe as a mourner for the dead. See the annotations on Levit. 10. 6. From which place, the Hebrews gather, that one of the rites which mourners for the dead were to use, was not to poll their heads: Maimony treat. of Mourning, chap. 5. sect. 1. 2. rem his garments] which was another signe of forrow, see Levit. 10. 6. and Gen. 37. 34.

11 *Veri. 11. goe in*] namely into any tent, house or place where any deads, whereby he should be defiled, Numb. 19. 14. any father of the dead] in Greeke, *any dead flesh*; meaning a dead corpse; as before in ver. 1. his father, &c.] which was lawful for any common Priest, ver. 2. but not for the high Priest. The Hebrews explaine it thus; The high Priest may not be defiled for his weere-kime, as for his father or his mother, &c. neither may he come to any tent where the dead is, though his neere-kindred. Lacthou art taught (in Levit. 21. 11.) that he is bound neither to goe in, nor to be defiled. So that if he touch, or carry (a dead person) hee is to be beaten once; if he come into a tent, and tarry there whilst one dye by him, &c. he is to be beaten twice; for coming in, and for being defiled. If he be defiled before, and afterward come into the tent, he is to be beaten once for coming in. Maimony treat. of Mourning, ch. 3. sect. 6. 7. How be it, these lawes have exceptions in cases of necessitie, as the Hebrew canons also shew thus.

A Priest that lieth on a dead body in the way, hee is to defile himselfe; though it be the high Priest, hee is bound to defile himselfe for him, and to bury him. At if one of Israel be thowen (dead) in the way, and hee hath none to bury him. Provided, that the Priest be himselfe alone, and no other with him, and that hee call there in the way, and none doe answer him. But if when hee call, others doe answer him, this is not a dead, which hee is commanded (to bury) but hee must call others to doe it. If a Priest, and a Nazarite walke together in the way, and light upon a dead, the Nazarite must goe about (to bury him,) for his holiness is not personall; and the Priest may not defile himselfe, though he be but a common priest. If there be the high Priest, and a common priest, then the common priest is to defile himselfe: and whosoever is before his fellow in dignity, is to be after him in pollution. And if the second chief priest, with the priest that is anointed for the war, (Deut. 20. 2.) do light upon a dead: he that was anointed for the warre, must be defiled, and not the *Sagan* (or second chief priest.) Maimony ibidem, ch. 3. sect. 8. 9. Vnto this Law, that the high Priest might not defile himselfe for his parents or children; the words in Moses blessing of the tribe of Levi, seeme to have reference; *Who faith of his father and of his mother. I respect him not; and his brethren hee acknowledged; not; and his father, hee knoweth not, &c.* Deut. 33. 9. Compare also Lev. 10. 2. 7.

12 *Veri. 12. goe out of the Sanctuary*] to weete, in the time when he should serve there. And this Law was not for the high Priest onely, but for all priests, who if any of their friends there died, or tidings of the death of any came unto their cares, might not therefore depart and leave off their ministrations, upon paine of death, Levit. 10. 7. So the Hebrew explaine it; A Priest that goeth out of the Sanctuary in the time of service onely, is guilty of death, whether he be the high priest, or a common priest, Lev. 10. 7. So that which is said of the high Priest (in Lev. 21. 12.) *AND HE SHALL NOT GOE OUT*, &c. is not but for the time of service onely, hee shall not leave his service and goe out. If it be so, why is this warning repeated for the high Priest? Because a common priest, which is in the Sanctuary, in his service, and hee heareth of the death of one for whom he is bound to mourne; though he may not goe out of the Sanctuary, yet hee seeth not, because he is forrowfull, and if hee seeth when hee is forrowfull, by the law hee prophane his service, whether it be about the sacrifice of a particular person, or the sacrifice of the congregation. But the high Priest seeth when hee is forrowfull; for it is said, *Neither shall hee goe out of the Sanctuary, nor prophane the Sanctuary; as if he should say, hee shall continue and force the service that hee is employed in, and it is so prophaned. But though the high Priest seeth when hee is forrowfull, yet it is unlawful for him to see of the holy things; as it is written (in Lev. 10. 19.)* Had I seen the Sin-offering to day, should it have bene good in the eyes of the LORD? So neither hath he a portion to eat at evening. Maimony in *Bat hamid*, chap. 2. section. 5. 6. 8. nor prophane the Sanctuary the Greeke expoundeth it, nor prophane the sanctified name of his God. the crown, the anointing oile.] This may be understood of two things, of the golden

den plate, which is called *Neser*, a *Cromme*, Exodus 29.6. and of the Anointing oil, both which were upon him. Or the latter explaineth the former, and the *Oil* is called *Neser*, a *Cromme* or *Separation*; because by it he was separated from other men, and other Priests. Thus the Greeke translatheth it, the *holy oile* of the anointing of his God is upon him.

- 13 V.12. a wife in her virginities [that is, a wife that is a virgin, as the Greeke translatheth it. Three women are unclean for all Priests, the divorced, the widow, and the profane; and the high Priest is forbidden same, the three forenamed, and the widow. Whether it be the high Priest which is anointed with the anointing oile, or ordained in the (priestly) garments; and whether it be the priest that serveth, or the great Priest that serveth in his place, [in stead of the high Priest when he is polluted, called the second Priest, 1 King 2.28.] and likewise the Priest anointed for the *avare*, (Deut.20.2.) they all are commanded to marry virgins, and forbidden to marry widowers. *Maimony* in *Issuri* biab, chap.17. sect.1. The high Priest was a figure of Christ, Heb.3.1. his wife which was to be a virgin, was a figure of the Church, which is to be chaste, pure, holy, as the Apostle writeth to the Church of Corinth, I have espoused you to one husband, that I may present you a chaste virgin as Christ; 2 Cor.11.2. See also Rev.14.4.

- 14 V.14. a widow neither she be a widow after betrothing, nor after marriage, she is forbidden him. (*Maimony* in *Issuri* Biab, chap.17. sect.11. a virgin of his people [that is, either of the tribe of Levi or of any other tribe of Israel, as Icholada the Priest, married Icholadeb the daughter of King Ichoram of the tribe of Judah, 2 Chron.22.11. So in Ezekiel 44.22, it is said of the Priests, they shall take maidens of the side of the house of Israel. And in the Hebrew canons, Priests and Levites and *Israhelites*, may lawfully goe in (that is marry) one with another; and that which is borne, goeth after the male. [that is, if the father be a Priest or Levite, the child is a Priest or Levite, if the father be a common *Israhelite*, the child is a common *Israhelite*, though born of a Priests daughter.] *Maimony* in *Issuri* biab, ch.17. sect.15.

- 15 Ver.15. no profane his seed [which he should do by marrying with any of those forbidden him, that his issues after him might not execute the priests office, because they were not borne of an unlawful mother. A Priest that goeth into a divorced woman, or an widow, and an high priest that goeth in to them, or into a widow, they are made profane (women) for ever: and if hee beget a sonne of her, that sonne is borne in profane. *Maimony* in *Issuri* biab, ch.19. sect.3. Therefore the magistrates punished the priests, that married and lay with any unlawful woman. Every priest that marrieth any of the three women, (in ver.7.) and hath with her, is to be beaten. An high priest that goeth in to a widow, is to be beaten. An high priest that marry a widow, and hee with her, he is to be beaten twice; once for transgressing this, HE SHALL NOT TAKE A WIDOW; and once for this, HE SHALL NOT PROFANE. And whosoever be an high priest, or a common Priest, shall marrie any of these (forbidden women) if he be not

with her; he is not beaten. And in every place where he is to be beaten, she is to be beaten. Every priest that goeth in to a beaten woman, is to be beaten, as for an whore. A woman that hath been a widow, and hath been divorced, and hath been made profane, and hath been an whore, and an high priest goeth in afterward unto her: he is to be beaten four times, for lying with her once. Like judgement is for a common priest, if he goe in to one divorced, which was made profane, and after that an whore; he is to be beaten thrice, for lying with her once. But if this order be changed, he is to be beaten but once. *Maimony* in *Issuri* biab, chap.17. sect.2. &c.

Ver.17. of thy seed [that is, as the Chaldee interpreteth, of thy sin, in their generations] that is, they or any of their posterity, in the ages following. A blemish [in Hebrew *Mum*, in Gr. *Moma*, in Chaldee *Muma*, which signifieth, any thing to be blamed, for deformitie, want or superfluitie; any imperfection of body, in the whole or in any part. to offer the bread] that is, as the Gr. faith, the gifts, in Chaldee, the offering, or sacrifice. The reason hereof was, that the Priests were both in their persons and works, to figure out Christ his person and worke; who was holy, harmlesse, undefiled, separated from sinners; and a Lamb without blemish, and without spot. Heb.7.26. 1 Pet.1.19.

Ver.18. blind [either in whole or in part, purblind, dimighted, or that had any blemish in his sight, eye, eyelid, or the like. The Hebrew doctors reckon nineteene blemishes, that might be in the eye of a priest, and seven in the eyelid. *Maimony* in *Biab hamikdash*, ch.8. sect.17. lame, or halting; on one, or both legs; having any imperfection in his gate, or feet; and in the feet, there might be twentie blemishes, *Maimony* ibidem. stomped, in Greeke, *stomped*, or having the nose cut-off. It implyeth all manner deformity in the nose, wherein there might be (as the Hebrews say) nine blemishes. that hath any thing superfluous [or, that is excessive, either in the whole body, or any member over long: so in Levit.22.23, for the sacrifices. The Greeke translatheth it, having the ear cut off.

V.19. the breaking of a foot [that is, a broken foot; he that shall be broken-footed, or broken handed. In the hands, the Hebrews say there might be seven blemishes.

Ver.20. crooked back [that hath a bunch or hillocke on his backe or any other place, as *Targum Jerusalem* referreth it to the eyerowes, that hang over the eyes; and so it agreeth with them which follow. But the Greeke favoureth the former interpretation. hath a small spot, or a thin sinew, this by the Hebrews, is referred to impurity in the eye. By others to the small or thin stature of the body, as to be a dwarf, or over slender. The Hebrew *Dab* is generally that which is small or thin. He that hath a white small spot, within the blacke (of the eye) is the *Dab* spoken of in the Law: faith *Maimony* in *Biab hamikdash*, ch.7. sect.5. The Greeke translatheth it *Ephelus*; and *Ephelus* is nothing else but a certain muggledise and hardnesse of an evil colour; faith *Cornel*, *Celsus*, 6. ch.5. a confusion] or confusion,

fusion, whereby the white and blacke is mixed confusedly together. *Tallath* (the Confusion) spoken of in the Law, is when the white of the eye is drawn, and some of it gotten into the blacke until the blacke is found mingled with the white: faith *Maimony* ibidem.

Ver.21. or, de-faulte, mawge called in Hebrew *Garah*, (whereupon the Latines borrow the name *Porrigio*,) the Greeke translatheth it *Pisra argia*; and it may be on any part of the body, as the Hebrews observe: *Maimony* in *Biab hamikdash*, ch.7. f.10. This is againe mentioned in Lev.22.22. and in Deut.28.27, as a plague incurable.

Ver.22. or, scab, as the Greeke calleth it *Leichen*, to which the Chaldee version agreeth; for *Chaziza*, and the Arabic *Chaziza*, is that which the Greeke call *Leichen*: it is mentioned only here, and in Lev.22.22. *Maimony* in *Biab hamikdash*, c.7. sect.10. calleth it an Egyptian scab (or scab) which is hard and foute: and that is the *Tallath* (the Scab) spoken of in the Law. It may also be on any part of the body of man or beast.

Ver.23. or, scab, as the Greeke translatheth, which hath but one flawe. These twelve particulars are named, all other of like nature being implied. The Hebrews say, There are in all, an hundred and forty blemishes: that doe disable the Priests: eight in the head; two in the necke; nine in the eares; five in the eares; seven in the eye-lids; nineteen in the eye; nine in the nose; nine in the mouth; three in the belly; three in the backe; seven in the hands; sixteen in the members of generation; nineteen in the feet; eight in all (or a part of) the body, eight in the skin of the fifts; and seven in the strength of the body, and the breasts. *Maimony* in *Biab hamikdash*, ch.8. sect.17. a blemish in him.] This generally is added to the former particulars, to teach that any other blemishes though unnamed, did disable a Priest from sacrificing. All blemishes whatsoever, whether they be in him from the beginning of his creation, or grow upon him afterward, whether they be transitory (blemishes that may be removed), or not transitory; he is disabled by them; till they be done away. A fixed blemish, as a broken foot or hand, or a transitory blemish, as scurf or scab. And not the blemishes only which are written in the law, doe disable the priests; but all blemishes to be found in the body, as it is written, W H O S O E V E R hath A B L E M I S H I N H I M, out of any place, and those that are written in the Law, are for an example. *Maimony* in *Biab hamikdash*, ch.6. sect.3.4. Further to shew this, they say, An old man that is nere unto trembling and shaking as bee stings; a sick man, when he trembleth through sickness, and febleth of strength; (are as blemished.) If a Priest serveth when he sinketh of fumes; or when he hath a sinking breath out of his mouth; or he prophane his service, as do all other that have blemishes. *Maimony* ibid. ch.7. sect.12.13.

By these God figured the perfection that should be in Christ, Heb.9.14. and taught also what graces are requisite in his ministers, 1 Tim.3.2,3,7. Tit.1.7,8,9. and in the whole Church, which is unto him as a small priesthood, as holy nation, 1 Pet.2.9. which Christ hath sanctified and cleansed, that he might present it unto himselfe glorious, as a Church not having spot or wrinkle, or any such thing; but that

it should be holy, and without blemish, Eph.5.26,27. So the Saints are said to be without blemish, before the throne of God, Rev.14.5. the first-offering [in Gr. the sacrifices, in Chaldee the offering. If any priest that have a blemish, do serve in the sanctuary, he prophane his service, and is to be beaten. *Maimony* in *Biab hamikdash*, chap.6. sect.1. a blemish in Greeke, because a blemish is in him. Sol. Arachi explaineth it thus, whilst his blemish is on him, he is rejected: but if his blemish be done away, he is fit (or approved.) Besides the blemishes forenamed, such Priests as had transgressed in their ministrations, served before idols, were no more to serve in the sanctuary, but were reputed as blemished. Therefore K. Iodas put down the priests of the high places, that they came not up to the Altar of the Lord: 2 King.23.9. and for such this Law is given in Ezek.44.10.-13. The Levites that are gone away from me, when Israel went astray away from me after their Idols, they shall even bear their iniquity, &c. And whether they shall not come unto me, to do the office of a Priest unto me, nor to come nere to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. And in the Hebrew canons it is said, Every Priest that hath served Idols, whether presumptuously or ignorantly, although he repent with full repentance, yet may be never minister in the sanctuary. And whether he hath been a priest to the Idols, or but worshipped it, &c. he is disallowable for ever. If he transgresseth, and do offer (in the sanctuary) his offering is not of a sweet smelling savour, although he be in ignorance when he ministrer, or when he is worshipped. Who is transgressor, and maketh an house without the Sanctuary, to offer his offering therein unto God, that is not as an Idols house. Notwithstanding, every priest that ministrer in such an house, may never more ministrer in the sanctuary. *Maimony* in *Biab hamikdash*, ch.9. f.13.14. the bread]

in Greeke the gifts, in Chaldee, the offering. Who is found allowable by his genealogie, but had a blemish found upon him: he saie in the wood chamber, and did cleave wood for to lay on the altar; and had a portion in the holy things with the men of his fathers house, and did eat of them. *Maim.* ibidem. ch.6. f.12. So for the priests that fell to Idolatry, God appointed that they should be ministers in his sanctuary, Bishops at the gates of the house; that they should stay the burnt offering, and the sacrifice for the people, &c. but not come nere to any of his holy things in the most holy place, &c. Ezek.44.11.13.14.

Ver.22. He shall eat] Herein the blemished priests had a privilege above the unclean, which might not eat of the holy thing, Lev.22.3,6.

Ver.23. unto the table] of the holy place, whither the priests went in alway, accomplishing the service, Heb.9.6. unto the Altar [that which was within the court-yard, Ezek.40.29. Any priest that had a blemish, might not come into the Sanctuary, from the Altar, and forward, Lev.21.23. and if he transgressed and went in, he was to be beaten, although he be a Levite. And if he served in the Sanctuary, it was not lawfull, and he prophane the service, and was to be beaten also for the service. *Maimony* in *Biab hamikdash*, chap.6. sect.1. no priest may officiate in the

Ver.24. He shall eat] Herein the blemished priests had a privilege above the unclean, which might not eat of the holy thing, Lev.22.3,6.

Ver.25. unto the table] of the holy place, whither the priests went in alway, accomplishing the service, Heb.9.6. unto the Altar [that which was within the court-yard, Ezek.40.29. Any priest that had a blemish, might not come into the Sanctuary, from the Altar, and forward, Lev.21.23. and if he transgressed and went in, he was to be beaten, although he be a Levite. And if he served in the Sanctuary, it was not lawfull, and he prophane the service, and was to be beaten also for the service. *Maimony* in *Biab hamikdash*, chap.6. sect.1. no priest may officiate in the

Ver.26. He shall eat] Herein the blemished priests had a privilege above the unclean, which might not eat of the holy thing, Lev.22.3,6.

Ver.27. unto the table] of the holy place, whither the priests went in alway, accomplishing the service, Heb.9.6. unto the Altar [that which was within the court-yard, Ezek.40.29. Any priest that had a blemish, might not come into the Sanctuary, from the Altar, and forward, Lev.21.23. and if he transgressed and went in, he was to be beaten, although he be a Levite. And if he served in the Sanctuary, it was not lawfull, and he prophane the service, and was to be beaten also for the service. *Maimony* in *Biab hamikdash*, chap.6. sect.1. no priest may officiate in the

Greece expounded it, not prophane the holy name of his God. *do sanctifie them.* This Chazkuni referreth to the rule of the altar forementioned, *into which men that had blemish might come.*

24 Ver. 2. *all the sons of Israel* because as it concerned the Priests, to take heed they sinned not in their ministrations: so the people were to sanctifie them, v. 8. and to looke that no disallowable person served in the Sanctuary. Therefore the Hebrewes doe record, that the great Synedrion used to sit in the chamber of bever-stone [by the Sanctuary,] and the principall of their worke continually was to sit and judge concerning the Priesthood; and to examine the priests for their genealogies, and for their blemishes. Every priest that was found disallowable for his genealogie; be put on blacke clothes, and wrapped himselfe over with blacke; and went out of the court. And who-soever was found perfect and lawfull; be put on white, and went in and ministered with his brethren the priests. Who so was found lawfull for his genealogie, but had a blemish found upon him, he sate in the wood chamber, and beavard wood, &c. Maimony in Eub komikdsh, ch. 6. sec. 11. 12.



CHAP. XXII.

1, The Priests in their uncleannes, must abstaine from the holy things. 6, How they shall be cleansed. 10, Who of the priests house may eat of the holy things. 14, What they must pay that eat of them unlawfully. 17, The Carriers must be without blemish. 26, The age of the sacrifice. 29, The Law of eating the sacrifice of Causifin.

1 And Jehovah spake, unto Moses, saying. 2 Speake unto Aaron, and unto his sonnes; and let them be separated, from the holy things of the sonnes of Israel; that they prophane not, the name of my holinesse, in the things which they sanctifie unto me, I am Jehovah. Say unto them; 3 Throughout your generations every man which shall come nigh of all your seed; unto the holy things, which the sons of Israel sanctifie unto Jehovah; and his uncleannesse, upon him: that soule shall even be cut off, 4 from my presence, I am Jehovah. Any man, of the seed of Aaron, which is leprous, or hath an issue; he shall not eat, of the holy things, untill he be cleane: and he that toucheth any thing that is uncleane by a soule; or a man, whose seed of copulation goeth from him. Or a man, that toucheth, any creeping thing, whereby he is made uncleane; or a man, by whom he is made uncleane; according to any uncleannes of him. 5 The soule, which hath touched it; even he shall be uncleane, untill the evening: and

he shall not eat, of the holy things; unlesse he bathe his flesh, with water. And when the Sun is gone downe, then he shall be cleane: and afterward, he shall eat of the holy things; for it is his bread. And a kasse, and a torne thing, he shall not eat, to make himselfe uncleane therewith: I am Jehovah. And they shall keepe my charge; that they beare not sinne for it; and dye therefore, if they prophane it: I Jehovah, do sanctifie them. And any stranger, shall not eat of the holy thing: a foreriner of the Priests, and an hired person, shall not eat of the holy thing. But a priest, if he buy a soule, with the purchase of his money; he shall eat of it: and he that is borne in his house; they shall eat of his bread. And a priests daughter, if she be married to a man that is a stranger: she, shall not eat of the heave-offring of the holy things. But a priests daughter, if she be a widow or put-away, and she have no seed; and is returned unto her fathers house, as in her youth; she shall eat, of her fathers bread: but any stranger, shall not eat thereof. And a man, if he eat of the holy thing, in ignorance: then he shall add the fifth part thereof, unto it; and he shall give unto the priest, the holy thing. And they shall not profane, the holy things, of the sonnes of Israel: which they heave-up, unto Jehovah. Or cause them to beare, the iniquity of trespass; when they eat, their holy things: for I Jehovah, doe sanctifie them.

And Jehovah spake, unto Moses, saying. 17 Speake unto Aaron, and unto his sonnes; and unto all the sons of Israel; & say unto them: Any man, of the house of Israel, or of the stranger in Israel; that will offer his oblation, according to all their vowes, and to all their voluntarie offerings; which they will offer unto Jehovah, for a burnt-offring. For your favourable-acceptation: a perfect male; of the beeves, of the sheepe, or of the goats. Any, which hath a blemish in it, ye shall not offer: for it shall not be, to favourable-acceptation, for you. And the man, that will offer a sacrifice of Peace-offings, unto Jehovah; to separate a vow, or for a voluntarie offering; of the herd, or of the flock: it shall be perfect, for favourable-acceptation; there shall not be in it, any blemish. Blinde, or broken, or maimed, or having a wen; or scurfe, or scabbe; ye shall not offer thereof unto Jehovah, nor give of them a Fire-offring, upon the Altar, unto Jehovah. And bull or lambe, that hath any member superfluous,

fluus, or lacking: thou mayest make it, a voluntary-offering; but for a vow, it shall not be favourably-accepted. And that which is bruised, or crushed, or broken, or cut; ye shall not offer, unto Jehovah: and in your land, ye shall not doe it. And from the hand of a strangers sonne; ye shall not offer, the bread of your God, of any of these: because their corruption is in them, a blemish is in them; they shall not be favourably-accepted, for you.

26 And Jehovah spake unto Moses, saying. 27 A bull, or a sheep, or a goat, when it shall be brought forth; then it shall be, seven dayes, under his damme: and from the eight day, and thence forth; it shall be favourably-accepted, for an oblation of a Fire-offring, unto Jehovah. And cow, or sheepe: it and the young thereof, ye shall not kill, in one day. 29 And when ye will sacrifice a sacrifice of confession, unto Jehovah: ye shall sacrifice, for your favourable-acceptation. In that day, that it be eaten; ye shall not leave thereof, untill the morning: I am Jehovah. And ye shall keepe, my commandments; and doe them: 32 I am Jehovah. And ye shall not prophane, the name of my holinesse; and I will be sanctified, among the sons of Israel: I Jehovah, doe sanctifie you. That brought you out from the land of Egypt; to be upon you, for a God: I am Jehovah.

Annotations.

1 *Et them be separated* in Greeke, Let them take heed of the holy things, meaning, that they desile them not. So that as the former chapter shewed the purity and perfection that should be in the persons that drew neer unto the Lord: this teacheth what puritie and perfection ought to be in the things offered, or to be offered unto him. The Hebrew Nazar here used, signifieth a religious separation in respect of holinesse; as is noted on Lev. 15. 31. of my holinesse translated in Greeke, my holy name: which is profaned, when the holy things in the sanctuary are defiled, being offered or eaten by persons uncleane, and forbidden of God. See after, in ver. 15. 32. the things this addition is supplied also in the Greeke, *Whosoever things they sanctifie unto me.* And this is added, as Sol. Iarchi here saith, to imply also the holy things of the Priests themselves.

3 Ver. 3. *your generations* either now, or at any time hereafter. *shall come nigh* namely, to eat, as is expressed in ver. 4. So Iarchi saith, *This coming nigh is not meant but of eating, your seed* that is, your children: so ver. 4. *holy things* Hebrew holinesses, meaning things of holinesse; and particularly holy meats; which though the ble-

stified priests might eat of, Lev. 21. 22. yet the uncleane might not. Lev. 7. 20. 21. See the notes on Lev. 7. 10. And by the holy things, are meant not only the sacrifices, but *first fruits*, and all the heave-offrings of the holy things, which the sons of Israel offered unto the Lord, Numb. 18. 8. 9. — 19 as it there said, *ever y me that is cleane in thy house, shall eat of it*, Numb. 18. 13. See after on ver. 9. *uncleannesse upon him* before he is washd from the same; see the annotations on Lev. 7. 20. *cut off from my presence* in Greeke, *destroyed from me*: in Chaldee, *destroyed from before me*. It meaneth death by the hand of God, as v. 9.

Ver. 4. *Any man* Hebrew *Man man*: that is, Whosoever: Targum Jonathan saith *young man* or *old man*. And this concerneth women also, the daughters of Aaron, who were to eat of some of the holy things; but so as they were cleane when they did eat, Numb. 18. 19. 11. See after, in ver. 11. 12. *leprous* whereof see Lev. 13. *an issue* whereof see Lev. 15. 2. 8. by a *seale* the Greeke translate, *any uncleannesse of a soule*; whereby the dead is meant, as Lev. 19. 28. and 21. 1. and what uncleannes that was, see in Num. 19. 11. 14. *seed of copulation* or, *offspring of seed*, whereof see Lev. 15. 16.

Ver. 5. *creeping thing* [which when it is dead, defileth him that toucheth it, Lev. 11. 3. 8. made uncleane] So much as would make a man uncleane, and that was of creeping things the quantitie of a lentile (or little pease) as Iarchi here noteth. See Lev. 11. 3. 1. *a man* to weat, an uncleane man, as a Leper, he that hath an issue, or the like, by touching of whom, men were made uncleane. Lev. 13. 45. and 15. 5. 8. Or a dead man: and thereto Sol. Iarchi here referreth it, and of a dead man, so much as an olive would defile.

Ver. 6. *The soule* that is, the man, as the Chaldee expounds it: and Targum Jonathan addeth, *the man a priest*. *untill the evening* untill the end of that day, and beginning of a new, See the notes on Lev. 11. 24. 32. *bathe* or, *wash his flesh*, that is, his body, as the Gr. translate: see Lev. 15. 5. 13. It figured repentance for sins, as *Thapstye you with water unto repentance*, Mat. 3. 11. and sanctification by the blood and spirit of Christ, as *ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. 6. 11. And this sanctimony, though common to the whole Church, Lev. 11. did specially pertaine to the priests and ministers, whom Christ (who is likened to a refiners fire, and to silvers sepe) should purifie by his grace, as it is said, *He shall purifie the sumes of Levi, and purge them as gold and silver: that they may offer unto the Lord, an offering in righteousness*, Malac. 3. 2. 3.

Ver. 7. *And afterwards* in Greeke, *and then he shall (or may) eat*, to weat, when his sunne is gone downe: before then though he were washed, he might not eat. See the notes on Lev. 11. 32. *his bread* his food, allowed him of God for his livelihood: Numb. 18. 11. 19. *Whosoever eateth of the heave-offring, blessing with a blessing for the food; and after that, he blest him that sanctifieth them*



them with the sanctification of Aaron, (Numb. 18.8.) and commanded him to eat of the heave-offerings. *Maimon in Trumoth*, ch. 15. sect. 22.

8 Ver. 8. *a sacrifice and a tame thing* what these were, is before shewed, on Lev. 17. 15. and 22. 31. They were unlawful to be eaten of any Israelite, especially of the Priests; as here and Ezek. 4. 4. 31. and figured the sanctitude of their communion; as is noted on Lev. 17. and further apperh by Ezek. 4. 13. 14.

9 Ver. 9. *my charge* or, *observe my observation*, that is, which I commanded to be kept: in Chaldee, the *observation of my word*. Here it is specially to be understood, as Iarchi also saith, of eating the heave-offering, and of uncleanse of body. *Sim* that is, the punishment of sin: So in Lev. 19. 17. Numb. 18. 32. and 9. 13. for it] that is, for the holy thing, foretold of. and dy to weat, by the hand of God; as Targum Jonathan explaineth it, by flaming fire. For by men, such were beaten only, as the Hebrew canons shew, saying: *An unclean priest is forbidden to eat of the heave-offering, neither it be unclean or cleane*, Levit. 22. 4. *Every unclean* (Priest) that eateth of the heave-offering which is cleane, he is guilty of death by the hand of (the God of) heaven, Levit. 22. 9. and therefore he is beaten. But if he eat of the heave-offering which is unclean, though it be forbidden, he is not to be beaten, because it is not holy. The unclean may not eat of the heave-offering, until their Sun be set, and three stars appear after the Sun is gone down, Levit. 22. 7. *Maimon in Trumoth*, ch. 7. sect. 1. &c. The like judgement is for the stranger, that is, whosoever is not a priest, or of the priests family; for if he eat of the holy things presumptuously, he is in danger of death. The stranger that eateth of the heave-offering presumptuously, whether he be unclean or cleane, whether he eat of the heave-offering that is cleane or unclean, he is guilty of death by the hand of (the God of) heaven; as it is written, **AND DIED THEREFORE, IF THEY PROFARE IT**: and he is to be beaten, for eating thereof. And if he eat in ignorance, he is to add the fifth part thereof unto it, (Lev. 22. 14.) *Maimon*, *ibidem*, ch. 6. sect. 6.

10 Ver. 10. *my stranger*] that is, whosoever is not of the priests family. The Hebrew canons say, *The heave-offering, and the heave-offering of the tithes*, are to be eaten by the Priests, whether old or young, male or female, by them, and their Canaanitish servants, and their cattle. Lev. 22. 11. The stranger is forbidden to eat of the heave-offering, Lev. 22. 10. *Maimon in Trumoth*, ch. 6. sect. 15. *forfeiner* or *forfeiner*, in Hebrew *Tofab*, in Greeke *Parokhs*, which is a stranger-inhabitant; one that dwelleth in the house continually, but is not of the house: and so differeth from the Slave, which is one of the household; and from the *Hireling*, which is none of the household, neither abideth therein continually but for a terme. *The forfeiner*, he is that is hired for ever: the *Hireling*, is he that is hired for yeeres. And an *Hebrew forerant*, he is in a forfeiner and an hireling, (Lev. 25. 39. 40.) And a priests daughter married to a stranger, he, she is as a stranger: and it is forbidden **ANY STRANGER** (Lev. 22. 10.) whether it be

himself or his wife. *Maimon in Trumoth*, ch. 6. s. 5. By the forfeiner or forfeiner in this place semeth to be meant not only an Israelite forgoing, but also an heathen man, uncircumcised, who leaving his open Idolatry & yielding to the Morall law, though not to the ordinances, as circumcision & the like, might dwell among the Israelites, Deut. 10. 12. See the annotations on Exod. 12. 43. 45. 48. And from hence the Hebrews gather, that an uncircumcised priest, though he had no other uncleanness, might not eat of the holy things. It is unlawful for an uncircumcised priest to eat of the heave-offering, by the sentence of the Law; for see the forfeiner and the Hireling is spoken of concerning the Heave-offering, Levit. 22. 10. and the Forfeiner and Hireling is spoken of concerning the Passover, Exod. 12. 45. What is the Forfeiner and Hireling spoken of in the Passover? It is an uncircumcised person, to whom it is forbidden, so the Forfeiner and Hireling spoken of in the Heave-offering, the uncircumcised person is forbidden; and if he eat, he is to be beaten by the Law. *Maimon in Trumoth*, ch. 7. sect. 10. And in another place, they say, *All the things whether they be the most holy things or the lighter holy, none may eat of them but cleane persons only*, that are circumcised. *Them* his name be set, if he have not brought his amonnet, he may not eat of the holy things. *Maimon in Magasib hakorbanoth*, ch. 10. sect. 9. *a hired person*] any outlander, or any Israelite; as before is shewed. *not eat*] neither drinke of, nor anoint himself with any of the holy things appointed unto the Priests. For, the heave-offerings were given, for meat, for drinke, and for anointing, because anointing is in drinke, *Psal. 109. 18. and drinke* is comprehended under eating: they are to eat that which is used to be eaten, and drinke that which is used to be drinke, and to anoint with that which is used for anointing, not wine or the like, but they anoint with oil that is cleane, &c. *Maimon in Trumoth*, ch. 11. s. 1. So for this prohibition they say, *Whether he eat that which is wont to be eaten, or drinke that which is wont to be drinke, or anoint him with the thing that is used for anointing*, (it is unlawful) for it is said **THEY SHALL NOT PROFARE THE HOLY THINGS**, Lev. 22. 15. *Maimon* *ibidem*, ch. 10. sect. 2.

Ver. 11. *buy a fawle*] that is, a person, to weat, of the heathens; as before is noted; and as Sol. Iarchi here explaineth it, a Canaanitish servant. Such by committing to be of the Priests family might eat, though Israelites might not eat. And as the Hebrews say, An uncircumcised Priest, and all that were unclean, although they themselves might not eat of the heave-offering, yet their wives and their servants might eat. *Maimon in Trumoth*, c. 7. s. 12. with the purchase of his money] Hebrew, the purchase (or bought) of his silver; which the Greeke translates bought (or purchased) with silver. So that though he bought them not himself, if they were bought into his house by a wife whom he married, or were bought by his servants, they might eat. *Maimon in Trumoth*, ch. 7. s. 18. he that is borne in his house] or, the child of his house; that is, the heathen servants; such as were the children of his slave. See the

the notes on Gen. 15. 3. and 7. 12. Those slaves being in the Priests household; if they were cleane, might eat of some of the heave-offerings that were given for the Priests livelihood. See Numb. 18. 11. 13.

12 Ver. 12. *a stranger*] such as were not of the Priests stock, or other Israelites are counted strangers in this case. So a stranger is here expounded by Iarchi, a Levite, or an Israelite. *of the heave-offering*] which the Chaldee expoundeth the *separate thing*; the Greeke, the *first fruits*: it meaneth The sanctified things of the sons of Israel, Num. 18. 8. 11. 19. The reason hereof was, because by her marriage she went out of her fathers house, into her husbands: as on the contrary, a common Israelite by marriage with a Priest, became of his house, and might eat. The Hebrews say, *Two things are contained in this prohibition*, that if she a priests daughter be defiled, and made an whore, profane (Lev. 21. 7.) it is unlawful for her to eat of the heave-offerings for ever, according to the judgement of every prophane person: for the prophane is in the stranger in all respects. And if she be married to an Israelite, she may never eat of the Wave-bread, and of the Heave-shoulder (Levit. 7. 4.) although she be divorced, or (her husband) dy: [whereof the next verse speaketh] *Maimon in Trumoth*, ch. 6. sect. 7.

Ver. 13. *me sed* for, *saith* the Chaldee version. This is understood also, either if she had no child, or if her children be all dead, as is after shewed. *as in her youth*] so that though the hath brought forth no seed, yet if she be with child, she may not eat of the holy things. *Maimon in Trumoth*, ch. 8. s. 2. *of her fathers bread*] The Hebrew doctors say, *We have heard this expounded, of the bread, and not all the bread: she returneth to (eat of) the heave-offering, but not of the wave-bread, and heave-shoulder*. *Maimon in Trumoth*, ch. 6. sect. 9. Hereupon also they inferre, An Israelitish which hath had sed by a Priest, she eateth for her child's sake, but not for her own; though she feeds feed into the world, and so it is said, **AND SHE HAVE NO SEED**. At the feed of an Israelite from a Priest's daughter disbeth her from (eating:) so the feed of a Priest from an Israelitish, in which he eat. An Israelitish daughter, that is married to a Priest, and begets, and she have a son by him: if she be married after to an Israelite, she may not eat of the Heave-offering. If the Israelite dy, and she have a son by him; she may not eat, because of that son by the Israelite; if that son of hers by the Israelite dy, she may eat, for her first son's sake. A priests daughter that is married to an Israelite, and she have a son by him; if she be again married to a Priest, she may not eat of the heave-offering. If she dy, and she have a son by him, she may eat. If her son dy, which she had by the priest, she may not eat, because of her son which she had by the Israelite. If her son dy, which she had by the Israelite, she returneth to her fathers house, as in her youth, and eateth of the Heave-offering, not of the breast or shoulder. An Israelitish daughter that is married to an Israelite, and she have a son by him, and after is married to a Priest, except of the heave-offering. If she dy, and she have a son by him; she eateth for her first son's sake, for he beareth her to eat, as his father in which he is etc.

*Maimon* *ibidem*, ch. 6. sect. 12. 13. 17. 18. 9.

Ver. 14. *a man*] that is, any stranger forementioned, which belongeth not to the Priests familie. Targum Jonathan expoundeth it, *a man of Israel*, in ignorance] or, through inadvertent error. But if hee doe it presumptuously, hee is guilty of death, by the hand of God, ver. 10. of beating by the hand of the Magistrate. *add the fifth*] *The stranger* that eateth of the heave-offerings in ignorance, payeth the principall and the fifth (part.) *Though he knoweth it to bee the heave-offering, and that it is forbidden him, but knoweth not whether he is guilty of death for it, or no: lo, this is ignorance*, and he payeth the principall, and the fifth part. Whether he eat, or drinke, or anoint himself with it; and whether he ate the heave-offering that is cleane, or that is unclean, in ignorance; he must pay the principall, and the fifth. *Whoever payeth the principall and the fifth, payeth to the owners, and the fifth part to any Priest that be will. And he never payeth, but according to the price that it was worth, at the time when he dedicated it: whether it be cheaper at the time when he payeth for it, or dearer*. *Maimon in Trumoth*, ch. 10. s. 13. 16. 25. See also the annotations on Lev. 5. 15. 16.

Ver. 15. *not profane* by suffering the holy things to be eaten of strangers: as before, *wholly they have-upon* that is, as if (as the Greeke and Chaldee expound it,) separate unto (or before) the Lord. Ver. 16. *Or cause them to beare*] or, *And they shall not cause them to beare*: which may be understood of the Priests, that they should not by their negligence, cause or suffer the people to beare the punishment of their trespasses; and this the Greeke favoureth, saying, *And bring upon them iniquity*. Or it may be referred to the people, that they should not cause them selves to beare iniquity (that is, the punishment) of trespasses for eating the holy things. The Chaldee translates it, *And they receive upon them iniquities and sins*, when they eat in uncleanness their holy-things. Whereupon some of the Hebrews (as Sol. Iarchi here observeth) understand this word them, of the Priests themselves. These Lawes for cleannes corporal in all such as partake of Gods holy things, led them and us to spiritual cleannes in our communion with Christ and his graces: that we should have our hearts purified by faith, Act. 1. 5. 9. and sprinkled from an evil conscience, and our bodies washed with pure water, Hebrews 10. 22. that cleansing our selves from all filthiness of the flesh and spirit, we may perfect our holiness in the fear of God, 2 Cor. 7. 1. For, if we walk in the light, as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his sonne, cleanseth us from all unrighteousness, 1 John 1. 7. But if we eat and drinke of his holy things unworthily, we eat and drinke judgment to our selves: 1 Cor. 11. 29.

Ver. 18. *all the former*] in Greeke, *all the congregation of Israel*. These lawes following, doe concerning things which were to be offered unto God, in what condition and late they ought to be, before they came upon his altar: therefore, the speech is directed both unto Priests and people.

Ver. 21. *Blinde* either wholly, or in part; *if* *se* not with both eyes, or with one of them, and that with a clear sight, &c. *Mainim* Eiam hamidim, ch. 5, *lefr. 7*. *awon* [or a *wart*, as the Greek expoundeth it. *surfs* or *scals*] of these (see Levit. 21. 20. *not offer for*) or any other like blemished. By *offring*, the Hebrews here understand *kill*ing, and *sprinkling* of the blood on the altar: and by the words following, *nor give of them*, a *fre-offring*, they understand a prohibition against *burning* the fat of such: for every of which actions presumptuously done, a man was to be beaten 50: that if one first *sanctified* a blemished leaf, and then *kill*ed it, and *sprinkled* the blood thereof, and *carried* it into the altar *fat* thereof, he was to be beaten with *four*ty *leavings*. *Mainim*. In *[suris mibz. c. 1. f. 4.]* *nor give of them* [not of them, as the others thought with

Verl. 25, strangers *from* [or, *from* of an alien, that is, a *Goule* or *Pajim*, not of the feeder of the Church of Israel: see Genesis 17, 12, and Exod. 12, 43]. The Chaldee translatheth it, *sons of the people*: the Greeke, *Allogenes*, a *stranger*, or of another stock: such were the Samaritans to the Iewes Luke 17, 16, 18. And theie differed from strangers properly, mentioned before in verl. 18, *the breid*, in Greeke, *the gifts*; in Chaldee, *the oblation*, as in Leviticus 21, 6. *of any of thyke* to weete, these beinlished beaſts, before prohibited. So the Hebrewes ſay, *Not the oblation of Iſrael onely*, but euen the oblation of the beaſtes, *is if they be ſanctified things* (he that offereth them) to be beaten, Levitic. 22, 25. *Maimony in Iſſur Mizab*, chap. i. c. 6. 6. *their corruption is in them*, this may be understood of the ſtrangers themſelves, whoſe inſidelitie is their corruption, and as a beinſh upon their facrifice: ſo it may be tranſlated, *their corruption in them*, is a beinſh in them. The Greeke tranſlatheth

their corruptness are in them, a thorn is in them. Or the offering of heathens sacrifices, the Hebrews write this; And Israel that brings Peace-offerings, they offer them for burnt-offerings, for the heathens heart is towards heaven. Is the cow peace-offering, and give it heart to Israel, upon condition to make atonement by them for Israel; the Israelites eat them, with the peace-offerings of Israel; and so if he give them to the Priest, the Priest eateth them. An *Ispe'die* which is an Apostate to idolatry, or a profaner of the Sabbath publicly; they receive of him no offering at all. Though it be a burnt-offering, such as they receive from a heathen, they receive it not from this Apostate. But if he be an Apostate to other transgressions, they receive of him all sacrifices; to the end that he may turn by penitence. The Burnt-offerings of the heathens, they bring not with them meat or drink-offerings; but their men and drink-offerings are of the Congregations. Neither do they impose burdens on them; for there is no imposing of hands but by Israelites, by men, not by women. *Maimony* in *Magenel hakorbanot*, chap. 3, sect. 5; and *Thalmud Bab.* in *Menachot*, chap. 6, and in *Cholin* chap. 7. Sol. Jarchi also upon this scripture faith: And from the hand of a stranger same, that is, a Gentile which offer bring an oblation by the hand of the Priest, no offer is pure (the God of) heaven, ye shall not offer unto him a blemished thing. For although blemished things are pure, forsoeken the fumes of Noe to offer, even such an blemished man; this was use in the high places in the field: but upon the Altar

ear that is in the Tabernacle, you shall offer none such, but a perfect (oblation) shall you receive of them. Touching the sacrifices of the heat hens, consider that edict of King *Darius*, who of his owne goods gave sacrifices for the Priests to offer in Ierusalem to the GOD of heaven, and pray for the life of

the King, and of his son, Ezra, 6, 8, 9, 10. See also the annotations on Lev. 17:5.

27 Ver. 27. *under his dam* Hebrew *under his mother*. All the seven daies, he is said to be lacking time. *Untill doves, whose time is not come, are at least that lack time; and your pigeons whose time is past, are all at bluntness; but they that offer them are not better, although the oblation is displeased, and not acceptable.* *Mainmny in Shewith ch. 3. f. 8. 9.* See the annotations on Exod. 22, 30, and Levit. 1. 14. The Hebrews say, *the reason why it should be seven daies under the dam, was that the Sabbath might please it.* R. Menuchon on Lev. 22.

28 Ver. 28. *Con* The Hebrew word is the same that was in ver. 27, and may imply the male as well as the female, that neither of them might be killed with their yong in one day: but the Greeke and Chaldee versions, apply these things to the female. The Hebrews say, *The prohibition concerning IT AND THE YONG THEREOF, is of force concerning the female, for it may be certainly knowne that it is her youngling; and if it be certainly knowne, that this (beast) was the father of it, they should kill them both in one day: but if he kill them, he is not beaten; for the thing is doubtful whether it is of force concerning the males or not.* *Mainmny ten. 2. in Shewith chap. 12. sect. 11.* or *sheepe*] or goat, or any cleane beast which was lawfull to be eaten for common meat; This prohibition hath not place but concerning cleane beasts only: & it is of force even for mixtures of diverse kinds: as if a Roe engender with a Goat, or a Goat with a Roe, it is unlawful to kill it and the yong in one day: *Mainmny in Shewith ch. 12. sect. 8.* *it and the yong* Hebrew, *and the son.* The Hebrew also speaketh as of the male, *him and his son*, but the Greeke and Chaldee translate her and her son.

*no kill*] either for sacrifice to God, or for common food. The Hebrews doe to explaine it, saying, *He that killeth it and the yong thereof in one day, the fests is lawfull to be eaten, but the killer is to be beaten.* Levit. 22. 28. And he is not beaten but for the killing of the later: therefore if he kill the one of the two, and his fellow come and kill the other, his fellow is to be beaten. The prohibition concerning it and the yong thereof, is of force at all times and in all places, for common beasts, and for sanctified, whether they be holy things that are to be eaten, or not to be eaten. Therefore if the first kill in the court (of the sanctuary) and the second within, or the first not out, and the second within the court: whether they be both common, or both holy, or one common and the other holy, he that killeth the later, is to be beaten, as for killing IT AND THE YONG THEREOF. The prohibition is not but for the killing only, as it is said **YE SHALL NOT KILL**, &c. He that killeth a cow, and afterward killeth two of her yong, is to be beaten two beatings: if he kill her (two) younglings, and afterward killeth her, he is beaten but once. If he kill her, and her yong, and her younglings yong, he is beaten twice. If two men receive two beasts, the one the damme, and the other the yong, and they come for judgement: he that received the first, killeth first, and the other must stay till the morrow. *Mainmny in Shewith ch. 12. f. 11. 2, 3, 12, 13.* Compare herewith the

Law in Deut. 22. 6. where the bird with her yong or eggs, may not be taken together. It shewed Gods mercie to the creatures, in that he would not have the dam and the yong killed in a day: to Targ. Jonathan paraphraسته on this Law thus, *My people the sons of Israel, as our father is mercifull in heaven, so be ye mercifull on earth: a cow or an ewe, it and the yong thereof, ye shall not slay in one day, in one day* of this the Hebrews say, *the day geeth after the night, as if he kill the first in the beginning of the fourth night, he may not kill the second, till the beginning of the fifth night. And so, if he kill the first, in the end of the fourth day, before evening, he may kill the second in the beginning of the fifth night: But if he kill the first in the evening of the fifth night, he may not kill the second till the first night.* *Mainmny in Shewith, ch. 12. sect. 17.*

Ver. 29. *of consell*] or, of thanksgiving; which was a kind of peace-offering see Lev. 7. 12. *Ver. 30. untill the morning*] If it were kept longer than the time appointed of God, it became polluted, as to be consumed with fire, and might not be eaten, upon paine of Gods wrath upon them for such iniquitie, Lev. 7. 18. See the annotations there as also on Exod. 12. 10.

Ver. 31. *I am Jehovah*] Targum Jonathan explaineth it thus, *I am the Lord, who will give a good reward to them that keepe my precepts and my lawes.*

Ver. 32. *not prophane*] Gods name is prophaned, or polluted, by the wilfull & presumptuous breach of any one of all his commandements, as the Hebrew Doctors teach from this and other like places: see the notes on Exod. 20. 7. Levit. 18. 21. and 19. 12. *do sanctifie you*] God the sole author of our sanctification, doth this in Christ, by his Spirit, 1 Corinth. 1, 2. and 6. 11. the outward means whereof is his word, and ordinances of the same, Iohn 17. 17. Ephes. 5. 26. And these legall ordinances, which stood in meats and drinks, and divers washings and carnall rites imposed on them untill the time of reformation, sanctified unto the purifying of the flesh, Hebrews 9. 10. 13. but the blood of Christ, who through the eternal Spirit offered himselfe without blemish unto God, is it which purgeth our conscience from dead works, to serve the living God: Hebrews 9. 14. and 10. 10. and by one offering, he hath perfected for ever, them which are sanctified. Heb. 10. 14.



### CHAP. XXIII.

1. The fests of the Lord. 3. The Sabbath. 4. The Passover, and unleavened-cakes. 9. The feast of first-fruits. 15. The feast of Pentecost. 22. Gleanings to be left for the poore. 23. The feast of Trumpets. 26. The day of Atonement. 33. The feast of Tabernacles.

AND Jehovah spake unto Moses, saying, Speake unto the sonnes of Israel, and say unto them; The solemne-feasts of Jehovah, those which ye

ye shall proclaime, convocations of holines: these are my solemne-feasts. Six daies, shall worke be done; but in the seventh day, shall be a Sabbath of sabbatisme, a convocation of holinesse; ye shall not doe any worke: it shall be a Sabbath, to Jehovah; in all your dwellings.

These are the solemne-feasts of Jehovah; convocations of holinesse: those which ye shall proclaime, in their appointed-season. In the first moneth, in the fourteenth day of the moneth, betweene the two-evenings: shall be the Passover, to Jehovah. And in the fifteenth day, of the same moneth, shall be the feast of unleavened cakes, unto Jehovah: seven daies, ye shall eat unleavened-cakes. In the first day ye shall have, a convocation of holines: ye shall not doe any servile worke. But ye shall offer a Fire-offring unto Jehovah, seven daies: in the seventh day, shall be a convocation of holines; ye shall not doe any servile worke.

And Jehovah spake unto Moses, saying, Speake unto the sonnes of Israel, and say unto them; When ye be come into the land, which I give unto you, and shall reap the harvest thereof: then ye shall bring a sheaf, the first-fruit of your harvest, unto the Priest. And he shall wave the sheaf, before Jehovah, for your favourable-acceptation on the morrow after the sabbath, the Priest shall wave it. And ye shall offer, in the day that you wave the sheaf: an he-lambe perfect, of his first yeares; for a Burnt-offring unto Jehovah. And the Meat-offring thereof, shall be two tenth deales; of fine flowre mingled with oile: a Fire-offring to Jehovah, a favour of rest: and the drink-offering thereof shall be wine, the fourth-part of an Hin. And ye shall not eat bread, or parched-corne, or greencares; untill this selfe same day: untill ye have brought, the oblation of your God: it shall be a statute for ever; throughout your generations, in all your dwellings.

And ye shall number unto you, from the morrow after the sabbath; from the day that ye brought the sheaf of the wave-offring: seven sabbaths, they shall be complete. Vntill on the morrow, after the seventh Sabbath; ye shall number, fifty daies: and ye shall offer a new Meat-offring unto Jehovah. Out of your habitations, ye shall bring bread for a wave-offring; two loaves, of two tenth deales; they shall be of fine flowre; they shall be baken with leaven: they are the first-fruits, unto Jehovah. And ye shall offer with

the bread, seven he-lambs, perfect, of the first yeare; and one bullock, a yongling of the herd and two rams: they shall be a burnt-offring, unto Jehovah; & their meat-offring, & their drink-offrings; a Fire-offring of a favour of rest, unto Jehovah. And ye shall offer, one goat-buck of the goats, for a sin-offring: and two he-lambs, of the first yeare, for a sacrifice of Peace-offrings. And the Priest shall wave them, with the bread of the first-fruits for a wave-offring, before Jehovah; with the two lambs: holines shall they be unto Jehovah, for the Priest. And ye shall proclaime, in this selfe same day, a convocation of holines: it shall be unto you, ye shall not doe any servile worke: it shall be a statute for ever, in all your dwellings, throughout your generations.

And when you reap the harvest of your land; thou shalt not wholly-rid, the corner of thy field, when thou reapest; neither shalt thou glean, the gleanings of thy harvest: thou shalt leave them, for the poore and for the stranger; I am Jehovah your God.

And Jehovah spake unto Moses, saying, Speake unto the sons of Israel saying: In the seventh moneth, in the first day of the moneth, ye shall have a Sabbathisme; a memorial of blowing of trumpets, a convocation of holines. Ye shall not doe any servile worke: but ye shall offer a Fire-offring unto Jehovah.

And Jehovah spake unto Moses, saying, Also in the tenth day of this seventh moneth, it shall be a day of Atonements; a convocation of holines, that it be unto you; and ye shall afflict your souls: & ye shall offer a fire-offring unto Jehovah. And ye shall not doe any work in that same day: for it is a day of atonements; to make atonement for you, before Jehovah your God. For every soule, that shall not be afflicted, in the seventh day: he shall even be cut-off, from his peoples. And every soule that shall doe any work, in this selfe same day: I will even destroy that soule, from among his people. Ye shall not doe any worke: it shall be a statute for ever, throughout your generations, in all your dwellings. It shall be unto you, a Sabbath of Sabbathisme; and ye shall afflict your souls: in the ninth day of the moneth, in the evening; from evening unto evening: ye shall rest your Sabbath.

And Jehovah spake unto Moses, saying, Speake unto the sons of Israel, saying: In the fifteenth day, of this seventh moneth, shall be the feast of Boothes, seven daies, unto Jehovah. In the first day, shall be a convocation of holines: ye shall not doe any servile

36 vile worke. Seven daies, ye shall offer a Fire-offering, unto Jehovah: in the eighth day, a convocation of holiness shall be unto you, and ye shall offer a Fire-offering unto Jehovah, it is a solemne-assembly; yee shall not do, any servile worke. These, are the solemne feasts of Jehovah; those which ye shall proclaim, convocations of holiness to offer a Fire-offering, unto Jehovah; a Burnt-offering, and a Meat-offering, a sacrifice, and drink-offerings, the thing of a day in his day. Beside, the Sabbaths of Jehovah: and beside your gifts, and beside all your vows, and beside all your voluntary-offerings; which ye shall give, unto Jehovah. Also, in the fifteenth day, of the seventh month; when ye have gathered in, the revenue of the land; ye shall festively-keep the feast of Jehovah, seven daies in the first day, shall be a sabbatisme; and in the eighth day, a sabbatisme. And ye shall take unto you, in the first day; the fruit of goodly trees, boughes of Palme trees, and branches of thick trees, and willowes of the brooke; and ye shall rejoyce, before Jehovah your God, seven daies. And ye shall festively keep it, a feast unto Jehovah; seven daies, in the yeere: it shall be a statute forever, throughout your generations; in the seventh month, shall ye festively-keep it.

42 Ye shall dwell in Boothes, seven daies: every home-borne in Israel, shall dwell in Boothes. That, your generations may know; that I made the sons of Israel to dwell, in boothes; when I brought them out, from the land of Egypt; I am Jehovah your God. And Moses declared, the solemne-feasts of Jehovah; unto the sons of Israel.

Annotations.

3 Solemne feasts: the Hebrew *Moged*, is generally a festive, or festive, Gen. 14. 1 Sam. 13. 8. but applied here and often, to the solemne feasts in Israel, which were appointed of God, at their festimes in the yeere. The Greeke here and in many other places translatheth it, *Horta*, a Feast; sometimes *Panagoria*, a General-assembly, both which words Paul useth in Col. 2. 26. Heb. 12. 23. The Lord having given laws before concerning the sanctity of his Church, doth now give order for the times and manner of publicke professing and exercising holy duties appertaining to sanctification: & of shewing thine kindness & joy, for former benefits with expectation of greater to come by Christ.

36 *shall continue*, or, shall call, convocations: that is, *holy convocations*, or meetings: to be held, or notwithstanding of faith and godliness: all which now have their accomplishment in Christ, Col. 2. 16, 17.

V. 3. *shall worke be done* in Gr. *then shalt do worke*; that is, all the worke that thou hast to do, as Ex. 20. 9. of Sabbathisme: that is, resting in Gr. *rest*, see the notes on Ex. 16. 23. Thus the weekly Sabbath, are the first of the Lords solemne feasts; and called his holy day, which should be of, called a delight and honourable, Elay 58. 13. See Exod. 20. 8, 10. any worke for other feasts the prohibition is any servile worke, ver. 7, 8, 21. 25, 35, 36. But for the Sabbath day, and the day of Atonement, ver. 28, 30. he forbiddeth all manner of worke: the rest was to be greater; for on other feast daies, they might doe such worke as pertained to the dressing of meat and drink, Exod. 12. 16. But on the Sabbath, and day of Atonement, they might not doe any such, Ex. 16. 23. Lev. 16. 29. See also on v. 7. The Hebrews say, *The ceasing from worke on the seventh day, is commanded, Exod. 34. 21. and who so doth worke therein, dishonoureth a commandment, and transgresseth against a prohibition, Exod. 20. 10. And if he doe worke unawfully and presumptuously, he is guilty of cutting off: and if there be witnesses and proofs of it, he is to be stoned. And if he doe it ignorantly, he is bound to bring the Sin-offering appointed (of God, Lev. 4.)* Malim. 1. treat. of the Sabbath, c. 1. f. 1. to Jehovah to his honour, and servicenot to any worke, word, or pleasure of our owne, Elay 58. 13. Therefore also moe sacrifices were to be offered on the Sabbath, then on other daies, Num. 28. 3, 9, 10. The Chaldee translatheth, before the Lord, your dwellings: the other feasts were especially to be kept before the Sanctuary of the Lord, whither all the men of Israel, were to assemble, Ex. 23. 14, 17. Deut. 16. 5, 6, 17. but the Sabbaths were to be sanctified in all places where they dwelt, in the Synagogues within every citie, Act. 15. 21.

V. 4. *convocations of holiness* the Gr. translatheth, Feasts to the Lord, called holy, that is, holy by calling or proclamation. Hereupon the Hebr. say *As we are commanded to honour the Sabbath, and delight therein, so all good daies, [that is, festivities], as it is written (in Elay 58. 13.) THE HOLIE (day) OF THE LORD, HONORABLE: and of all good daies it is said, a CONVOCATION OF HOLINES, Malimny tom. 1. in Iomoth, ch. 6. sect. 16.*

V. 5. *first month* called *Aibis*, and *Nisim*, which was made the first, upon their coming out of Egypt: see Exod. 12. 2. and 13. 4. So in Targum Jonathan it is here said, *In the month of Nisim, in the 14. day, &c.* the two evenings: that is, in the afternoon: as is opened on Exod. 7. 6. So all the forenoone of the fourteenth day of Aibid (the day wherein they killed the Paschal Lambes, was lawfull to worke in: at noone they left off, and began their rest, The Hebrew canons say, *It is unlawful to doe worke on the evenings of the festiual daies, from the (time of the) evening sacrifice and forward; even as on the evenings of the Sabbaths, And who so doth worke in them shall never see a signe of blessing. And he is to be reviled, and made to leave off by force: though he is not for it to be scourged, or excommunicated: except in the evening of the Passover, after mid-day, for who so doth worke therein, after mid-day, is to be scourged, or excommunicated* (with

(with the Niddai,) if he be not scourged. For the fourteenth day of Nisim (or Aibid) is not like the other evenings of festiual daies: because in it, are the feasts, and the killing of the sacrifices. In the 14. of Nisim, it is not unlawful to doe worke, save after the midst of the day, and forward; for that is the time of killing (the sacrifice.) Malimny in Iom tob. chap. 8. sect. 17, 18. the Passover Targum Jonathan explaineth it, the time of killing the Passover to the name of the Lord. The Passover was a yeerely feast in remembrance of their deliverance out of Egypt, when God passed over the houses of Israel, and killed not their first borne: see Exo. 12. It figured our redemption by Christ, who is our Passover (or Paschal lamb) sacrificed for us: in remembrance whereof we are commanded also (spiritually, to keepe the feast, with the unleavened cakes of sincerity and truth, 1 Cor. 5. 7, 8.

6 Ver. 6. *of unleavened cakes* a feast adjoynted to the Passover, Exod. 12. 15, and 13. 6. the rites hereof are opened there in the ceremonies peculiar to this feast, are set down in Num. 28. 19, 25. The signification was to teach us holiness of life, from the time of our redemption, unto the end of our daies; which seven daies mystically figured; as is shewed on Exod. 12. 15. Chazkuni (on Levit. 23.) faith: *The evening of the first good day, and this night, is called the Passover; according as they imply themselves about the obtaining which is called the Passover. But the residue of the feast, from the first night and forward, is called the feast of unleavened cakes.*

Ver. 7. *servile worke* Hebr. *worke of service, or of servitence; or laborious*, as ploughing, sowing, weaving, or any the like: but worke about meat or drinke which they should use the same day, might be done, Exod. 12. 16. And the like law was for all other festiual daies, ver. 8, 21, 25, 35, 36. Five on atonement day, ver. 28 then, no worke might be done. So besides the Sabbath, which was every seventh day, there were seven holy daies in the yeere; in sixe whereof, they might doe no servile worke, and in the seventh, no worke at all. Those fixe were, the first and the seventh of the feast of unleavened cakes; the day of Pentecost, or of first fruits, ver. 17, 21. the first day of the seventh month, which was the feast of Blowing trumpets, ver. 24, 25. and the ninth and eighth day of the feast of Boothes, ver. 35, 36. The seventh was Atonement (or expiation) day, wherein they might doe no worke at all, ver. 28. Of these, the Hebrewes give these rules. *The fixe daies where in the Scripture forbiddeth worke, which are the first and seventh of the Passover: the first and eighth of the feast of Boothes, the day of the feast of Weeks (or Pentecost), and the first day of the seventh month: are called good daies: and the Resting is alike in them all; for it is unlawful to doe any servile worke in them; save the worke which is needfull about food, Exod. 12. 16. Who so resteth from servile worke in them, observeth a commandment; and who so doth in any of them, worke which is not necessary for food, as if he build up, or pull down, or weave, or the like; he breaketh a commandment, and transgresseth against this prohibition, YE SHALL NOT DOE ANY SERVILE WORKE: and if he doe, and there*

be witnesses and evident proofs, hee is by the law, to be beaten. [But for working on the Sabbath, he is to be stoned to death, Num. 15. 32, 35.] All worke needfull about meat is lawfull; as killing (of beasts) and baking (of bread), and leavening (of dough), and so e like. But such worke as may be done in the evening of a festi day, they doe not on the festi day: as they may not reape, nor thresh, nor winnow, nor grinde the orme, or the like. For all these and such like may be done on the evening of the feast, and there is thereby no corruption, or minishing (of the tast;) But they knead, and bake, and kill, and boile (or roste) on the festi day, because if they doe these on the evening, there is thereby corruption, or minishing of the tast. For warme bread, or meat boiled this day, is not like the bread that was boile, or the meat that was boiled yesterday; nor the meat flaine to day, like that which was flaine yesterday; and so all the like unto these. They may not bake, or dresse on a festi day, that which they will eat on the common working day: no worke is permitted, which is needfull about meat, save about those which are to be used on the festi day. If he have meat to eat on the festi day, and there remaine some; he may eat that which is left, on the working day. Eating and anointing, are continued under the general of meat and drinke, and may be done on the festi day, Malimny in Iom tob. chap. 1. sect. 1, 8, c.

Ver. 8. *A Fire-offering* that is, *burn-offering*, as the Greeke translatheth, and so Moses explaineth it in Num. 28. 19. though it implieth also other sacrifices offered up in fire to the Lord. Targum Jonathan expoundeth it, an oblation to the name of the Lord. *seven daies* all the daies of the feast, seeme to be called generally convocations of holiness, ver. 2. and in every of them, an extraordinary number of sacrifices were to be offered, Num. 28. 24, and 29, 17, 20, 23, 26. &c. though the first and last were the great daies of the feast, in which they might doe no servile worke. Of these other daies the Hebrewes say: *The daies which are betweene the first and the seventh of the Passover, and the first and the eighth of the feast of boothes, are called the prophane (or common working) daies of the solemne feast, and they are called the Solemne-feasts. And although it is not said of any of them, it shall be a Sabbath; yet firstfruits as it is called a convocation of holiness, and it is the time of fasting in the faste time, it is unlawful to doe worke in them; that they be not like other prophane daies, wherein there is no fasting at all. And who so doth unlawfull worke in them, he is scourged, because it is forbidden him, by the doctrine of the Scriptures. To all servile worke is not forbidden: for any worke, which if a man doe it not in the solemne-feast, much better (or corruption) followeth, they may doe it. As a man may gather his fruits, and the grapes of his vineyard, it is the feast, if they be ripe. But it is unlawful for a man purposely to deferre such worke until the feast. If a man have fruits on the ground, and hath nothing to eate in the feast, but of them, though there be no danger of their perishing, they lay needfully upon him to buy food in the market, till he reape after the feast: but he may reape, and binde, and thresh, and steepe, and grinde wheate in him needeth. Altho they may judge money matters, and matters of life and death, in the solemne feast; and may move the matters of the judgements hall (or Court,) and all such*

feast-like. And they may write private letters to friends, and visitations. *Ex. 22* may do all things needful *as in the day*, [as did that which imbalanced our Saviour, *Luk. 23. 56.* and *24. 1.*] and may make him a *offer*, *Ex. 23* they look not upon plagues (of leprosy, *Levit. 13.*) in the night, lest he be found unclean, and his fasting be turned into mourning. Neither do the married wives, *Ex. 23* the joy of the feast be forgotten through the joy of the wedding. They make no merchandise in the feast, either selling or buying. But they may sell fruits, clothes, or instruments, needful for the feast. It is not lawful to mourn or fast in these days, but a new ought to rejoice in them, and have a merry heart, be and his children, and his wife, and his children's children, and all that are joined unto him, (*Dent. 16. 14.*) Although the rejoicing spoken of there, in the Peace-offerings; yet under it is comprehended, that he and his children and his household should rejoice, every one as it meet for him: *Ex. Maimony in Iom tub*, chap. 6. *sect. 22.* and chap. 7. *section 1. &c.* and chap. 6. *sect. 17.* See after ver. 40 and *Dent. 16.*

10 Ver. 10. *reape the harvest*] the original words are the same, *reape the reaping*, or, *harvest the harvest*. This law appeared to the Passover, at what time harvest in Canaan began to be ripe; and was to be done in the feast, namely on the 16. day of Abib, the morrow after the Sabbath, *v. 11.* that by sanctifying the first fruits unto the Lord, the whole harvest might be sanctified unto them. *Rom. 11. 16.* *Pro. 3. 9. 10.* *Eze. 44. 30.* *ye shall bring to me*, at the publick charges of the Church: the manner is shewed in the notes upon *Lec. 24. 8.* *as sheaf* or *an Omer*, which is the tenth part of an Ephah (or Bushell) *Exod. 16. 36.* The Hebrew word signifies both, and for the matter in hand both are true, save that if we English it *sheaf*, it is put for *sheaf*, one for many; as the Greek here translates it *sheaf* (or *handful*). But Sol. Iarchi expoundeth this *Omer* the tenth part of an Ephah. This was not to be brought by every particular man, but by the whole congregation, one Omer for all the church: the manner whereof in the Hebrew records, is said to be thus: *In the Passover they offer abolition more then the daily sacrifice, from the first day untill the seventh day, according to the addition in the new mowens two bullocks and one ramme, and seven lambs, all burnt-offerings; and a goat-bucke for a sin-offering: which is eaten in the second day of the Passover, which is the sixteenth day of Nisan, [or March.] Numb. 28. 11. 19. 24.* They offer more then on other days, a lamb for a burnt-offering, with the sheaf (or Omer) of wave-offering; (*Levit. 23. 12.*) And that is the wave-offering of the congregation. And the time of it is appointed, therefore it driveth away the sabbath, [that is, it is to be done, though it be the sabbath day.] They bring not this *Wave-offering*, but from the land of Israel, *Levit. 23. 10.* And it is to be reaped in sheaves, in the sixteenth night (of Nisan) whether it be morning day, or sabbath. And all the night is lawful to reape the sheaves, or, if they reape it by day, it is lawful. It is not taken from the standing corn, or (if they find none standing) of the sheaves. It is to be brought of green ears, and if they find none such, of the dry. This sheaf was brought of barley. In the eve-

ning of the feast day, the messengers of the Synedrion [the high council in Jerusalem] went out; and all the cities were thitherous come together, that it might be reaped with great solemnity. And they reaped three sheaves of barley [which make an Ephah or Bushell, as is noted on *Gen. 18. 6.*] by three men; when it was dark; *Ex. 23* When it was reaped, they brought it into the courtyard (of the Sanctuary) and threshed it, and fanned it, and purged it clean. And they took a tenth part [that is, an Omer, *Exod. 16. 36.*] and put it in the fire, *Ex. 23* as it is written (in *Levit. 2. 14.*) Green-ears-of-corn parched in the fire, come beaten out of the full-ear. We have been taught that this is spoken of the wave-offering of the sheaf only. And after that they have parched it, they spread it in the courtyard, and the wind bloweth on it. Then they grind the three sheaves (or Bushell of barley), and take out of all, a tenth part (or Omer), and that is waved; and the residue is redeemed, and may be eaten by any man. And these tenth part of barley-flour, they take, and mix it with a log [an half-pint] of oil, on the sixteenth day of Nisan. And they put upon it a handful of frankincense, (*Levit. 2. 15.*) upon other *Wave-offerings*, and wave it, and burne some of it on the altar, (as *Levit. 2. 16.*) and the residue is eaten by the Priests, as all other *Wave-offerings* are. *Maimony in Talmidin*, *Ex. 23* chap. 7. and *Talmud Bab. in Menachoth*, chap. 10. The reason why this oblation was of barley, was for that it was first ripe in the land of Canaan, to weat at the feast of the Passover; but wheat harvest was after, at Pentecost or the feast of Weeks, *Exod. 23. 22.* Therefore in *Ruth 2. 23.* *barley harvest*, is set before wheat harvest: so in Egypt, the barley was earied, before the wheat, or *Ex. 23*, *Exod. 9. 31. 32.* And in *Ruth 1. 22.* when *Ruth* came to Bethlehem in the beginning of barley harvest, there the Chaldee gives this paraphrase in the beginning of the Passover; and in that day, the fowles of Israel began to reape the sheaf of the wave-offering, which was of barley: having reference to this Law.

11 Ver. 11. *for your favourable acceptation*] in Greeke, acceptable for you: that is, that you and your oblation may be accepted in favour. If you offer it according to this right, it shall be acceptable for you; faith *Iarchi*, on *Levit. 23.* the morrow after the sabbath [Hebr. on the morrow of the sabbath; that is, the day after the Sabbath; meaning not the ordinary Sabbath, which was every seventh day of the week, but the Sabbath of the Passover, which was always the sixteenth day of Nisan, (or March.) the first day of unleavened bread, called the Feast, *Numb. 28. 17.* on which days were *Sabbath-days*, *Levit. 23. 32. 39.* so the morrow after, was always the sixteenth day of Nisan, as is before noted. And so the Chaldee here translates it, after the good day, that is, the feast; and the Greeke faith, On the morrow of the first of the Sabbath; because the first day, and the seventh day, were both Sabbath-days: *ver. 7. 8.* And *Targum Jonathan* explains it, After the good day, the first (day) of the Passover, the Priest shall wave it. *Wave it* in Greeke, offer it. How this waving was performed, see the notes on *Exod. 29. 24.* *Levit. 3. 5.*

Ver. 12. *shall offer*] Hebr. and Greeke, shall do, or

or make, meaning for sacrifice. See *Exod. 10. 25.* of his first year] Hebr. some of his years, that is, not above a yeere old: see *Exod. 12. 5.* This Lambe was to be brought with the sheaf (or Omer) of first fruits, besides all other sacrifices for the feast, mentioned in *Numb. 28. 19. 24.* So Sol. *Iarchi* faith, It came as a hundred day with the Omer. And it figured Christ (our perfect unblemished Lamb, 1 *Pet. 1. 19.*) by whom those first fruits, and in them all the other fruits were sanctified, and made acceptable to God.

13 Ver. 13. *two tenth deals*] to weat, of an Ephah: that is, two Omers. This was twice so much, as by the Law was appointed for a Lambe, which ordinarily was but one tenth deal, *Numb. 15. 4.* neither was it doubled for any other, save for this Lambe offered with the wave sheaf. See the Annotations on *Numb. 15. 12.* *fine-floure*] of wheat, as was for all ordinary meat-offerings, *Lev. 2. Ex. 29. 2.* *ole*] to weat, *ole* olive: and a log (or half-pint) of oil, was the tint for every tenth deal (or Omer) of flower. *Maimony in Magasch hakharosh*, ch. 12. *sect. 7.* *of rest*] in Gr. of *fine-floure*: the Chaldee expounds it, to be accepted with favour. of an Hn] a measure containing twelve logs, every log being to much as six eggs. See the notes on *Exod. 29. 40.* and *30. 24.* And here the quantity of wine is not doubled, (as was before in the flower) but is a fourth part only, which was the measure prescribed for the drinke-offering of every ordinary Lambe, *Numb. 15. 5.* So *Iarchi* here noteth, *Though the wave-offering thereof was doubled see the drinke-offering was not doubled.*

14 Ver. 14. *as bread*, &c. God hereby taught them, that they had no right to eat of any of the fruit of the Land (which was his, *Levit. 25. 23.*) untill by offering the first fruits with a Lambe sacrifice, they had made publick profession both of their faith in Christ to come, and of their thankfulness to God for his mercies. The Hebrews say, It was unlawful to reape in the land of Israel, any of the five kinds of corn, before they had reaped the sheaf (of wave-offering) *Lev. 23. 10.* They brought no wave-offering, drinke-offering, or first-fruits of new (fruits) before they reaped the sheaf; and if they brought any, it was not allowable. *Maimony in Talmidin*, ch. 7. *sect. 13. 17.* After the offering of the sheaf, new corn was lawful (to be eaten) one of a hand; and they that drave floure off (from Jerusalem) might eat thereof after mid-day [the 16. of Nisan]; for they knew that the Synedrion would not be rigorous herein [in offering the sheaf.] *Talmud Bab. in Menachoth*, ch. 10. *green-ears*] or, full-ears: see *Levit. 2. 24.* The Hebrews say, This is meant of the five kinds of graine only; which are Wheat, Rye, Oates, and two kinds of Barley: whose-ever did eat of any of these five kinds, new, so much as an olive, before the offering of the sheaf in the 16. of Nisan, was by the Law to be beaten. And who so did eat of bread, and of parched-corn, and of green-ears, or of any of those five, he was to be beaten three times: for these were three prohibitions, distinct one from another, bread, and parched-corn, and green-ears. *Maim. toml. 2.* treat. of *Forbidden meats*, chap. 2. *sect. 2. 3.*

the oblation of your God] in Greeke, the gifts unto your God. He meaneth those fore-spooken of: for as it was unlawfull for men to eat of the Hebrews say, They might bring no meat-offering (to God) of the new-fruits, before the sheaf. *Maimony*, tom. 3. in *Iffuriz mizal* each, chap. 6. *sect. 9.*

15 Ver. 15. *ye shall number*] This commandment is unto a cynan of Israel, and in every place: but women and persons are free from counting; faith *Maimony in Talmidin*, chap. 7. *sect. 24.* *from the morrow*] or, on the morrow; the Chaldee faith, after the feast day, as in *v. 11.* and *Targum*, *Imaibon*, faith after the first good day of the Passover. And by the Hebrew canons, they reckon from the beginning of the day: therefore they reckon in the night, from the night of the sixteenth of Nisan. *Maimony ibidem*, chap. 7. *sect. 22.* *sees Sabbath*] that is, as the Greeke and Chaldee expound it, *fine-wheat*. So in *Luk. 18. 12.* *I will taste in the Sabbath*, that is, *in the week*: (for the Jewes used, and still do, to fast on the second, and on the fifth day of every weeke, as is testified by *R. Judah in Misur*, chap. 4.) Likewise in *Matth. 28. 1.* the first of the Sabbath, that is, the first day of the weeke. And hereupon this was called, the feast of Weeks, because of the exact numbering, *Exod. 34. 22.* complete] or, perfect, entire: that is, wanting nothing as the word importeth, *James 1. 4.* But *Sol. Iarchi* here faith, It teacheth, that they were to begin to number from the evening (the morrow after the Sabbath), for else they were not complete.

16 Ver. 16. the morrow after the seventh Sabbath] the Chaldee faith, till after the seventh week; the Greeke, till the morrow of the last week, of the seven. *fiftie daies*] Hereupon the Hebrews observe, that it was commanded to number the daies, with the weekes. And they held it needfull, to blisse God every night, which sanctified them by his commandments, and commanded the numbering of the sheaf; that is, of fifty daies from the waving of the sheaf. *Maimony in Talmidin*, chap. 7. *sect. 22. 25.* And of this word *fiftie*, in Greeke *Pentecost*; the feast is called in the new Testament, *Pentecost*, *Acts 2. 1. 1 Cor. 16. 8.* *a new meat-offering*] of the first fruits of the wheat harvest, as the former was of barley harvest: therefore this was called, the day of the first fruits, *Numb. 28. 26.*

17 Ver. 17. *your habitations*] In the land of Canaan, they bring not the two heaves, but from the land, and of new-fruits, faith *Maimony in Talmidin*, ch. 8. *sect. 2.* for a wave-offering] Hebr. bread of waving, that is, to be waved before the Lord. This was bought at the Churches charge: the manner is noted on *Levit. 24. 8.* *two jones*] or cakes; which word is added both by the Greeke and Chaldee: the manner of this service, is said to be thus: They brought three sheaves (that is, an Ephah or Bushell) of new wheat, and did beat and tread them after the manner of all meat-offerings, and ground them to flour; and mixed of them two tenth deals, (that is, two Omers), and the residue was redeemed, and might be eaten by any man. These two cakes (or heaves) of new corn, a tenth deal must be taken from each sheaf and on half. Then they took the two tenth deals, and kneaded them



them once by one, and baled them by one. And the kings of them might not be on the feast day, nor on the Sabbath: if the evening of this feast (of Pentecost) were a Sabbath, they baled them in the evening of the Sabbath, and they were eaten in the third day after their baling, which was the feast day. And it is expressed in the Law, that they should be leavened: and thus they did it; they brought leaven from some place, and put it into the measure of the tumb-deckle, and filled that tumb-deckle with flour, & so leavened it with that leaven. They made the length of each cake seven hand-breadths, and the breadth, four hand-breadths; and the height, four fingers. *Maimon* in T. Amidin, chap. 8, sect. 3-10. with *Leviti* in Greeke, leavened: so *Leviticus* 2.11. and 7.13.

18 Ver. 18. *perfect* in Greeke, *unblemished*. of the first year. Hebr. *sanctus* of a year: see *Exod.* 12. 5. one bullocke in Num. 28.27. there are two bullocks; and one ram; here is one bullocke, and two rammes: those were an addition, in respect of the feast days, which were a further addition, in respect of the two loaves, & therefore to be offered with them, as before he saith. The Hebrews explain it thus: In the fiftieth day from the numbering of the sheaf, is the feast of Weeks [Exod. 34.22. or of Pentecost, Act. 2.1.] and it is a Festival [or solemn assembly], and this day they offer more (than other days) two bullocks, and a goat, and seven lambs, all of them burnt offerings; and a goat for a sin-offering, and these are the offerings spoken of in Num. 28.26, 27, 30. and they are the addition of the day. And yet they bring more for this day, a new-offering of new wheat in two loaves. And they offer with the bullock, a bullocke, and two rammes, and seven lambs, all burnt offerings; and a goat for a sin-offering, and two lambs for Peace-offerings; and these are the oblation spoken of in Levit. 23. So there are to be offered this day, over and beside the two daily-sacrifices, three bullocks, and three rammes, and fourteen lambs, twenty beight in all, for burnt offerings; and two goats for sin, which are eaten; and two lambs for peace-offerings, which are eaten. *Maimon* in T. Amidin, chap. 8, sect. 4. These sacrifices figured Christ unto them, by whose death their finnes should be pardoned, their persons sanctified, and their thanksgiving unto God made acceptable: by whom also the fruits of the land were blessed unto them; and as the wheat is better than barley, so their first fruits which they brought in figure of homage to the Lord, was more of the wheat, than of the barley, and with many more sacrifices. *drinke-offering* which were usually given with all sacrifices: the measure of them is set, in Num. 28.5, 7, 12, 13, 14. of *Wine* in Greeke, of *juice* in Chaldee, which shall be accepted with favour.

19 Ver. 19. *shall offer* Hebr. *shall do*, as ver. 12. a sin-offering, whereby they acknowledged their unworthinesse to appeare before God, or to enjoy the fruits of his land, otherwise then by Christ their sacrifice of Atonement. of *Peace-offerings* [or *agreements*], whereby they payed thanks and praises unto God for his mercies, which being done also with sacrifices, shewed that by Christ, we must offer praise to God continually, Heb. 13.15. It is observed by the Hebrews, that the

Church (or Congregation) never offered any Peace-offerings, but these. *Maimon* treat of *Offering* sacrifices, chap. 1. sect. 4. See the notes on *Leviticus* 4.14.

Ver. 20. *wave them with the waves* The manner is recorded to be thus; *Thy brought the two lambs* (the Peace-offerings) and waved them while they were yet alive; and afterward killed them, and stayed them, and took the breast and the shoulder of each of them both, (as in Levit. 7.30, 32.) and laid them downe by the two loaves, and (the priest) put both his hands under them, and waved them all together, in the east side, the place of all wave-offerings. Afterward, he burned the fats of both the lambs, and the rest of the flesh, was eaten by the Priests. Likewise the two heaves, the high-priest took the one of them, and the other was divided to all the cardines (the Priests in their charges) and both of them were eaten the same day, and half the night, as the flesh of the most holy things. *Maimon* in T. Amidin, chap. 8, sect. 11. *holiness* that is, most holy. The Peace-offerings of particular persons were light holy things, but the peace-offerings of the Congregation, were holy of holies, that is, most holy, as Sol. Iarchi here observeth. for the Priest; that he may eat them, as before is shewed. The Greeke addeth, for the Priest that offereth them. The Law for the Priests to eat these and other holy things, see in Num. 18.8, 9, 10, 36.

Ver. 21. *shall proclaim* or, *shall create*, that is, call together the people: in Greeke, *ye shall call* (or *bid*) this selfe same day. Hebr. the strength (or body) of this body: so in ver. 14. and 28. and 29. See Gen. 7.13. a convocation of holiness, an holy convocation, and meeting together of all the people, partly in remembrance of their coming out of Egypt, Deut. 16.12. who came thence to keepe a feast to the Lord in the wilderness, Exo. 5.1.3. which they keepe at mount Sinai, Exo. 24. where also the Law was given at this time of the yeere, Exod. 19.1. 1. the memoriall whereof was celebrated by this yeerely feast, and partly to sanctifie the first fruits of their wheat harvest, and to celebrate Gods mercies for the fruitfulness of their land; as this place sheweth. The chief thing figured hereby, was the solemn giving of the law of Christ, which after was performed in Ierusalem, at this feast of Pentecost, when he sent his Apostles the gifts of his spirit, in fiery tongues, Act. 2. 1, 2, 3. whereupon they went forth to reape that which the Prophets had vowed, gathering fruit unto life eternal, and bringing the wheat of God into his garner; unto the everlasting praise of the glory of his grace. Ioh. 4.35-38. Luk. 3.17. Eph. 1.3-6. And this Feast we now celebrate, whiles with joy and thankfulness unto God, we receive the law of the spirit of life in Christ Iesus, which hath made us free from the law of sinne and death. Rom. 8.2. 15. Galath. 3.2.

Ver. 22. *na reboly-rid* not cut downe all, but leave some in the corner of thy field for the poor. This law was given before, in Levit. 19.9. in these very words; (see the annotations there, God speaking here of the Feasts which were in harvest, which they celebrated to the honour of him; repeateth

repeateth that law concerning the poor, whose reliefe, he joyneeth with his own service; as in repeating these feasts, he maketh expresse mention of such also, to be made partakers of their joy, Deut. 16.11. 14. See also Deut. 24.19-22. where this law is enlarged.

24 Ver. 24. the seventh month called of the Hebrews *Tisri*; of us now, September; in scripture it is named *Ethanim*, 1 King. 8.2. which the Chaldees there expoundeth the month of the Ancients; which they called the first month, &c. and now it is the seventh month. So Targum Jonathan here explaineth it, *In Tisri which is the seventh month*. In this month, Solomons Temple was dedicated. the first day which was at the new moone: for all their monthes in Israel, were counted by the Moone. a sabbathfime [that is, a rest, or cessation from your labours: Targum Jonathan calleth it a good day. blowing of trumpets] or, of cornets, the Greeke translatheth a memoriall of trumpets: the Chaldee, a memoriall of shewing. The Hebrew *Tisrah* here used, is generally a loud blowing note, commonly for joy, as Ezra 3.11, 12. 1 Chr. 15.28. sometime for sorrow, as Ier. 20.16. Mich. 4.9. and is either with mans voice, or with sound of trumpet, & then it is that broken sound called an alarme, Numb. 10.5, 7. Again, Trumpets were of two sorts, some of metall, as the silver trumpets in the Sanctuarie, Numb. 10.2. some of horne, called cornets, 2 Chron. 15.14. Pal. 98.6. That this was with blowing of trumpets and cornets, appeareth by Num. 10.10. in your solemn day, and in the beginnings of your monthes, ye shall blow with the trumpets over your burnt-offerings, &c. and in Pal. 81.3. Blow up the cornet (or trumpet) in the new moone, &c. At every new-moone they had a solemnitic in Israel, and offered (besides the daily sacrifices) two bullocks, one ram, seven lambs, for burnt-offerings, with their meat and drinke-offerings, and a goat for a sin-offering, Numb. 28.11-15. and at this new moone, which was the beginning of the yeere, they offered all the foresaid sacrifices, and over and besides them, one bullocke, one ram, and seven lambs for burnt-offerings, and a goat for a sin-offering, Num. 29.1-6. The trumpet which they proclaimed the new year with, was the fame that they proclaimed the Jubilee with, which was a cornet (called in Hebrew *Shophar*) Lev. 25.9. The Hebrew doctors write hereof thus; It is commanded by the Law to heare the sound of the trumpet (or cornet), in the beginning of the yeere, Numb. 29.1. and the trumpet which they blew with, either in the beginning of the yeere, or at the Jubilee, was of a rams horn crooked; and all cornets, save of rams horn, were unlawful. And although it be not expressed in the Law, that the blowing at the new yeere should be with the cornet (Levit. 23.24.) yet of the Jubilee it is said, *SHOPHAR TRUGNAH* (the cornet of loud sound) Levit. 25.9. whereupon we have bene taught, the sound (or blowing) at the Jubilee was with the cornet (Shophar); also the sound at the beginning of the yeere, was with the cornet. In the Sanctuarie they did blow in the beginning of the yeere, with one cornet and two trumpets; because it is written (in Pal. 98.6.) with trumpets and sound of

cornet, about triumphantly before the Lord the King: but in other places they did not blow in the beginning of the yeere, save with the cornet only. All are bound to heare the sound of the cornet, Priests, and Levites, and Israhelites, and Prophyets, and servants that are made free: but women, and servants, and children, are not bound. The sound *Tisrah* (or alarme) spoken of in the Law, is not certainly homme of us, by reason of the length of yeeres and our many captivities, so that we know not how it was. *Maimon* in *Shophar*, &c. chap. 1. sect. 1.2. and chap. 2. sect. 1. and chap. 3. sect. 2. He wrote by the same author, and by *Talmud*, *Bab. in Rosh hashanah*, chap. 3. and 4. it appeareth, that they used to blow with their cornets, both in Ierusalem and in all other cities in the Synagogues, (for the feasts were proclaimed in all their cities, and not only in Ierusalem, Nehem. 8.15.) and with it, they used prayers and blessings, and reading of some scriptures, fitting the matter in hand. This blowing of trumpets by the Priests in the Sanctuarie, and Ministers in the Synagogues, which all the people were bound to heare, (whereupon the Prophet saith, Blessed is the people that keep the sound, Pal. 89.15.) signified the preaching of the word by Gods messengers, who should lift up their voice like a trumpet, and shew his people their transgression, Eia. 58.1. denouncing Gods judgements for trespassing against his law. Ho. 8.1. that they may tremble, and repent with fasting and prayer, that they may find mercie with the Lord, Joel 2. 1, 15, 16, 17. that awaking out of sleep, and arising from the dead, Christ might give them light, Eph. 5.14. And as trumpets were most solemnly blowne every new yeeres day, and every yeere of Jubilee; so against Christ coming to preach the acceptable yeere of the Lord, (Luk. 4.19, 21.) John the Baptist blew the trumpet in Israel, preparing the way before him, preaching the baptisme of repentance for remission of sins, Mar. 1.1, 2, 3, 4. of whole ministry, this feast of blowing of trumpets, seemeth to be a special figure. See more on Num. 10. The Hebrews had a like understanding in this mysterie, for they say that the blowing of trumpets at the beginning of the yeere, had a mystical signification, as if it had bene said, Awake ye sleepers out of your sleepe; and ye deepe sleepers, make up out of your deepe sleepe; and make inquiry into your works, and turne by repentance, and remember your Creator: behold they that forget the truth, through the vanities of the time, and that goe astray all their yeere in vanitie and emptinesse, which will not profit, nor deliver, looke to your soules, and amend your ways and your actions, and let every one of you forsake his evil way, and his conversation which is not good. *Maimon* in treat of Repentance, chap. 3. sect. 4. And to the end he might the more seriously convert unto the Lord, all the house of Israel, were wont (as he saith) to doe many almesdeeds, and good works, and to exercise themselves in the commandments from the beginning of the yeere unto the day of atonement (which was the tenth day of this month), more then all the days of the yeere: and they used all, toise in the night, (ten dayes, and to pray in the Synagogues, with words of supplication for grace, &c. *Idem*, sect. 4.

27 Ver[27. a day of Atonement] or, of expiation and reconciliation to God, that they might have forgiveness of all their iniquities. Of this day, and the rites about it, the Law is more largely given before in ch. 16. Between this and new yeeres day before, were eight whole dayes, which space they had to prepare themselves, after the found of the trumpet, unto humiliation for their sins, and reconciliation into God in Christ. *afflict your souls* humble your selves in fasting, prayer, &c. see the notes on Levit. 16.29. where five things are shewed to belong unto this affliction of themselves, which things are also mentioned by Targ. Jonathan in this place. *a fire-offering* many burnt-offerings and sacrifices, described in Levit. 16. and Numb. 29.7-11.

29 Ver[29. every soul] in the Chaldee, *every man*: so in ver. 30. *on-off* in the Greek and Chaldee, *destroyed*, and Targum Jonathan addeth *destroyed by death*: meaning if they did it presumptuously. But from this fasting and afflicting of themselves, they exempted sicke folkes and children, as is shewed on Levit. 16.29.

30 Ver[30. In fifteen dayes] that *fast* will make him perfect: in Greeke, *that shall profit from the people thereof*. The Hebrewes explaine this law thus: It is commanded to rest from worke, on the tenth of the seventh month, Levit. 16.31. and who so doth worke therein, in omitteth the keeping of a commandment, and transgresseth against a prohibition, Numb. 29.7. And if he do it willingly of presumption, he is guilty of cutting off: if ignorantly, hee is to bring the sin offering appointed for the same. All worke for which they are to be flogged, if they do it on the Sabbath, and if they do on this day, they are to be cut-off. And what place is unlawful to be done on the Sabbath, which is not worke; it is unlawful to be done on this day, and if he do it, he is to be flogged, as he is to be flogged for doing it on the Sabbath. There is no difference between the Sabbath, and this day, for these matters: see this, that for presumption doing it on the Sabbath, he is to be flogged, and for doing it on this day, he is to be cut off. *Maimony treat. of the Resp. of the tenth day* chap. 1. sect. 12.

32 Ver[32. in the ninth] The Greek translate it, from the ninth of the month from the evening, untill the tenth of the month, at evening; ye shall Sabbathize (or rest) your souls. From these words the Hebrewes gather, that their fast began a little before the tenth day began, and continued a little after it was ended. See the notes on Levit. 16.29.

34 Ver[34. of Booths] or, of Tabernacles, made of boughes of greene trees; as ver[40]. In the new Testament this feast is called in Greeke *Skempozia*, that is, the pitching of tents, or setting up of booths, Ioh. 7.2. and of the Lxx. translated it in Deut. 16.16. This feast they kept, in remembrance of Gods favours to them in the wilderness, where they dwelt in booths, ver. 43. and to shew their thankfulness unto God, for the fruits which in this month they reaped; Deut. 16.13, 14. and to figure out the coming of Christ into the world at this time of the yeere, to dwell in the Tabernacle of our flesh, who was made flesh, and dwelt (or pitched his tent) among us, Ioh. 1.14. At this feast, Solomons

Temple, (a figure of Christs body, Ioh. 2.19, 21.) was dedicated with great solemnities, and the Ark brought into it, 2 Chr. 5.2, 3-7. This feast we also are to keepe, Zach. 14.16-19. which thing we do, by beliefe in Christ, that his grace is sufficient for us; and that in all our infirmities, the power of Christ resteth upon us, or protecteth us as a Tabernacle, as Paul saith 2 Cor. 12.9. Likewise knowing that when our earthly house of Tabernacle, wherein we are, shall be dissolved, we have a building of God eternal in the heavens, with which we desire to be clothed; and therefore being strangers and pilgrims on earth, we have our conversation in heaven, untill we put off this our tabernacle; 2 Cor. 5.1, 2. Heb. 1.13, 14. Phil. 3.20. 2 Pet. 1.13, 14. *seven dayes* a complete number, figuring our whole life time in this frail tabernacle, to be holy unto the Lord, as did the seven daies of unlevned bread, whereof see the notes on Exod. 12.1-5.

Ver[35. convocation of holiness] an holy assembly of the people to serve God, and learn his laws; Deut. 31.10. 11. Nehem. 8.18. *servile worke*

Ver[36. a fire-offering] in Greeke, *burnt-offerings*. There were many sacrifices offered all the daies of this feast, the chiefest whereof were burnt offerings: their manner and order is described at large, in Numb. 29.13-38. *the eighth day* which was the 22. of Tifri, or September, *a plenum assensibile*, or, *general assensibile*; called in Hebrew *Gnatfereth*, (or *Asfereth*) which hath the signification of restraining or restraining because this day, the people were restrained from worke, and retained together in a publick assembly. The Chaldee translate it, *ye shall be assembled together*: and so the word is in other cases used for an assembly, Ier. 9.2. The Greeke here and often turneth it *Exodias*, as being the day of the *Outgoing* or end of the feast: and it called the left and great day of the feast, Ioh. 7.37. The law day of the Paschever, is called also by this name, Deut. 16.8. And the Hebrew doctors apply the name absolute to the feast of Pentecost, often in their writings, whereupon Targum saith (in b.5. chap. 10.) at Pentecost, which the Hebrewes call *Asarata*, and that signifies Pentecost. In Amos 5.21. it is translated in Greeke *Panguris*, which word Paul useth in Heb. 12.23. for a *general assensibile*.

Ver[37. a sacrifice] this may meane the Sin-offering, which daily was to be offered with the burnt-offerings, by the law, Num. 28.15, 22. and 29.11, &c. also the Peace-offerings, (and so the Chaldee here explaineth it, which the people offered at the feasts, 2 Chr. 30.22. *the thing* Heb. *the word of a day in this day*; whereby is meant, every thing in his due time. This phrase is also used of God his administration to his people, for their help in due time daily; 1 Kin. 8.59. A like speech is of the yeere, the thing of a year in this yeere, that is, a yeerely rate, 1 King. 10.5.

Ver[38. your gifts] hereby may be meant the firstborne cattell, and first fruits which they gave unto the Lords Priests, Numb. 18. or such other burnt-offerings, and peace-offerings as the people would

would give at the feasts, as Deuter. 16. 10. 17. 2 Chron. 35. 7-8. *where* that is, vowed sacrifices, which also they brought at the solemn feasts, Deut. 12. 6, 7, 11, 12.

39 Ver[39. the revenue] or *income*, that is, the corne and wine, and oile, &c. Hereupon this is called, *the Feast of ingathering*, Exo. 23.16. *a sabbatisme* that is, a rest from your labours.

40 Ver[40. the first day] to weat, of the Feast; which was the fifteenth day of the moneth, ver[39]. So there were four daies between the Feast (or Atonement day) and this feast of Booths; as there had been eight daies between the feast of Trumpets, and that Feast. *the fruit* this may be understood of branches, with the fruit upon them: as in Ezek. 19.12. where for fruit, the Greek translate *branches*: howbeit, the Hebrewes take it properly for the fruit of the tree. *of goodly trees* Hebr. *of the tree of goodliness* (or of honour), which the Chaldee, and Targum Jerusalem translate, *of the Pome-citron tree*. So the Hebrew Doctors say, *The fruit of the goodly tree spoken of in the law, is the Pome-citron tree*, *Maimony in Shophar* and *Sinca*, ch. 7. sect. 2. This tree beareth Apples at all times, some falling-off, some ripe, some springing up continually, as Plinie saith, *Nat. hist. lib. 12. cap. 3*. Some take this fruit of goodly-trees, to be the branches of Olive, Oile-trees, and Myrtle mentioned in Nehem. 8.15. wherewith they made the booths: but the Hebrew Doctors understand this here, to be the fruit and branches borne in mens hands, at the feast; as after is to be shewed.

*boughes* in Hebr. *Cappath*, so named of being bowed or crooked: these boughes of Pome-trees, the Chaldee and the Jerusalemie Targum calleth *Lulabin*, as growing out of the heart of the tree, and the Hebrewes describe them to be the shoots (or *stiffe branches*) of the *palme* (or *date*) tree, when they are budded, before the leaves be spread abroad, whilke it is yet like a rod (or *Scapie*): and that it is called *Lulabin*, *Maimony in Shophar*, &c. chap. 7. sect. 1. It is knowne, by humane Writers, that the branches of this tree, were wont to be carried in mens right hand, for signes of victorie; *Paulinus in Arcadicis*. In like signification, the children of God are said to have *palms in their hands*, Rev. 7. 9. and the *palme-tree* is Greene and flourishing, Psalm. 92. 13. of a tall and upright stature, whereto the Church of Christ is likened, in Song 7.7, 8. These *Palme branches* or (*Lulabin*) the Jews used to beare in their hands, at this feast. *branches of thicke trees* Hebr. *the branch of thicke tree*: these the Chaldee Paraphrast interpreteth *Hadasim*, that is, *Myrtles*; and in Nehem. 8. 13. *Myrtle branches* are expressed at that feast of Booths, which the Jewes then kept: but branches of thicke trees are mentioned also besides: so that it seemeth to be more generally, but the Hebrewes restrain it here.

*The branch of the thicke tree, spoken of in the Law, is the Myrtle (branch) whose leaves cover the wood thereof*, as when there are three leaves or more upon one place of the stalk: but if there be two leaves together, and a third leafe above them, it is not thicke, but is called *Hadas* shoot. *Maimony in Shophar*, &c. c. 7. f. 2.

Now to reconcile this with Nehemiah 8. 15. *R. Sol. Larchi* (in his Annotations there) saith, *Hadas* (the *Myrtle* in Nehemiah 8.) is *Hadas shotch*, which is met for the *Lulab*, [the branch to be carried in the hand,] but for *booths*: and the *thicke tree*; that is, the *Hadas* (or *Myrtle*) fit for the *Lulab*. But this they say to maintain their traditions, and pompe at this feast, after mentioned. The *Myrtle* is like the Olive tree, but hath lesser leaves; it is mentioned among other goodly trees, which figured the prosperitie of the Church, in Efa. 41. 19. and opposed unto *Briers*, Efa. 55. 13. So in *Zacharies* vision, Zach. 1. 8. *willowes of the brooke* (or, of the *bourne*, that grow in vallies, and by riversides). Therefore the growth of godly men, is likened to *willowes by water-courses*, Efa. 44. 4. Of carrying these branches, the Hebrew Doctors sometime call this feast, *The feast of willowes*. The *Banhus* that they dwell in, these seven daies, might be made either of these, or of the boughes of any other trees, or of any thing that grew out of the ground: but these four, they get especially to carry in their hands (so they understood this law) after this manner. *I take foure kinds* (say they) *one commandment, and are called the commandment of the Palme-branch* (*Lulab*). *And they may not have fewer or more than these*. And if they cannot finde any one of them, they may not bring for it of another kinde, like these. They binde the *Palme-branch*, and *Myrtle*, and *willow-branch*, and make of them three, one bundle. And when a man takes them up to get forth with them; hee blisseth (God) first, for the taking-up of the *Palme-branch*. This bundle hee carrieth in his right hand, and the *Pome-citron* in his left; and carrieth them as they grow, with their roots downward to the earth, and their tops upward into the ayre. If he wanted any one of these branches, hee carried them not till hee had all. The *Palme-branch* might not be less than foure hand-bredths long: the *Myrtle* and the *willow-branch*, not less than three: though they were longer, it was allowable. The *Pome-citron* might not be less in height, than an *egge*; greater it might be as much as they would. After they carried, they waved (or *waved*) the branches three times towards every winde (or quarter of the world). They carried them at the time of reading the hundred and eighteenth Psalm. They might carry them any time of the day, but not by night. The commandment to carry these branches, is but for the first day of the feast only, as it is said (in Levit. 23. 40.) *And ye shall take unto you in the first day*. And in the *Sanctuarie* only, they carried them every of the seven daies of the feast, upon this long: The shall rejoice before the Lord your God, seven daies, Levit. 23. 40.) Whosoever is bound to (the Law of) the Trumpets, and of Booths, is bound to carry the *Palme-branch*: others are free. The child that knoweth how to wave it, is bound, by the doctrine of the Scribes, to carry the branch, that he may be wised up in the commandment. Every day they went about the Altar once, with the *Palme-branches* in their hands, and said, O LORD SAVE NOW, (or *Hymna*) and, O LORD PROSPER NOW, (Pl. 118. 25.) and in the seventh day, they went about the Altar seven times, &c. *Maimony in Shophar*, ch. 7. f. 5. &c.

Hereby we may see the reason, why at Christs coming into *Jerusalem*, (though at another time of the year:) the people and children strowed the way with branches of trees, and took branches of *Palm-trees*, and went forth to meet him, and cryed *Hosanna*, *Matt.* 21.8,9. &c. *Ioh.* 12.12,13. For all the legal Feasts had their accomplishment in him, and to him the honour and solemnity of every feast, did by right appertain. *ye shall rejoice* [with spiritual joy, in remembrance of former deliverances, *yer.* 4.3. and for the present blessings of God, *Deut.* 16.15. and in expectation of future good things to be accomplished in Christ: *Zach.* 14.16. &c. The Hebrews say, *Although we are to rejoice in all the solemn feasts, yet at the feast of booths, there was in the Sanctuary a day of more exceeding joy; and thus they did. In the evening of the first good day, they prepared in the Sanctuary a place for the women alone, and for the men beneath, that they might not be together, and they began to rejoice at the end of the first good day; and so in every other day of the common days of the solemnity; they began, after they had offered the daily evening sacrifice, to rejoice the rest of the day, and all the night. They strooke up the pipes, and played on Harpes; and Psalteries, and Cymbals; and every one with instruments of musick, which had skill to play with his hand, and he that could sing, sang with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sang songs and hymns. But this mirth, was not as the Sabbath, or on the good day. And it was not the common people that did this, or who would: but the great men of *Israel*, the heads of the Sessons and Synedrions, and Elders, &c. these were they that leaped, and danced, and played and rejoiced in the Sanctuary, in the days of the feast of Booths; and all the people, men and women, came to see and hear. The joy which a man rejoiceth in doing a commandment, and in the love of God which commanded it, is a great service, &c. But who hath a proud mind, and glorifieth himself, and is boumbled in his own eyes, in these places; he is a fencer, and a sole; and of this Solomon warneth saying, See not thy glory in the presence of the King, (Prov. 25.6.) but who is humble himself, and maketh himself vile in these places, he is great, and honourable; and precious of law; and so David the King of *Israel* said, And I will yet see more vile than thou, and will lose mine own eyes, (2 Sam. 6.22.) And there is no greater honour, than to rejoice before the Lord, at it is written, And David the King, leaping and singing before the Lord, (2 Sam. 6.16.) Maimony in *Siph-pur*, chap. 8, sect. 12-15. The Jews had also other traditions at this feast, which they say came from Moses; recorded in *Talmud Rab*, in *Succah*, chap. 4. and by *Maimony* tom. 3. in *Tanidim*, chap. 10. sect. 6. &c. how all the seven days of this feast, they poured water upon the altar. There was a golden vessel containing three Logs, that was filled at Shiloah (a well whose waters ran softly into the brooke Kedron, *Esa.* 8.6. *Nehem.* 3.15.) they brought it to the Water gate, and there they poured and flowed. Then they carried it to the Altar, where it was poured out with the wine of the daily sacrifice, &c. Upon this occasion it is*

thought that our Saviour in the last day (of this feast) the great day of the feast, stood up and cried, saying, *If any man thirst, let him come unto me and drink, he that believeth in me, at the scripture hath said, out of his belly shall flow rivers of living water, Ioh.* 7.37,38. so calling the people from their carnal pompous observations, to the true spiritual refreshing of their souls.

*Verf. 42. dwell in Booths* or, *sit in tabernacles*, which after in *Jerusalem*, they made on the tops of their houses, and in their courtyards, and in the streets, &c. *Neh.* 8.15. They were made of the branches of trees, as there appeareth, *ver.* 15. And by the Hebrew canons, the Booths might not be covered with any cloth, or other thing, which had not grown out of the earth, or was not cut out from thence, or with any thing that might receive uncleanness, or that had an evil favour, or that was faded, or fallen-off alone: if they covered it with any of these, it was unlawfull. *Talmud Rab* in *Succah*, chap. 1. and *Maimony* in *Siph-pur*, chap. 5. sect. 1.2. Moreover they set the measure of a booth, to be not less in height, then tenne hand breadths, nor more then twenty cubits: but it might be as wide as they would. If it had not three sides (or walls,) or if it had not a flat roof, it was unlawfull. *Maimony ibidem*, chap. 4. The dwelling (or sitting) in these booths, was, that they should eat and drink and dwell in them all the seven days, both day and night, as they used to dwell in their houses, other days of the yeere. And all those seven days, they made their houses empty, and furnished their booths, with all comely vessels, and bedding, drinking vessels, cups, &c. but cauldrons, kettels and such like, were without the booth. If the raime fell, they might goe out of the booths into their houses, till the raime was over. At all times when they came to sit downe in the Booths, all the seven days, they blessed (God) before they sat downe, who sanctified them by his commandments, and commanded them to sit in Booths. *Maimony ibidem*, chap. 6. section. 6. &c. every homeborn [all borne in the land of *Israel*: the Hebrews except, women, and servants, and children, and sick men. But children of five or six yeeres old and upward, were bound hereto, that they might be trained up in the commandments. Such as were watchmen of the city by day, were discharged for the day, but bound to lye in booths by night; and such as watched by night, were discharged for the night, but bound by day. *Maimony* in *Siph-pur*, ch. 6. section 1-4.

*Verf. 43. your generations* [your posterity. *to dwell in booths*] so that the first place where *Israel* camped, after they came out of Egypt, was called *Succah*, that is, *Booths*, *Exod.* 12.37. At the end of every seventh yeere, the Law was commanded to be solemnly read before all the people at this feast; that they might learne to fear the Lord their God: *Deut.* 31.10-13. See the performance hereof in *Nehem.* 8.18. And whereas at this time of the yeere, the people had gathered their fruits into their houses, & filled them with

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all good things: lest their prosperity should cause them to forget both God and themselves, this Law was given, that they should then dwell in booths; to remember their miseries past, and to expect a full redemption of their bodies and souls, by Christ Jesus our Lord.

CHAPTER XXIV.

1. The *Israelites* are commanded to bring oile for the Lamp, which Aaron must order. 5. The Shew-bread, with frankincense, to be set on the Table every Sabbath, and eaten by the Priests. 10, 23. Shelomiths sin blasphemeth, and is punished to death. 15. The like law is given for all blasphemers. 17. Death is appointed for murderers. 18. Satisfaction for dammages and blasphemy.

AND Jehovah spake unto Moses, saying; Command the sonnes of *Israel*; that they take unto thee, pure oile olive, beaten, for the Light: to cuple the lampe to ascend up, continually. Without the veile of the Testimonie, in the Tent of the congregation; shall Aaron order it, from evening unto morning, before Jehovah, continually: it shall be a statute for ever, throughout your generations. Upon the pure candlestick, shall he order the lampe: before Jehovah, continually.

And thou shalt take fine-flowre, and bake it, twelve cakes: two tenth-deales, shall be in one cake. And thou shalt set them, in two rows, six on a row: upon the pure Table, before Jehovah. And thou shalt put upon each row, pure frankincense: that it may be for the bread, for a memoriall, a Fire-offering unto Jehovah. In the sabbath day in the sabbath day, he shall set in order, before Jehovah, continually: from the sons of *Israel*, an everlasting covenant. And it shall be, for Aaron, and for his sons, and they shall eat it, in the holy place: for it is holy of holies to him, of the Fire-offerings of Jehovah, by an everlasting statute.

And there went out, the sonne of an *Israelitish* woman; and he was, the sonne of an Egyptian man, amongst the sons of *Israel*: and the son of the *Israelitess*, and a man an *Israelite*, strove together in the campe. And their *Israelitish* womans son, blasphemed the Name, and cursed; and they brought him, unto Moses; and his mothers name was *Shelomith* the daughter of *Dibri*, of the tribe of *Dan*. And they put him in ward: that hee might declare unto them, by the mouth of Jehovah. And Jehovah spake unto Moses, saying; Bring forth him that hath cursed, out of the campe; and let all that heard him, lay

their hands upon his head: and let all the congregation stone him. And thou shalt speake unto the sons of *Israel*, saying: Any man, when hee shall curse his God, then hee shall heare his sin. And he that blasphemeth the Name of Jehovah, shall surely be put to death; all the congregation, stoning shall stone him: as well the stranger, as the home-borne; when he blasphemeth the name, shall be put to death.

And a man, when he shall smite, any soule of man: shall surely be put to death. And he that smiteth the soule of a beast, shall recompence it: soule for soule. And a man when he shall give a blemish upon his neighbour: as he hath done, so shall it be done unto him. Breach for breach, eye for eye, tooth for tooth: as he hath given a blemish, upon a man, so shall it be given upon him. And he that smiteth a beast, shall recompence it: and he that smiteth a man, shall be put to death. One judgement, shall ye have; as well the stranger as the home-borne, shall have it: for I am Jehovah, your God. And Moses spake, to the sons of *Israel*: and they brought forth him that had cursed, out of the campe; and stoned him, with stones: and the sons of *Israel* did, as Jehovah commanded Moses.

## Annotations.

That they take [or, as the Greek translatheth, and let them take unto thee; that is, take and give or bring] unto thee, see the like phrase in *Gen.* 15.9. *Exod.* 25.2. *Numb.* 19.2. As the former lawes in chap. 23, taught *Israel* the profession of their obedience to God, in the holy times sanctified for his worship: to these here, taught them the like, in respect of the holy things which concerned Gods service in his Sanctuary. *olive* [or, of the olive-tree: the oile whereof, figured the graces of Gods spirit; and the beating of the oile, signified the labours & afflictions of Gods people in preaching the word of grace. This law is here repeated from *Exo.* 27.20. &c. where it was before given: see the Annotations there. The Lampe in Chaldee, the Lampe, meaning the seven lamps, as is explained in *Numb.* 8.2. which are interpreted, the seven spirits of God, *Rev.* 4.5. that is, the manifold graces of the Spirit: now there are diversities of graces gifts, but one and the same Spirit, 1 Cor. 12.5.11. (so the seven Lampes are here as one Lampe. Likewise in *Ex.* 27.20. and 1 Sam. 3.3. to ascend-up] that is, to burne, as the Greek and Chaldee expound it: for the flame alwaies ascendeth, continually] that is, the Hebrews expound, from night to night, at the continuall Burnt-offering, which was not but from day to day. *Sol. Lorch* on *Lev.* 24.1. And in *Targum* *Im-shan* it is explained, in the Sabbath day, and in the

making day. This Law sheweth the ordinary duty of the Church, to provide oil for the Lampe. In times of distresse, the Prophet saw a vision of two olive trees on each side of the candlestick, emptying out of themselves golden oil, through two golden pipes. God teaching, that the work of grace, is not by humane power or might, but by his Spirit, Zach. 4. 2, 3, 6, 11, 12.

Ver. 3. *without the veil* meaning, *without the second veil*, (as it is called in Heb. 9. 3.) which parted between the most holy place, and the holy of the *Tefimim* which is before the *Tefimim*, Exod. 27. 21. meaning the Tables within the Arke, called the *Tefimim*, Exod. 25. 21. before which the veil did hang, Exo. 40. 21. *Aaron* and his sons, Exod. 27. 21. figuring Christ, who by his seven *fitting*, with the oil of his grace, causeth his word to shine in the Sanctuary of his Church, Rev. 4. 5. *from evening unto morning* [that is, putting in so much oil as may cause it to burne from evening to morning all the night the measure (they say) was half a Log, (about a quarter of a pint) of oil for every Lampe, Sol. Jarchi. See Exod. 27. 20, 21. And that the Lamp went out in the morning, appeareth by 1 Sam. 3. 3.

Ver. 4. *the pure candlestick* made all of pure gold, a figure of Gods Law. See Exo. 25. 31. Or, it may be called the pure candlestick, because it was daily to be purified, and made cleane by the Priests, before *Taberah* there in the holy place were the lamps to be trimmed; and so might not be trimmed without, and afterward brought in; as *Chazkuni* here observeth.

Ver. 5. *fine-floure* of wheat. The making of the shew-bread is said to be thus; *They brought fine and incense Seals* [or *Pekes*, which are eight Ephahs, or Butthels] of wheat for the *Meat-offerings*, out of which, being beaten and ground, they boulded *fine and incense tenib-dokles*, (or *Paites*) of fine-floure; and made thereof twelve unleavened cakes. *They were kneaded and mingled without the court, but baked within the court-yard, at other Meat-offerings. And they had three furnes* (or *minils*) of gold, one where in they put the cake, when it was dough; and the second, wherein they baked it; and the third, wherein they put it, after it was taken out of the oven. Every cake was square, ten hand-breadths long, and five broad; and seven fingers high. And the *Telle*, was twelve hand-breadths long, and five broad: they let the length of the cake, on the breadth of the *Telle*, so that the cake was two hand-breadths over the *me fide*, and two over the other, &c. *Maimony in Tandin* (or *Daily sacrifice*) chap. 5. sect. 5. 9. See also the notes on Exod. 25. 29. *cake it* not in the Sabbath day, nor on a feast day, but in the evening of the Sabbath, they baked it, and set it in the morning, *Maim. ibidem*, sect. 10. *twelve cakes* answerable to the number of the twelve tribes of *Israel*, represented by these cakes, and in them all Gods elect, (called his *Israel*, Gal. 6. 16.) which are as *incensed cakes*, 1 Cor. 5. 7. presented unto him in Christ, as upon a pure Table in his Sanctuary; where his favourable face is always upon them. These are called the *Shew-bread*, whereof Exod. 25. 30.

Ver. 6. *fixe* the Greeke addeth, *fixe cakes*; and *Targum Jonathan*, *fixe on one row, and fixe on another row*. They were not set one by another, (for so the Table could not well containe them, but one upon another, as *Maimony* sheweth, *ibidem*, sect. 9. 2. and as is noted on Exo. 25. 29. *pure Table*) which was of *Shittim* wood, but overlaid with pure gold, Exod. 25. 24.

Ver. 7. *shall put* Hebr. *shall give upon* (or by) the row, which the Greeke translatheth, *shall put upon the row*: implying the other also. *upon the row* or, by the row, that is, by each of them. The Hebrew *gnal*, signifieth *upon*, or *by*, as in Gen. 14. 6. and 16. 7. Exod. 14. 9. and in many other places. The Hebrews also say, this was by the bread upon the Table: *They set by the side of each row, a vessel wherein was an handful of frankincense, and the vessel was called Bezik* (a Cup or Vial.) So there were two handfuls of frankincense, in two cups: and the cups had vessels, that they might rest upon the Table. *Maim. in Tandin*, ch. 5. sect. 2. *pure frankincense* the Gr. version addeth, and salt. By the Law in Lev. 2. 13. every Meat-offering was to have salt; see the Annotations there. So of this, the Hebrew canons say, the frankincense was to have salt as the other offerings. *Maimony in Tandin*, chap. 4. sect. 10. *for the bread* or, to the bread, for a memoriall: that is, the incense shall be burned on the Altar, (and not the bread) which shall be a memoriall for the bread, as the handfull of the Meat-offering, with the oil and incense thereof, is called the *memoriall thereof*, Levit. 2. 2. bringing to Gods remembrance, his covenant with his people. The Greeke translatheth thus; *And the cakes shall be for a remembrance, set before the Lord*. A *Fire-offering* in Chaldee, an *oblation*: for these cups of incense were by the Priests burned on the Altar unto God; to teach, that the twelve Tribes of *Israel* (represented by these twelve cakes of Shew bread) were by faith in Christ, a sweet odour unto him. Wherefore the Church is said to be *perfumed with myrror, and frankincense*, Song 3. 6. And the prayers of the Saints, (likened to incense, Revel. 5. 8.) are as a memoriall, and a sweet smelling odour unto God, Acts 10. 4. Psalm. 141. 2.

Ver. 8. *In the Sabbath day in the Sabbath day* that is, in every Sabbath: the Greeke translatheth, *in the day of the Sabbath*. *he* that is, the Priest, meaning the Priests in their courses, as they ministered. The Levites assisted the Priests in the making and preparing of the Shew bread, 1 Chron. 9. 32. and 23. 28, 29. but the Priests only might come into the Sanctuary, to set it on, and take it off the Table. And they when they were many, always ministered by course, Luke 1. 5. 9. (living at the feasts) and they entered upon their service, on the Sabbath, 2 Chron. 23. 4. They did this service, thus; *Four Priests* were in, two of them had in their hands, the two roves (of bread) and two had in their hands, the two cups (of frankincense). And before them, were in four (Priests) two to take off the two roves (of bread) and two to take off the two cups (of incense) which were thereupon the Table. They that carried in, stood on the North side, with their faces towards

to wards the South: and they that carried out (the bread) stood on the South side, with their faces to the North. They took away, (the old bread,) and the other set on (the new): and the hands of the one, were amidst the hands of the other; [that is, when the one took off, the other set on,] as it is written, BEFORE ME CONTINUALLY, (Exod. 25. 30.) They went out, and set the bread which they brought out, upon another golden Table which was in the porch of Salomons Temple; and burned the cups (of frankincense) and afterwards, divided the cakes. *Maimony in Tandin*, ch. 5. l. 4. 5.

from the *sun* under stand, receiving it; or, it being taken from the *sun* of *Israel*: for many such imperfect speeches are to be found, which sometime the holy Ghost supplieth, as in a *void place*, 1 King. 22. 10. where it is to be understood, sitting in a *void place*, as 2 Chron. 18. 9. So, burden 2 Chron. 18. 18. implieth men that bare burden, 1 Kin. 5. 15. and many the like. See the notes on Exod. 4. 5. and 13. 8. Now this was received from the sons of *Israel*, in that it was bought with the money which the people gave, Nehem. 32. 33. And it is the Hebrews opinion, that with the *hiss* shekels, which all the people gave yearly, for the service of the Sanctuary, Exod. 30. 13, 16. they provided the daily sacrifices and offerings for the congregation, salt for the sacrifices, wood, incense, the Shew-bread, the waved sheaf, (or *Omer*, Levit. 23. 10, 11.) the two wave loaves, Levit. 23. 17. the red heifer, Numb. 19. the scape-goat, Levit. 16. and the like. *Maim. treat. of Shekels*, c. 4. l. 1.

Ver. 9. for *Aaron* and for his sons; that is, for the high Priest, and for the other Priests, such as did the service; that is, both the Priests that went out, and these that came in on the Sabbath, as before is noted on ver. 8. And the Hebrew canons declare it thus; *In the Sabbath when there are the daily sacrifices, and the additions*, (Numb. 28. 9, 10.) and the two cups of frankincense, (Levit. 24. 7.) to be burned; *in the morning, the men of that fathers house, (1 Chron. 23. 6. 11. 24.) of the charge (or course) that went out, they offered the daily sacrifice of the morning, and the two lambs of Burnt-offering, which were the additions*, &c. And the other course that came in on the Sabbath, offered the daily sacrifice of the evening; and both these and the other, had their part in the Shew-bread. And they did not eat the bread, until the two cups of frankincense were burned on the fire; and the frankincense was to have salt, as the other oblations. And after that they had offered the additions (of the Sabbath) they burned the two cups of frankincense. And every Sabbath throughout the year, they parted the Shew-bread thus; *The course (of Priests) that came in, had five cakes; and they which went out, had five. They which came in, parted the bread among them, on the North-side (of the court) because they were prepared to serve; and they that went out, parted unto the South-side. But when there was a feast day, of any of the three feasts, on the Sabbath, likewise on the Sabbath that was in the midst of the feast, all the course (of the Priests) had their parts equally in the Shew-bread, &c. The high Priest, he always took from every course, half the cakes, which were his due; as it is written, AND IT SHALL BE FOR AARON AND*

FOR HIS SONS, (Levit. 24. 9.) *halfe* for *Aaron*, and *halfe* for his *sonnes*. *Maimony in Tandin*, chap. 4. sect. 9. 10, 11, 12, 14. *in the holy place* within the court of the Sanctuary, but without, they might not eat it. The Hebrews observe, that there were *Four* and *twentie* gifts given unto the Priest, 2. 4. of them expressed in the Law; and concerning them all, was the covenant made with Aaron. And whosoever did eat of a gift, wherein holiness was, they blessed (God) who sanctified them with the sanctification of Aaron, and commanded them to eat *five* and *five*. Eight of those gifts, the Priests might not eat off, but in the Sanctuary, within the walls of the Court-yard; and five gifts they might not eat but in Jerusalem, within the walls of the city. The eight which might not be eaten, but in the Sanctuary, were the flesh of the *Sin-offering*, were it fowle or best, (Levit. 6. 26.) and the *Peace-offering* of the congregation, (Levit. 23. 19, 20.) and the remainder of the *Shew* or *Omer*, (Levit. 23. 10, 11.) and the remnant of the *Israhelites* *Meat-offering*, (Levit. 2. 3, 10.) and the two loaves, (Levit. 23. 20.) and the *Leper* log of oil, (Levit. 14. 10, 12, 13.) These might not be eaten, but in the Sanctuary. *Maimony*, treat. of First fruits, ch. 1. l. 2, 3, 4. Of all those gifts, see the Annotations on Numb. 18.

Ver. 10. *Israhelish* Hebr. an *Israhelisse*, which the Chaldee expoundeth, a daughter of *Israel*: her name was *Shelomith*, ver. 11.

Ver. 11. *blaphemed* the Greeke here translatheth it *named*, the Chaldee, expressed. The Hebrew *Nakab*, properly signifieth, to pierce; or, *stirke through*, *Ela*. 36. 6. *Habbak*. 3. 14. Whereupon it is figuratively used for cursing or blapheming, Numb. 23. 13, 25. which is a striking through with evil words. It is also used for expressing naming of a thing, sometime in the good part, as *Ela*. 62. 2. and sometime in the evil, as the Greeke and Chaldee interpret it, in this place. The Name, under stand, of *Taberah*, as ver. 16. which is here omitted, for the more reverence, and because such wickedness as this; it is even a shame to speake, as Eph. 5. 12. 3. So elsewhere the Scripture sometime omitteth the name of God, for reverence; as, the right hand of the power, Mark. 14. 62. for, the right hand of the power of God, Luke 22. 69. and in common speech among the Jewes, they used to say, the Blessed; for, (the blessed) God, Mark. 4. 61. Mat. 26. 63. And when the High Priest heard words, which he thought to be *Blaphemie*, he rent his clothes, Mark. 26. 65. according to a Canon which they have, (recorded by *Maimony*, in his treat. of *Jadarius*, chap. 2. sect. 10.) thus; *Whosoever heareth blaphemie of the Name, he is bound to rend (his clothes); whether he himselfe heareth it, or heareth from the mouth of him that heareth it, he is bound to rend (his clothes).* But he that heareth it from the mouth of an *Idolator*, is not bound to rend (his clothes); and *Eliakim* and *Shebna* had not rent (their clothes) but for that *Bushabekoh* was an *Apostate* from the faith, (Ela. 36. 22.) they brought; either the witnesses which heard him, or the inferior judges, who not knowing how to punish this man, brought him to *Mo-*





of them. 35, Compassion of the poore. 39, The poore  
H. cives might not be sold for bond-men: 43, nor ruled  
over with rigour. 44, Bondmen were to be of the boschen.  
47, The redemption of Hebrew servants out of strangers  
hands. 54, Their freedom at the Iubile.

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1 AND Jehovah spake unto Moſes, in  
2 mount Sinai, ſaying; Speake unto  
the ſons of Iſrael, and ſay unto them:  
When yee come into the land, which I give  
unto you; then ſhalt the land reſt, a ſabbath,  
3 unto Jehovah. Six yeeres, thou ſhalt ſow  
thy field; and ſix yeeres, thou ſhalt prune  
thy vineyard; and ſhalt gather, the revenue  
thereof. And in the ſeventh yeere, ſhall be  
4 a Sabbath of ſabbatiſme, unto the land; a  
Sabbath, for Jehovah: thou ſhalt not ſow,  
5 thy field; nor prune, thy vineyard. That  
which growth-of-it-owne accord, of thy  
harveſt, thou ſhalt not reape; and the grapes  
of thy ſeparation, thou ſhalt not gather: it  
6 ſhall be unto the land, a yeere of ſabbatiſme.  
And the Sabbath of the land, ſhall be unto  
you for meat; unto thee, and unto thy man-  
7 ſervant, and unto thy woman-ſervant; and  
unto thy hired ſervant, and unto thy ſojour-  
ner; the ſtrangers, that are with thee. And  
unto thy cattell; and unto the beaſt, that are  
in thy land; ſhall all the revenue thereof be,  
for to eat.  
8 And thou ſhalt number unto thee, ſeven  
Sabbaths of yeeres; ſeven yeeres, ſeven times:  
9 ſhall be unto thee, nine and forty yeeres. And  
thou ſhalt cauſe-to-found, the trumpet of-  
loud-found, in the ſeventh moneth: in the  
10 tenth day of the moneth: in the day of At-  
tonements, ſhall yee cauſe the trumpet to  
found, throughout all your land. And yee  
ſhall ſanctifie the yeere of fifty yeeres; and  
proclaime liberty, throughout the land, unto  
all the inhabitants thereof: a Iubile it ſhall be  
unto you; and ye ſhall returne, every-man  
unto his poſſeſſion; and every-man unto his  
11 family, ſhall returne. A Iubile ſhall it be, a  
yeere of fifty yeeres, ſhall it be unto you: ye  
ſhall not ſow; neither ſhall ye reape, that  
which growth-of-it-ſelfe in it; neither ſhall  
ye gather the grapes of the ſeparations ther-  
12 of. For, it is the Iubile; holineſſe, ſhall it be  
unto you: out of the field, ye ſhall cate the  
revenue thereof. In this yeere of Iubile, ye  
13 ſhall returne, every-man unto his poſſeſſion.  
And if ye ſell a ſale, unto thy neighbour; or  
buy of thy neighbours hand: doe not ye op-  
14 preſſe, any man his brother. According to

the number of yeeres, after the Iubile; thou  
ſhalt buy, of thy neighbour: according to  
the number of the yeeres of the revenues,  
he ſhall ſell unto thee. According to the  
16 multitude of yeeres, thou ſhalt multiply the  
price thereof; and according to the diminu-  
tion of yeeres, thou ſhalt diminith the price  
thereof: for, (according to) the number of  
the revenues, doth he ſell unto thee. And ye  
17 ſhall not oppreſſe, any man his neighbour;  
but thou ſhalt feare thy God: for, I am Jeho-  
vah, your God. And yee ſhall doe my ſta-  
18 tutes; and I keep my judgments, and do them:  
and ye ſhall dwell on the land, in confident-  
19 ſafety. And the land, ſhall give her fruit; and  
ye ſhall cate, to the full; and dwell thereon,  
in confident-ſafety. And if ye ſhall ſay, what  
20 ſhall we eat, in the ſeventh yeere? behold  
we ſhall not ſow; neither ſhall we gather  
our revenue. Then I will command my bleſ-  
21 ſing upon you, in the fixt yeere: and it ſhall  
bring forth revenue, for three yeeres. And  
22 ye ſhall ſow, the eight yeere: and ſhall eat,  
of the old revenue, untill the ninth yeere,  
23 untill her revenue come in, ye ſhall eat of the  
old. And the land, ſhall not be ſold for ever;  
for the land is mine: for ye are ſtrangers and  
24 ſojourners, with me. And in all the land of  
your poſſeſſion; ye ſhall grant a redemption,  
for the land.

If thy brother be waxen poore; and hath  
fold, ſome of his poſſeſſion: then the redee-  
mer thereof, he that is neere unto him, ſhall  
come; and ſhall redeeme, the ſale of his bro-  
ther. And a man, if he have not a redeemer:  
and his hand hath attained, and found ſuffi-  
26 ciency for the redemption thereof. Then he  
ſhall count, the yeeres of the ſale thereof;  
and reſtore the overplus, unto the man to  
whom he ſold it: and he ſhall returne, unto  
his poſſeſſion. And if his hand finde not  
27 ſufficiency to reſtore unto him; then his ſale  
ſhall be, in the hand of the buyer thereof,  
untill the yeere of Iubile: and it ſhall goe-out,  
28 in the Iubile: and he ſhall returne, unto his  
poſſeſſion.

And a man, if he ſell a dwelling houſe, in  
a walled cite; then the redemption thereof  
ſhall be, untill the end of the yeere of th. ale  
thereof: a yeere of daies, ſhall be the redem-  
30 tion thereof. And if it be not redeemed, un-  
till a whole yeere be fulfilled thereto; then  
the houſe, which is in the cite that hath  
no wall, ſhall be confirmed for ever, to  
him that bought it, throughout his genera-  
31 tions: it ſhall not goe-out, in the Iubile. But  
the

\* or,  
hath  
walled.

the houſes of the villages which have no  
wall, round-about; ſhall be every-one counted,  
as a field of the countie: redemption  
ſhall be for it; in the Iubile it ſhall goe-out.  
32 And the cities of the Levites; the houſes of  
the cities of their poſſeſſion: a redemption  
33 ever, ſhall be to the Levites. And he which  
ſhall redeeme, (ſhall be) of the Levites; and  
the ſale of the houſe, and the cite of his poſ-  
ſeſſion, ſhall goe-out in the Iubile: for the  
houſes of the cities of the Levites, that is  
their poſſeſſion; among the ſons of Iſrael.  
34 And the field, of the ſuburbs of their cities,  
ſhall not be ſold: for it is to them, a poſſeſ-  
ſion for ever.

And if thy brother be waxen poore; and  
his hand faileth, with thee: then thou ſhalt  
ſtrengthen him; even the ſtranger and the  
ſojourner, that he may live with thee. Take  
36 not thou of him; biting-uſurie or increaſe;  
but feare thy God: and let thy brother live  
with thee. Thy money, thou ſhalt not give  
37 unto him, upon biting-uſurie: nor give him  
thy meat, upon increaſe. I am Jehovah your  
38 God; which brought you forth, out of the  
land of Egypt: to give unto you, the land of  
Canaan, to be unto you, a God.

And if thy brother be waxen poore, with  
thee, and be ſold unto thee: thou ſhalt not  
ſerve thy ſelfe with him, with the ſervice of a  
ſervant. As an hired ſervant as a ſojourner, he  
ſhall be with thee: unto the yeere of Iubile,  
41 he ſhall ſerve with thee. And hee ſhall goe-  
out from with thee; he, and his ſonnes with  
him: and ſhall returne, unto his family; and  
unto the poſſeſſion of his fathers, ſhall he re-  
turne. For they are my ſervants; whom I  
42 brought-out of the land of Egypt: they ſhall  
not be ſold, with the ſale of a ſervant. Thou  
ſhalt not rule over him, with rigour: but ſhalt  
43 feare thy God. Both thy man ſervant and  
thy woman-ſervant, which thou ſhalt have:  
(ſhall be) of the heathens, that are round-a-  
44 bout you; of them ſhall ye buy, man-ſervant  
and woman-ſervant. And alſo, of the ſons  
of the ſojourners, that doe ſojourne with  
you, of them ye ſhall buy; and of their fami-  
ly, which are with you; which they beget, in  
your land: and they ſhall be to you, for a  
poſſeſſion. And ye ſhall take them-as-an-in-  
45 heritance for your ſons after you, to inherit  
for a poſſeſſion; for ever, with them ye ſhall  
ſerve your ſelves: but over your brethren,  
the ſons of Iſrael, any-man over his brother;  
thou ſhalt not rule over him, with rigour.

And if the hand of the ſtranger and ſo-

journer with thee, doe attaine; and thy bro-  
ther be waxen-poore, by him: and be ſold,  
unto the ſtranger the ſojourner, with thee; or  
to the ſtocke, of the ſtrangers family. After  
that he is ſold, a redemption ſhall be for him:  
one of his brethren, ſhall redeeme him. Ei-  
ther his uncle, or his uncles ſonne, ſhall re-  
deeme him; or any of the neere kin of his  
fleſh, of his family, ſhall redeeme him: or if  
his hand hath attained, then he ſhall redeeme  
himſelfe. And he ſhall count, with him that  
bought him; from the yeere, that he was  
fold to him, unto the yeere of Iubile: and  
the money of his ſale, ſhall be according to  
the number of yeeres: as the daies of an hi-  
red ſervant, ſhall he be with him. If there  
51 be yet many, of the yeeres: according unto  
them, ſhall he reſtore his redemption; out of  
the money that he was bought for. And if  
there remaine but a few of the yeeres, unto  
the yeere of Iubile, when hee hath counted  
with him: according to his yeeres, hee ſhall  
reſtore his redemption. As an hired-  
52 ſervant of the yeere, by the yeere, ſhall he be  
with him: hee ſhall not rule over him with  
rigour, before thine eyes. And if he be not  
redeemed, by theſe: then he ſhall goe-out,  
in the yeere of Iubile, he, and his ſons with  
him. For unto me, the ſonnes of Iſrael are  
ſervants; they are my ſervants, whom I  
brought-forth, out of the land of Egypt: I  
53 am Jehovah your God.

## Annotations.

DDD Theſe letters ſignifie the beginning of  
the two and thirtieth Section, or Lecture of the  
Law: ſee Gen. 6. 9.

[N] mount Sinai, for, by the mount; that is, in the  
plaine about it, where Iſrael camped ſtill, Num.  
10. 11, 12. So Moſes is ſaid to be buried in his  
houſe, 2 Chron. 33. 20, when it was but in the gar-  
den of his houſe, 2 King. 21. 18. And here God be-  
ginneſh to teach his people the profeſſion and  
practiſe of their obedience unto him, in their  
land and poſſeſſions, ſanctified by the Sabbaths  
and Iubiles. Which were a ſhadow of things to come,  
but the body is of Chriſt, Coloff. 2. 17. 12. Therefore  
theſe were the ordinances of mount Sinai, which  
brought forth children unto bondage; but wee  
are come unto mount Zion, where the Lambe  
(Chriſt) killeth with his 144. thouſands, that  
have his Fathers name written in their fore-  
heads; and by faith doe enter into his reſt, Gal. 4.  
25. Rev. 14. 1. Heb. 12. 22, and 4. 3.

Ver. 2. reſt] or, kepe Sabbaths. a Sabbath] or,  
a reſt: the Chaldee calleth it a releaſe or remiſſion;  
which word Moſes uſeth in Deut. 15. 1. This  
Law

It took place when they had possession of the land, which was conquered by *Jehoi* in 7-years: To the eighth year after *Ab*-*ser* death, was the first to be reckoned towards the Sabbath year, and year of jubile, as appeareth by *Jo* 1.4.1, 2, 7, 10. &c. For *Caleb* was 40-years old when he was sent to view the land, in the second year after their coming out of *Egypt*, *Numb*. 13. Dent. 1. and they were 58. years under *Mose* in the wilderness, *Dent*. 2. 14. and when *Caleb* was 85. years old the land was given them for inheritance, *Jo* 1.4.7, 10. and in the 8. year, of *Jehoi*, they began the count; and the seventh year after, was the first Sabbath year, and the fiftieth year after, the first jubile.

3 Ver. 3, *the revenue*] or *income*, that is, *the fruit*, as the Greeke tranſlateth. And under thoſe principals, all other worke belonging to husbandry, is im-  
plied.

4 Ver. 4. *Sabbath of Sabbathness* [that is, of rest, which two words lignite an exact rest, as is noted on Exod. 16. 23. *into the land*] which should have rest every seventh year, from being ploughed, digged, dunged, or manured; from being reaped or mowen, or the like. As the Sabbath day (wherin men rested) was to teach *Israel*, that they themselves were the Lords: so the Sabbath year was to teach, that the land was the Lords; therefore he addeth, a *Sabbath unto Jehovah*; meaning, unto his honour, and in signe of homage unto

him; which the Chaldee translateth, *a release before*  
*the Lord.* The Sabbath day was a rest from their  
labours, laid upon man for sin, Gen. 3. 19. The Sab-  
bath day was a rest for the ground, which for  
mans sin, God had cursed, Gen. 3. 17. In this  
year the feast of booths, there was a solemn  
reading of Gods Law, before all Israel, Deut. 31.  
10, 13. and at the end of this year, a release of  
debts, Deut. 15. 1, 2. &c. It was a figure of the Sab-  
bath or rest, which Christ was to give unto his  
Church, of the understanding, which they should  
have in his Law; and the remission of their sins,  
(which were their debts Matrh. 6. 12. Luke 11. 4.)  
when the time of grace, the acceptable year  
of the Lord should be proclaimed, Isa. 61. 1, 2. Luke  
4. 18, 19. &c. 2 Cor. 6. 2. Thus every seventh year,  
was for them to meditate, and in faith to ex-  
pect Christ, who is the true Newbe, that giveth us  
comfort and rest from our works, and from the  
fear of our hands; because of the ground  
which the Lord hath cursed, Gen. 2. 9. *penn-*  
*or, cut thy figs;* and, meaning, the superfluous branches  
of the vines, which the husbandman cutteth  
off, to make the trees more fruitful. Therefore,  
to signifye that God would leave the vine of his  
Church waite, he saith, *If it shall not be pruned,* Eza. 5. 6.  
And under thee, all other worke of husbandry is  
forbidden. The Hebrew canons here it thus, *I*  
*will command thee to rest from tilling of the land, and to desist*  
*from all thy feyned yeare, Levit. 25. And who so shall*  
*plow, or till any of his land, or tree in that year he shall surely*  
*dye, as an uncircumcised man, and transgresser against a prohibition*  
*Levit. 25. 4. They maynt plow in the seventh Year*  
*because being trees that leave no fruit, nor cut off boughs*

from the tree, nor bruise off withered leaves or bangles,  
nor bind up the branches, nor make a inmate under them  
to kill the worms, nor cover the plants, with any thing  
wherein dung is, nor that the fowles might not eat them  
when they are tender, nor cover the unripe fruits, &c.  
and so all other culture (or husbanding) of trees. For  
sowing, or pruning, or reaping, or gubering fruits this  
year, a man was to be beaten; whether they were  
the fruits of the vineyard, or of other tree; for other  
works not expressed in the Law, he was not beaten,  
but chastised (or scourged.) He that planted in the  
seventh year, either of Knowledge, or presumptuously  
(that which he planted was plucked-up by the root.)  
He that plough'd, or damped his ground in the seventh  
year; that it might be the fitter to sow, when the seventh  
year was out, they were smitten, and be might not sow it,  
at the going out of the seventh year. If he removed thorns,  
or gathered up stones, to fit it again the seventh year  
went out, forasmuch, as he did that which was not lawful,  
he was smitten: but he might sow it, at the going out  
of the year, &c. *Mistmyn*, tom. 3. in *Ishel* (or treat.  
of the *Intermissum* and *Libellu*). ch. 1. The outward  
reil of *Israd* from these laborious works, figured  
a better reil, which all the people of God should  
have by Christ, ceasing from their owne works,  
and doing the worke of God, believing in his  
Sonne, by whom they shall find reit unto their  
soules. Heb. 4. 9, 10. John 6. 29. Matth. 11. 28, 29.  
Unlesse they did thus, the land injured not her  
*Subtilties*, Lev. 26. 34, 35.

Yer. 5. *That which groweth of its own accord*] called in Hebrew, by one word, *Sapbiahs*; which is said to be, *All that the earth brings forth in the seventh year, either of the seed which fell into it before the seventh year, or of the roots which were reaped, and did grow and bear again.* Maimony in *Ibel*, ch. 4. f. 1. *shall not reap, to weed after the manner that they reaped every other year; so that it reaped it, was to be eaten, but reaped a little at once, and did throw it out, and so on.* Maimony *ibidem*, ch. 4. f. 1. *of thy separation*] which were separated and exempted from the owners, from sale and merchandise, and by the Word of God, made free and common for all. The Gr. translates, *of thy justification*; the Chaldee, *of thy leaving*; that is, which thou art to leave in common. Or they may be so called, because the land and trees were to be left unmanured and unrefused, and so after a sort separated from the owners care and husbandry. The Hebrews say, *The seventh year is of more weight than the holy thing; for he that redeemeth an holy thing, it gets out among the common things, and they take the price for it.* But the seventh year, not so: for if one sell the fruits of the seventh year, they take the price, and make it as the fruits of the seventh year; and the fruits themselves (which were sold) are not profaned, or made as the fruits of other years. Maim. in *Ibel*, ch. 6. f. 68. 6.

Verſ. 6. *the Sabbath* that is, the fruits of the Sabbath, to weat, of the ſeventh year. *for meat* and for drinke, and for ancing, and for ſuch other uſes as the creatures naturally ſerved, unto men and beaſts. But that which was for mans meat, the Hebrewes ſay, might not be employed to other uſes, nor ſold as merchandiſe: ſee the notes

on Exod. 33:11. *thy fupurner*] the *franger* *is* *israhel*, that dwelt in the land: and fo in com-  
mon for all indifferently, the owner had no more  
right in it, than any other man; wherefore *who*  
*face*: *looked up his vine yard*, or *bedged in his field* in the  
evening *were broke a commandment*. And if the gatherer  
had *all his fruits into his boufe*, but *all now to be free*, and every  
man had *atike in every place*. Maimony in *Yobel*, ch.  
4. fect. 24. *That they might not carry the fruits out of the*  
*land*, nor feed the beaſtes *with them*, nor *birchings* [of  
the heathens], except they had agreed to find them mean:  
but *frangers* that were *guests*, might eat of them. Maimo-  
nyid. chap. 5. fect. 13.

7 Verſ. 7, the 9 or, as the Greeke tranſlated it, *the wild beaſt*: under which, the *ſtrawle* alſo are comprehended. But, the *ſtrawle* which are properly *manu* manure, they might not feed cattell with them. Maſimony in *Iſa*, ch. 5. ſect. 5. *the revenue* or *income*, which properly is the fruit when it is ripe; and it to be gathered into the barn. Whereupon the Hebrewes ſay, *Thy might not gather in the fruit of the ſeventh yeere, when they were unripe*; they might eat a little of them in the field, before they were ripe, as they did other yeeres, but not bring any to be eaten within their houſes, till the leafon of the tithes. *Maſimony* *ibid*. chap. 5. ſect. 15. for

en] for meat. From hence the Hebrews gather that *The fruits of the seventh year, might not be eaten* (by men), *save fit long at the same kind* (of fruits were found in the field: *fit long* at the best if due of the kind, out of the field, those might eat of it that is in the house. If it be all consumed for the beast, out of the full a man is bound to put that kind (of meat) out of the house. And after the putting away, it is unlawful to be eaten, either of poor or rich; Maimony in Ibel, c. 7. sect. 1. This Sabbath, or rest of the Lords land and common participation of all the fruits the of, prefigured the spiritual rest of his Church which they enter into by the faith of Christ, Heb. 4., and the communion of all graces and good things, as the Scriptures mention the *common faith*. Titus 1. 4. the *common salvation*, Jude, ver. 3. at the *communion of the mystic brother*, Ephelians 3., whiles both Jewes and Gentiles are *fellow-heirs* and of the same body, and *partakers of his promise* in Christ by the Gospel, Eph. 3. 6. Belides communion also in outward things, as need requirer; as when all that be saved, were together, and had all things common; and sold their possessions and goods, and part them to all men, as every man had need: and continued with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart: and the multitude of them that believed, were of one heart, and of one suite; neither said of them, that the weight of the things which be possessed, was more, but they had all things common, Acts 2. 44. & 46. & 4. 32.

8. Verſ. 8. *thou ſhalt number*] The Hebrews hold that this commandment of *numbering* ſeven times ſeven yeeres, and the commandment of *ſmitting* the fiftieth yeere, verſ. 10. was given to the *big Synedrion*, (or great Senate of *Iſrael*) *only*: unto whom, the care of proclaiming the Jubile and liberties of the ſame, did belong. *Adm.* treat.

the *Intermission* and *Interle*, chap. 10, sect. 1. *sevent Sabbath*] in Greek, *seven Rests* : in Chaldee, *seven Rests* [or *Intermissions*]. 49. yeere ] which nine and fortieth yeere was the seventh rest or Sabbath yeere. And the beginning of this numbering, fell out in the 8. yeere of *Iofias*, as is shewed before on ver. 2, but the Hebrews misle generally in this computation, saying, that *I* the beginning of this count, was fourteen yeeres after they came into the land : for six yeeres (were spent) in conquering the land, and seven yeeres in parting of it; Maini. in *Isaie*, c. 10. f. 2. But this agreeth not with *Caleb* speech in *Ios. 14*. 7-10. neither was the land so long in parting. Wherefore, as they have misle of Christ, unto whom all their Sabbaths and Jubiles led them : so God hath given them over to misle in the computation of their Jubiles, whereby they are the more hardened in their error. *Even the Sonne in the Leaven, keepeth her appointed times ; and the Turtle, and the Crane, and the Swallow, observe the time of their coming ; but the Jewes know not the judgment of the LORD*, Jer. 8. 7. *ye hypocrites, ye can disfigure the face of the skie, yet can ye not disfigure the signes of the times?* Match. 16. 3.

Ver. 9, *shall cause to found* Hebrew, *shall cause to puff* : which word, when it is used of sounds or voices, meaneth to *prelamine, publish, or declare*, as the Greek here translateth it; to after, and in Ezra 1. 1. *They caused the trumpet to puff, throughout all the borders of Irael*; faith *Maim. in Iobal, c. 10. f. 10.* the *Trumpet* *Job. 9. the Cornet* : see Lev. 23. 24. *The Trumpet of the Jubile*, and of the beginning of the year, is one, in every respect, *Maim. in Iobal, c. 10. f. 10.* *And Talmud in Rojsb b[erachah], chap. 3.* of *loud-found* or of *alarm*, as is englisht in *Numb. 10. 5.* See the notes on Levitic. 23. 24. *It is commanded to blow with the Trumpet, in the tenth [day] of Tisri,* (that is, September) *in the yeere of Iulius, and this commandment is given to the Synagoga first, as it is written, And thou shalt cause to found, as it is in private; and private perfum is bound to blow, &c. it is written, I see shall cause the Trumpet to found, &c. Maimony ilid. c. 13. f. 10. 1.* This blowing with Trumpets, figured the preaching of the Gospel, *Luke 4. 18. 19.* as is shewed also on Levit. 25. *day of Atonement* [or of expiation, which was the Fasting day, when the whole Church every yeere afflicted their foules, and the high Priest made atonement for them in the molty house, *Lev. 16. ch. 23. 27.* And though the yeere began ten daies before, (the first of the month) yet as our spiritual bondage was not done away, but by the atonement, made through the death of Christ, *Heb. 2. 14. 5.* so neither was the type hercof performed in *Ijrad*, till the day of Atonement. The Hebrews say, *From the beginning of the yeere, untill the day of Atonement, the servants were not released into their owners houses, nor from being in servitude to their masters: Neither were the fields returned to their owners; but the servants did eat and drinke, and rejoyce, and were crowned [or garlanded] upon their heads. When the day of Atonement came, the Magistraws (the Synagoga) blew the Trumpet, the [servants were released to their owner] buyer, and the lands returned to their*

carers. Maimony in *Iubel*, chap. 10, sect. 14.

10 Ver. 10. *the year of fiftie years* ] an Hebrew phrase, meaning *the years even the fiftieth year*: so that they mife, which count every nine and fortieth year to be the Jubile: that was the feventh fevea, the ordinarie Sabbath and yeere of Rest, and the yeere following was the Jubile, even the fiftieth, to two holy yeeres came together. Thus the Hebrew canons declare it; *The yeere of Iubel counte 60 not in the count of the yeeres of the fevea; but the nine and fortieth yeere is the Release, and the fiftieth yeere the Iubile; and the one and fiftieth yeere beginneth the five yeeres of the Seven (following); and so in every Iubel.* Maimony in *Iubel*, ch. 10. 17. And againe, *The nine and fortieth yeere is fiftie, in the (yeere of) Release; and after it is the Iubile, in the fiftieth yeere.* R. Menachem on Levit. 25. *proclame libertie* ] for Hebrew servants, from their masters, Jer. 34. 8, 9. Such as went not out at the seventh yeere of their servitude, but were bored through the eare to serve for ever, went out at the Jubile; for then their eare was at an end, as is noted on Exod. 21. 2. 6. and as after followeth in this chap. v. 39, 40, 41. Wherefore the other legal ordinances which are commanded to be kept for ever, had also their end at the Jubile of the Gospel, as the Apostle sheweth, Heb. 9. 9, 10, 11. Colof. 2. 14, 16, 17. And the Jewes which urge the observation of them, may be answered from their owne Writers. *It is a knowne thing, that this word (Legallam.) For ever, is sometime spoken of a time determined, as, Hee shall serve him for ever. (Exod. 21. 6.) that is to say, unto the ever of the Iubile. And sometime it is spoken of length of daies, without knowledge of their limit, but yet they have a limit and an end; as, Let King David live for ever, (1 King. 1. 31.) And sometime it is spoken of a time which hath none end, as, The Lord shall reigne for ever and ever. (Psalm. 10. 16.)* saith R. Menachem on Levit. 25. This yeere of liberty, figured the yeere of grace by Christ, who dying in the last Jubile that ever the land had, did deliver them who through feare of daies, were all their life time subject to bondage, Heb. 2. 14, 15. such as were the servants of sinne, whom the Some make free, they are free in deed, John 4. 34, 36. Of this time of grace, Christ prophesying, calleth it the yeere of his redeemed, Eia. 63. 4. and the acceptable yeere of the LORD, Eia. 61. 2. And the Apostle exhorting us, that we receive him the grace of God in vaine, saith, Behold, now is the accepted time; behold, now is the day of saluation, 2 Cor. 6. 1, 2. *a Iubile* ] in Hebrew, *Iubel*, which the Chaldees call *Iubela*; the Greeke here interpreteth it, *a yeere of remission of significations.* In Ezek. 46. 17. it is called, *the yeere of libertie.* The Hebrews, of some of them think it hath the name (from the Arabicke) of a ramme borne, whereof the Cornets sounded this yeere, were made: so the Trumpets of Iubilum, in Jos. 6. 4. are in Chalde expounded, *Trumpets of rammes borne.* But the Hebrew word signifieth neither *ramme*, nor *borne*, but hath the name of *carrying*, or *leading along*, Job 10. 19, and 21. 32. Psal. 60. 11. whereupon *Iubel* is a *fireaxe*, or *water course*, that runneth along, and carrieth things with it, Jer. 17. 8. Eia. 44. 4.

And thus R. Menachem, (on Levit. 25.) and the Zohar, derive the name *Iubel*, from *Iubal*, a streame, or water-course, according to that phrase in Jer. 17. 8. It seemeth also to have the name of the long-sound of the trumpet; as in Exod. 19. 13. *Iubel is the sound of the trumpet*: and because this yeere was joyfull to servants and poor people, of the joyfull shout which they made, and found of trumpets, the Latines have borrowed the word *Iubila*, which is to make a joyfull shout. And in myserie, the Jubile is so named, as carrying men to Christ, by whose redemption all the faithfull have cause to shout and rejoyce. When he founded the trumpet of his Gospel, (as God hath sent him to preach the Gospel to the poore, to preach deliverance to the captives, and recovering of sight to the blinde, to set at libertie them that are bound, to preach the acceptable yeere of the Lord.) Then he said, *This day is in this Scripture fulfilled in your eares; and all have bene minne, and wended at the gracious words which proceeded out of his mouth,* Luke 4. 18, 22. *his possession* ] his Tenement, meaning lands and houses which had bene sold, and now must be returned to the first owners: a figure of our restoring by Christ, into Paradise: the possession whereof, Adam lost by sin, Gen. 3. Luke 23. 43. So there were three things especiall unto this yeere, the founding of trumpets, the freedome of servants, and the restoring of lands or Tenements: but the reitling of the land was one with the seventh yeeres rest, ver. 11. And here note the accord and the difference between the Sabbath (or seventh) yeere, and the Jubile, which the Hebrewes lay downe thus: *The Law of the Iubile, for the resting of the land, and the Law of the yeere of Release, is one in every respect. Whatsoever is forbidden in the seventh yeere, concerning the tilling of the land, is forbidden in the yeere of Iubile: and whatsoever is lawfull in the seventh yeere, is lawfull in the Iubile: and that worke for which they are beaten if they doe it in the seventh yeere, they are beaten for the same in the Iubile. And the Law for the fruits of the yeere of Iubile, concerning eating, or selling, or putting them away, is as the Law for the fruits of the seventh yeere in every respect. The seventh yeere is borne the Iubile, in that the seventh yeere releaseth (debts of) money, (Deuteronomie 15. 1, 2.) which the Iubile doth not; and the Iubile is above the seventh yeere, in that the Iubile letteth servants goe out (free), and releaseth lands, [which the seventh yeere doth not.] Levit. 25. 24. The Iubile releaseth lands, in the beginning of the same; but the seventh yeere releaseth not money, till the end of the same, (Deuteronomie 15. 1.) Maimony in *Iubel*, chap. 10, sect. 15, 16. Further, from these words, *ye shall returne every man, &c.* they gather, that he which gave his field for a gift, (though he sold it not) yet it was restored unto him in the yeere of Iubile: Maim. ibid. ch. 11. f. 19. *his family* ] from which hee was departed whiles through povertie he was sold unto another family, ver. 39, 40, 41. It figured our returning unto God the Father, through our Lord Jesus Christ; of whom the whole family in heaven and earth is named, Ephes. 3. 15.*

Ver. 11. *A Iubile shall it be* ] *er, that Iubile shall be*

be unto you, the yeere of fiftie yeeres; that is, even in the fiftieth yeere. The Greeke translatheth it, (A yeere) of remission of significations shall it be unto you; the fiftieth yeere shall the yeere be unto you. of the separation of the roof] which the Greeke calleth, *the fiftieth fruits thereof*. They were separated from the owners, and sanctified of God to be common for all; like the fruits of the seventh yeere, as before is noted. See ver. 4, 5, 7.

12 Ver. 12. *it is the Iubile* ] in Greeke, it is the signification of Remission. holiness] that is, a most holy yeere; to bee hallowed or sanctified unto the Lord, by the obedience of these his precepts, and meditation of a better rest, freedome and holines which should be obtained by Christ, in the acceptable yeere of the Lord, Luk. 4. 18, 19, 21. out of the field] and not out of the barnes; see the notes on v. 5, and on Exo. 23. 11. By this, God also led them to depend upon him for their daily bread, and not to care for the morrow, Mat. 6. 31, 34. and to weane them from the world, that they that buy, may be as though they possessed not; and they that use this world, as though they used it not, 1 Cor. 7. 30, 31.

14 Ver. 14. *if ye sell* ] that is, if any of you: the Greeke for more plainnesse, changeth the number, *if thou sell*: so after, the Greeke saith, *oppress (or wince) not thou*. *not oppress*] or, *not vex*, *not make a prey*. This *Masei* here, and in the next verse sheweth to concerne both buyer and seller: so that if a man sold too deere, the buyer was oppressed, and if a man bought a thing too cheape, the seller was oppressed.

15 Ver. 15. According to ] *er*, By the number of yeeres: which two phrases doe explaine one another, and are used sometime indifferently; as *Lu (or by) the Word of God*, 1 Chron. 21. 19. is by another Prophet set downe. According to the word of God, 2 Sam. 24. 19. And to the Greeke translatheth it here, According to. So after in ver. 50. and in Num. 14. 34. *yeeres of the revenues* ] that is, of the fruits: so that the land properly was not sold, but the fruits thereof, ver. 16. See after on ver. 23, 25. From this word yeere, the Hebrews gather, that *Who so selleth his field, he cannot redeeme it till after two yeeres, because it is said, according to the number of the yeeres of the revenues, he shall sell unto thee.* Yea, though he that bought it, would enstee, he may not; till after two yeeres from the sale thereof. And the buyer must eat two revenues of two yeeres, and afterward it may be red. emd. Therefore if the seventh yeere be one of the two yeeres, or if it be a yeere of blessing, or mellow, it is not reckoned in the number. And if he buy in one yeere before the Iubile, he catcht of it the second yeere after the Iubile; for it is written, THE YEERES OF THE REVENUES. Maimony in *Iubel*, chapter 11. section 9, 10, 12.

16 Ver. 16. *the number of the revenues* ] that is, according to the number of yeeres of the revenues: as ver. 15.

17 Ver. 17. *feare thy God* ] by abstaining from this evil, and doing the contrary good, for, by the feare of the Lord, man departs from evil, Prov. 16. 6. and whereas it is said, in 1 Kin. 8. 40, *thou thy my feare thee as long as they live*: another Prophet openeth it

thus, that they may feare thee, and walke in thy waies as long as they live, 2 Chronic. 6. 31. But the want of the feare of God, is the fountain of evil deeds, Deut. 25. 18. Psal. 36. 2. Rom. 3. 18. So Nehemias, blaming crueltie in the Jewes towards their brethren, said, *Ought ye not to walke in the feare of our God?* Neh. 5. 9.

V. 18. *my statutes*] the Gr. addeth, *all my statutes, and all my judgements*: which addition is here implied, as elsewhere the holy Ghost explaineth himselfe: for so stablish the words of the Law, Deut. 27. 26. meaneeth all things written in the booke of the Law, Gal. 3. 10. and, *They did eat*, Luke 9. 17. Mar. 7. 8. is expounded, *They did all eat*, Mat. 14. 20. & 15. 37. & many the like. See the notes on Exo. 25. 40. in confident safety] *er*, with boldnes, & security. The originall word signifieth both the confidence, or boldnes which men that trust in God, and walk in his waies, have within themselves, and the safety and secure estate, wherein God setteth them, from danger of evil. This promise is often renewed, as in Lev. 26. 5. Deut. 12. 28. & 23. 12, 28. Prov. 1. 33. Ezek. 28. 26. & 34. 27, 28. and under this promise, eternall life is figured; as is shewed on Gen. 12. 5.

Ver. 19. *give*] or *yeeld her fruit*: which was a signe of Gods blessing, Levit. 26. 34. Psal. 67. 27. and a figure of heavenly blessings in Christ, Eia. 45. 8. Psal. 85. 11, 12, 13. Ezek. 34. 26, 27. *eat to the full*] *er*, eat unto saticie: see the notes on Levit. 26. 5.

Ver. 20. *behold we shall not see*] the Greeke translatheth it, *if we see not, nor gather, &c.* This saying, or thought of these, God approveth not of: for he teacheth men, by the fowles of the ayre, and lilies of the field, to take no thought, what to eat or drinke, or wherewith to be clothed, Mar. 6. 25, 26. &c. But preventeth the objection of humane infirmite, by promise of extraordinary blessing, to them that obey his Law. The like he doth in Exodus 34. 23, 24. about their going up to this solemne feast; and in Matthew 6. 33. to all that seeke his kingdom and righte counsell.

Ver. 21. *will command*] that is, *will powerfully send*: as the Greeke interpreteth, *I will send*: but it noteth the power and efficacy of Gods word, who sendeth his Edict upon earth, and his Word runneth very swiftly, Psal. 147. 15. So Moses againe speaketh of commanding the blessing, Deuteronomie 28. 8. and David, in Psalm. 133. 3. and of commanding saluation, Psalme 44. 5. and 71. 3. of commanding strength, Psalme 68. 29. and other things, which hee effectually procureth and causeth to come to passe, 2 Samuel 17. 14.

Ver. 22. *ye shall eat*] This promise of blessings, and the fruition of them, was to encourage them in obedience to Gods Law; for, *Godliness is profitable unto all things; having promise of the life which now is, and of that which is to come,* 1 Timothee 4. 8. And God is able to make all grace abound towards us, that wee alwaies having all sufficiency in all things, may abound to everie good worke. And, he that ministrereth seed to the

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servants, will both minister bread for your food, and multiply your seed (even), and increase the fruits of your righteousness. 2 Cor. 9. 8, 10.

23 Ver. 23; for ever] or absolutely, precisely; Hebrew, to binding-fast, meaning unto the buyer, as ver. 30, and this the Gr. version favoureth, translating, unto confirmation; that is, to be firme and fast unto him that bought it, as his owne for ever. And as the original word is sometime used for cutting off, so it may here be enligened; and then it meaneth, it should not be sold so, as to be cut off from redemption, (as ver. 24.) or to be absolutely cut-off from the first owner. The Chaldee translate, absolutely, or properly, for the propriety of him that buyeth the same. Hereupon Nabab would not sell his inheritance to the King, 1 Kin. 21. 3; and also Ezek. 48. 14, where the oblation of land given to the Priests and Levites, they might not sell it, neither exchange, nor alienate the first fruits of the Land; because it was holy unto the Lord.

24 This is max] Though the whole earth be the Lords, and the plentie thereof, Pal. 24. 1. yet the land of Canaan was his in more speciall manner, (even as Israel to whom he gave it, was his peculiar people above others, Exod. 19. 5;) because he had sanctified it, to be the inheritance of his Church here on earth, Genesis 12. 7, and a figure of the inheritance of his Saints in heaven, Hebr. 11. 9, 10. Therefore it is called THE LORDS LAND, Hosea 9. 3. and Immanuel (that is, Christs) Land, Eia. 8. 8. and the holy Land, Zach. 2. 12, and to being Gods, men had no right to sell it; and it taught them, that the gift of God may not be purchased with money, Acts 8. 20, and that the heavenly heritage which hee hath prepared for his in Christ, cannot be alienated from them; but is turely confirmed in his blood, and reserved in heaven for them; unto which they shall returne at the great Jubile of his second appearing, when the trumpet of God shall sound, Rom. 8. 38, 39. Joh. 10. 28, 29. 1 Pet. 1. 4, 5. 1 Thei. 4. 16, 17. *servants with me*] that is, as the Greeke and Chaldee expound it, before me. Thus David professed, I am a stranger, or with thee, a sojourner, as all my fathers, Psal. 39. 13, and so to hearken of all Israel, in 1 Chro. 29. 15. (where in stead of *with thee*, he saith, before thee.) So that as the heathens that became Profeities, had no inheritance in the land, but dwelt therein as sojourners, so was Israel in the light of God. Hereby he taught them, to desire and seeke a better countrey, that is, an heavenly, where there remaineth a rest for the people of God, Hebr. 11. 13, 14, 16, 9, 10, and 4. 8, 9. See the Annotations on Genesis 12. 5, and 13. 15. Some understand this, *with me*, as if the Lord himselfe were but as a sojourner in this world, and his people with him; whereupon R. Menachem (on this place) bringeth an exposition of more ancient Doctors, thus: For ye are strangers and sojourners with me; it is enough for the servant, that he be a sojourner. This may have use, if it be referred unto Christ, and his sojourning here in our flesh; who also himselfe, used this proverbe into his saying, It is enough for the Disciple, that he be as his

master; and the servants, as his Lord, &c. Mat. 10. 25. Ver. 24; grant] or give a redemption, that is, suffer it to be redeemed, [for giving, is often used for redemption, as is noted on Gen. 20. 6.] And this redemption was to let the land returne to the owner, as being redeemed for him by the Lord. Of mens redeeming their lands by money, &c. he speaketh afterwards. Hereupon the Hebrew canons say, The land of Israel, which was paried among the Tribes, may not be sold for ever, Lev. 25. 23. And if a man selleth for ever, both of them [the seller and the buyer] do transgresse against a prohibition: and it availeth them nothing; for in the Jubile, the land returneth to the owner thereof. The Jubile is above the seventh yeere, for that the Jubile leaveth servants goe out free, and releaseth land; and this is the right of the sale of fields, spoken of in the Law, and is a thing commanded, as it is written, YE SHALL GRANT A REDEMPTION FOR THE LAND. Maimony in Iobal, chap. 11. sect. 1. and chap. 10. sect. 16. This figured the land and state of grace, which all Gods people by the Jubile of the Gospel doe returne unto by repentance and faith in Christ, though by their former sinnes, they have for a time deprived themselves of their inheritance in his Church, 2 Cor. 2. 7, 8. 1 Joh. 1. 9.

25 V. 25, *maxon-poor*] or brought low, as the Greeke translate it in ver. 39, though here both the Gr. and Chaldee expound it, *maxon-poor*. Hereupon the Hebrew canons say, A man may not sell his house, or field of his possession, (although they returne againe unto him after the time,) unless he be a poor man, Levit. 25. 25. But sell them for to put the money in his purse, or to make merchandise with it, or to get vessels, or servants, or beasts therewith, he may not, save for food onely. Yet if he transgresse and sell, the sale notwithstanding is confirmed. Maim. in Iobal, c. 11. f. 3.

26 the redeemer] the Hebrew God, is also a kinsman, Numb. 5. 8, Ruth 3. 9. unto whom the right of redeeming lands, houses or persons, doth belong, & also the avenging of their blood (if they be slain) Num. 35. 10. Which kinsman, in this work of redemption, was often a figure of Christ, who being neere unto us, and allied in the flesh (in that hee tooke part of the same flesh and blood with us, Heb. 2. 14) is called our God, that is, Redeemer or Deliverer: as, the Redeemer shall come (and our) Sim. Eia. 59. 20. Rom. 26. And he it is, that hath redeemed us, and our heavenly inheritance unto us in our low depressed and poore estate, Hof. 13. 14. 1 Thei. 1. 20. 2 Cor. 8. 9. Romans 5. 6, 8, 10. The Hebrews in Tanchuma upon this place, say, The Redeemer thereof, this is the holy blessed (God) as it is said, (in Jerem. 30. 34.) their redeemer is strong, the Lord of hosts is his name. &c. he that is neere unto him, this is the holy blessed (God) as it is said (in Psal. 148. 14.) a people neere unto him. Thus they saw somewhat a far off; though their eyes are darkened, they cannot perceive how God was in Christ our redeemer, whom they crucified. neere unto him] for next, to meet, in blood; as Lev. 21. 23. Num. 27. 11. the sale of his brother [that which his brother hath sold. This duty of the naturall kinf-

26 kintman, shadowed the dutie of love which all Christians should shew one to another, by spirituall alliance; in helping to recover them that are occasionally fallen, and restoring them with the spirit of meeknesse, Gal. 6. 1, 2. 1 Joh. 5. 16.

27 Ver. 26, *hath attained*] in Greeke, *abundantly*, or is able; which word is used in Acts 11. 29. Every man according to his ability. From hence the Hebrews conclude, that a man must redeem it with his owne; for if he borroweth (of another) to redeem it, it shall, they bearken unto him, Maim. in Iobal, ch. 11. sect. 17. found sufficiency for] or, even the sufficiency of the redemption. This the Hebrews understand to be of such things as he hath gotten after the sale; wherefore they say, He that selleth a field of his possession, and hath other fields, and selleth of them fields, enough to redeem the field which he sold; they bearken unto him: for it is written, AND FOUND SUFFICIENCY FOR THE REDEMPTION; that is, when he hath found something, which was not found with him, at the time of the sale. Maim. ibid. chap. 11. sect. 17.

28 Ver. 27, *restore the overplus*] The Hebrews expaine it thus; As if there remaine unto the Jubile ten yeeres, and he selleth him his field for an hundred crownes, and he that bought it, be at ease of (the fruits) of it three yeeres, and then the seller would redeem it, be it to give twenty crownes, and the other is to restore him his field. And so if he have eaten of it six yeeres, he is to give him forty (crownes) and the other restore him the field. If he redeeme it not, but leave it in the hand of him that bought it, untill the yeere of Jubile, then it returneth to the (first) owner, without price. Maimony in Iobal, chap. 11. sect. 5.

28 Ver. 28, *the Jubile*] in Greeke, the Remission. to his possession] that is, to his land, but trees and the like, are by the Hebrews excepted. [As if a man sell trees, he cannot redeem them before two yeeres, [as is before noted on ver. 15.] and if he do not redeeme them, they returne not to the owner in the Jubile for it is written, HE SHALL RETURNE to his possession, he shall not, to the trees. Maimony in Iobal, ch. 11. sect. 14. See more in Lev. 27. This returning of the poore to their possession, figured the grace of God toward us in Christ, whereby we are restored into his favour, and shall be to his heavenly inheritance, Col. 1. 12, 13, 14. and 3. 24. Eph. 1. 10, 11. 18. 1 Pet. 1. 4. compared with Eia. 60. 21, and 61. 7. & 65. 9. Contrariwise it was a figure of wrath, when God threatened, the seller shall not returne to that which is sold, Ezek. 7. 13.

29 Ver. 29, *a walled cite*] Hebr. cite of wall, which the Gr. explaineth, walled, the Chaldee, *compagined with a wall*. the end] or, the perfection, the whole accomplishment of the yeere; in Greeke, till the yeere be fulfilled; meaning, that it might be redeemed by the owner any time within the yeere; but not after. dayes] understand, a yeere of dayes; and the Hebrew sometime expresse it, Gen. 4. 11. meaning, an whole or perfect yeere. (as the next verse sheweth,) which consisteth of 365. dayes and six houres. Thus the sale and redemption of houses differed from lands; which in the Hebrew canons is explained thus: He that selleth an house with-

in a cite compassed with a wall, he may, redeeme it all twelve months (space) from the day that he sold it, as any time that he pleaseth, yet though it be the same day that he sold it. And when he pleaseth to redeeme it, he giveth all the price which he tooke, and sheweth nothing to him that bought it. And his neere kin may not redeeme it, [as they might doe his land, ver. 25.] but the seller himselfe, if his hand can attaine to it; and he may sell his goods to redeeme it: but he may not borrow, and redeeme it therewith. If he that bought it, be dead, he may redeeme it out of the hand of his sonne: for he that sold it, be dead; his sonne may redeeme it all the twelve months. If the twelve months be out, and it is not redeemed: then it is absolutely confirmed in the hand of him that bought it. And so, if he gave his house for a gift, and redeemed it not within twelve months, it is absolutely bin to him he gave it. If it be Leape-yeere, [that is, a yeere of thirteen months, as the Hebrews had two Adars or Februarys, by reason of double daies:] it is not absolutely made away till the end thereof; as it is written, TILL A WHOLE YEERE BE FULFILLED, Lev. 25. 30, to imply the months that is overplus. If the twelve months day be come, and he cannot be found that bought it, that it may be redeemed from him: then (the owner) leaveth the money with the Syndecion, and breakes open the door, and goeth into his house; and when he comes that he bought it, he goeth to the Syndecion, and taketh his money. Maimony in Iobal, chap. 12. sect. 17.

30 Ver. 30, *hath w a wall*] this, because it seemeth contrarie to the former, is written and noted in the Hebrew Margine to be read, *hath a wall*, there being in the letters a difference, but not in the pronunciation; as the like hath bene before in Ex. 21. 8. Lev. 11. 21. The Greeke and Chaldee also translate, *hath a wall*; and that the meaning is so, the words fore-going shew. Yet is not the text corrupted, (as is observed from the Hebrews in Exodus 21. 8.) but it seemeth, may thus be reconciled; that if it were in a cite which sometimes had a wall, but for the present had none, or very ruinous (as was the case of Jerusalem, 2 King. 25. 10.) then the order here left, should stand for the sale of the house. And here I will adde what the Hebrews write concerning this: The cite which is not compassed with a wall, at the time when Josiah conquered the Land; though it be walled now, yet it is like the houses of the villages; and the cite which was compassed with a wall in Josias daies, though it is not walled now, yet it is as if it were walled. And when they went into captivity, at the first desolation (of the Temple, 2 Kings 25.) the business of the walled cities had bene in Josias time, caused: when Ezra came up, at the second coming into the Land, (Ezra 1.) all the walled cities were sanctified at that time, because their coming in, in the daies of Ezra, which was the second coming, was as their coming in, in the daies of Josiah, &c. Maimony in Iobal, chapter 12. section 15. for ever] or, to the cutting off of all redemption; the Greeke translate, *firmly*, the Chaldee, *absolutely*: see ver. 23. And as this is expressly spoken of the house; so the Hebrewes say, that Gardens, and Houses to wals in, and Dove-houses,

houses, which were within the walls of the city, these were at the houses; but fields, if any were within the city, were to be redeemed as fields that were without the city. So for Levitation, they say, no house might be absolutely sold in it: like wife, that no house builded upon the wall, as was Rahab, Jos. 2. 25. was not at the (other) houses of a walled city. Maim. in Tobei, c. 12. f. 11. in the Talm. in the remission. Likewise, if one sold an house in a walled city, and the Talmite came within the space of the sale, it was not returned in the Talmite; but remained in the hand of him that purchased it, till it pleased the seller to redeem it all the years of the sale; so that the year was fulfilled, and so it was an absolutely gone. Maim. in Tobei, chap. 12. f. 9.

Ver. 31. villages, or, open-places; the word is elsewhere used for Courtyards, no wall-enclosed meaning a wall properly, of earth, stone or the like. For a city that had the gardens thereof for a wall, or that had the Sea for a wall, was not (counted) a walled city. No place was called a walled city, till it had in it three villages (or Courtyards) or more; and in every of those villages, two houses or more; and it were compassed with a wall at first, and afterward they builded villages within it. But a place that was first inhabited, and afterward walled about; or wherein there were not three villages with two houses in every of them, it was not a walled city; but the houses therein, were as the houses of the villages; Maim. in Tobei, ch. 12. f. 13. 14. redemption shall be to it; that is, it may be redeemed at any time, as the fields before mentioned; or it may be redeemed, as the houses fore-mentioned. Both are shewed by the Hebrews to be: He that selleth any house in the village, or in a city: his house has no wall, as it may be redeemed at his own best, according to the Law of the field, or according to the Law of the house in a walled city. As, if he will redeem it out of hand, he may redeem it according to the Law for houses: [that is, without abating any thing to him that bought it.] If the 12. months be expired, and he hath not redeemed it, he may redeem it till the year of Jubile, according to the Law for fields. And when he redeems it, he is to count with him 160 bought it, and abate unto him, for the time that he enjoyed it. If the Jubile come, and he hath not redeemed it, the house returneth (to the owner) without price, after the manner 160 fields doe. Maimony in Tobei, chap. 12. f. 10.

Ver. 32. of the Levites] which were the six cities of Refuge, and 42. cities more, (48. in all) given them to dwell in, and the suburbs of them, for to feed their cattell, Num. 35. Jos. 21. a redemption to it; that is, they may ever, (or at any time) be redeemed by the Levites: to the Greeke explaineth it. And the Hebrews say, The Priests and Levites may redeem their houses in walled cities, at any time when they please, though it be after many years. Maimony in Tobei, chap. 13. f. 7. shall be to the Levites] This caution respecteth the possessions which the Levites enjoyed in their cities; and so doth that which followeth in ver. 33. that the redeemer must be of the Levites. Wherefore the Hebrews have this rule: An Israelite which is bought to his mothers father, a Levite, he redeemed at the Levites doe, though he be not a Levite; yet seeing the cities

or fields are the Levites, he may redeem (at any time) for ever. For this right dependeth upon those places, and not upon the owners. And a Levite which is bought to his mothers father an Israelite; he redeemed at an Israelite, and not at the Levites doe: for it is not said that the Levites may redeem at any time for ever; but in the cities of the Levites. Maimony in Tobei, chapter 13. section 8. 9.

Ver. 33. redeem, of the Levites] understood, hee shall be of the Levites and it shall not be redeemed by other Israelites. Some take redeeming here, for buying or purchasing: though I finde not the word so to mean, any other where. The sale of the house] that is, the house which is sold, as ver. 28. and the cities] the Greeke translatheth, and the sale of the houses of the cities of their possession, shall goe out: and so it agreeth with the reason following. Shall goe out] unto the first owner, as v. 28. out of the hands of any Israelite that had bought it, or of any other Levite that had redeemed it. their possession] whereas the Levites might have no part in the spoils of the heathens that were conquered, nor inheritance in the houses and lands which were divided to the other Israelites, Deut. 18. 1. God gave them cities and suburbs, for them and their cattell, which was all the possession they had: therefore hee confirmed this gift unto them, with a stricter law both for sale and redemption, then the Israelites had for their possessions.

Ver. 34. the field] that is, the fields: as the Greeke translatheth. of the suburbs] which were three thousand cubits every way, from the wall of the city and outward; see Num. 25. 4. 5. with the Annotations. not be sold] this seemeth to be an absolute prohibition, that though the Levites might sell their houses, yet their lands not at all: which yet was but a figurative restraint (as the other legal ordinances,) untill the Jubile of the Gospel, for then Barnabas a Levite, sold his field, that hee might enjoy a better inheritance among the Saints, Acts 4. 36. 37. Howbeit the Hebrew Doctors understand this Law otherwise, and say, The Priests and the Levites, which sell any field of their cities, or any house, &c. doe redeem them after this manner: they sell fields, though it be neere to the Jubile, and redeem them out of hand; and they redeem houses in the walled cities, at any time when they please, though it be after many years. Lev. 25. 32. Maim. in Tobei, chap. 13. f. 7. And this Law against selling, they expound of alteration or changing, thus: In the Levites cities, they may not make of a city the suburbs, nor of the suburbs a city, nor of the suburbs a field, nor of a field suburbs, as it is written, the field of the suburbs of their cities shall not be sold, Lev. 25. 34. We have been taught, that this which is said SHALL NOT BE SOLD, meaneth, shall not be altered, but the field, and the suburbs, and the city, shall all three of them be as they are for ever. Maimony ibidem, f. 4. 5.

Ver. 35. maxor-poor] or brought low, as ver. 25. and 39. hand shall be] or hand is made weak, which the Greeke translatheth, and he be weak (or impotent) in his hands by the, that is, unable to relieve himselfe. This phrase is here once applied to the hand, in Deut. 32. 35. and often other where to the

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foot, the moving or sliding whereof, is also a decay, or falling into evil. strengthen him] or, take hold on him, and so confirme his weak hands; that is, as the Greeke translatheth, hee or relieve him. So God is said to strengthen, or hold the right hand of Cyrus, when he enabled him to subdue nations, Eza. 45. 1. fo of Christ, in Eza. 42. 6. and of his people, when he helpe them against their enemies, Eza. 41. 12. 13. According to this law, is that in Deut. 15. 7. 8. 10. where God commandeth to open the hand, to lend and to give unto the poore: and it is reckoned for one of the sins of Sodome, that hee strengthened not the hand of the poore and meek, Ezek. 16. 49. even the stranger] that is, though he be a stranger, and none of thine owne nation: or, as the Greeke translatheth, thou shalt helpe him as a stranger and sojourner. Whereby God may intend the naturall Israelites, which were but strangers and sojourners with him, ver. 23. which is also the state of all the Saints on earth, 1 Pet. 2. 11. that he may] or, and he shall live: to the Gr. faith, and thy brother shall live with thee. By living, is meant the recovering of himselfe out of his miserie, as elsewhere, life is opposed to sickness, ruine, and other miseries, Eza. 38. 9. Neh. 4. 2. 1. Chro. 11. 8. Gen. 45. 27. Therefore God commandeth to let the poore man have sufficient for his need, Deut. 15. 8. see the Annotations there. Hereby also was figured, that such as are poore in spirit, ought to be comforted: and such as are impoverished by sin, should be taught after for their recovery, by admonition, exhortation, prayer, &c. that life may be given them, 1 Thes. 5. 14. 1 Joh. 5. 16. Jan. 5. 16. 20.

Ver. 36. biting-injury] of this, see what is noted on Ex. 22. 25. increase] or multiplication, never plus; that is, when one taketh more then he lent. So in Ezek. 18. 8. 13. 17. Spirituall usury and exaction (which under this law is also forbidden) is when the law is urged upon the conscience of repentant sinners, more then is meet; whereby his life with God (which is by faith in Christ) is impeached: or when the rudiments of the Law (which Christ hath freed his people from) are laid as a yoke upon their neckes, and burthen upon their consciences; both which are hinderances of that true life and joy, which God by the Gospel and spirit of his Son, minnitheth unto his Saints, Mat. 18. 28. 33. Gal. 2. 14. 21. & 4. 9. 10. 11. & 5. 1. 2. &c. Acts 15. 1. 10. 11. Eza. 9. 8.

Ver. 37. maxor-poor] in Greeke, be humbled, or, brought low, as ver. 25. be sold] for extreme poverty, debt, or theft; as 2 King. 4. 1. Exod. 22. 3. See the notes on Ex. 21. 2. not force thy fellow] in Greeke, he shall not serve thee. of a servant] of a slave, or bondman, as to compell him to doe base and slavish workes. The Hebrews say, It is unlawful for an Israelite, when he buyeth any Hebrew servant to make him serve in things vile, which are proper for servants (or slaves) to doe, as to carry his vessels after him in the bath, or to smite his foot, &c. Lev. 25. 49. Which is to be understood of an Hebrew servant, because his sinke is cast down by his sale: but an Israelite which is not sold, it is lawful to use his ministerie at a servant; for hee be doth

not such workes but willingly, and of his owne mind. Maimony, tom. 4. treat. of Servants, ch. 1. f. 7. This law Solomon kept, as it is said, but the first of it he did Solomon make no servant: but they were men of war, and his servants, and his Prince, and his Captaine, &c.: King. 9. 22.

Ver. 40. as a sojourner] in Greeke, or a sojourner: meaning that he should be used kindly, reverently, and as a brother, ver. 46. The Hebrew canons say, Every Hebrew servant or bondman, their master is bound to make them equal to himselfe in meat, in drinke, in clothing, and in dwelling, as it is said (in Deut. 15. 16.) because he is well with thee; so that thou must not eat white bread, and hee eat brimne bread; or thou drinke old wine, and hee drinke new; or thou sleepe on a featherbed, and hee sleepe on straw, &c. Heronim says, who so buyeth an Hebrew servant, buyeth himselfe a master, &c. Nevertheless, it is necessary that the servant behave himselfe with a servants behavior, in those services which hee doth unto him, Maim. in Sec. 2. 1. chap. 1. f. 9. years of Jubile] which was the year of libertie for all manner of Hebrew servants: therefore, No Hebrew maid, or Hebrew manservant was in use (in Israel) at the time when the Jubile was in use: whether it were a servant that sold himselfe, or that was sold by the Synedrim. Maimony in Servants, chap. 1. f. 10.

Ver. 41. goe-out from with thee] the Greeke faith, he shall goe out to remission (into libertie). For with a cause, or after what sort forever he hath been sold, the Jubile released him: which was a figure of the time of grace, whereby now Christ hath freed us from the servitude of sin and Satan, Joh. 8. 3. 2. Rom. 6. 14. 18. The Hebrew Doctors say, He whom the Synedrim sold, served six yeeres, (Exo. 21. 2.) from the day of his sale; and in the beginning of his seventh yeere, he went out as a free man. If the year of Release (Deut. 15. 1.) fall within those six yeeres, yet hee dyd not see therein: but if the yeere of Jubile fall in them, though he were sold but a yeere before the Jubile, hee goeth out free, (Lev. 25. 40. 41.) A man may sell himselfe for more than six yeeres; if he sell himselfe for 10 or 20 yeeres, and the Jubile fall out, though within a yeere, hee goeth out at the Jubile. If a man have sold himselfe, or beene sold by the Synedrim, and hee want away: he is bound to make up the six yeeres; but if the Jubile fall, hee goeth out free. If he have beene sick, either by a continued sickness, yeere after yeere, or leave sick by fits; if the while time (of his sickness) be lesse then four yeeres, they are reckoned among the six (yeeres service); but if he have beene five yeeres sick, he is bound to make good all the dates of his sickness, as it is written, (Lev. 25. 40.) An hiredling, as a sojourner: if the Jubile fall, hee goeth out. Maim. in Servants, ch. 2. f. 2. 3. 4. 5. his first with him] that is, his children (as the Greeke translatheth) whether sons or daughters. In Exod. 21. 3. there is the like for his wife. And by the parable in Mat. 18. 25. it seemeth that in Israel men might be sold for debt, their wives, and their children, and all that they had: and in 2 King. 4. 1. the creditor would take the children bondmen, for their fathers debt. Howbeit the Hebrew Doctors understand the other wise, saying, Every Hebrew servant, his master is bound to finde his wife meat, &c.

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and so he is bound to find his sons and daughters meat. Of him whom the Scripture saith, it is said (in Exod. 21.3.) *if he were the husband of a wife, then his wife shall go out with him*. If thou thinkest that when he was bought, his wife became a servant; it is not so: but to teach, that his master was bound to give her food. And of him that sold himself, it is said (in Levit. 25.41.) *he and his sons with him*. And of him that was sold to an heathen, it is said (in Levit. 25.54.) *he and his families with him*. Whether they were the wife and children which he had in the time when he was sold; or wife and children which he had after he was sold, so that he took her with his masters consent; but if he took her without his consent, his master is not bound to find her meat. Though his master be bound to find his wife and children meat, yet hath he nothing of the labours of their hands, but the wives labours are her husbands: and whatsoever is due from a husband to his wife, is due to her, forasmuch as he is an Hebrew servant. *Maimony*, treat. of Servants, chap. 3. sect. 12.

42 Ver. 44. *my servants* [their redemption from Pharaoh], figured the redemption from Satan by Christ; and their freedom, that of which it is said, *They are bought with a price, he not the servants of men*, 1 Cor. 7. 23. and now being made free from sin, and made servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. 6. 22. *the sale of a servant* [that is, not after the manner that servants (or slaves) are sold in the market, publicly; but privately, and by way of honour] *Maimony* in *Servants*, chap. 1. sect. 5.

43 Ver. 45. *with rigour* [as the Egyptians ruled over Israel, Exod. 1.13]. The Hebrews describe it thus: *What is rigorous service? It is service which is not determined, and service whereof there is no need: but (the masters) purpose it to make him woe, and only that he should not cease*. Hereupon our wise men have said, that (the master) should not say unto him, *Digge under the vines until I come; for he be given him no determined time: but he is to say unto him, digge till such an hour, or into such a place. And so he may not say to him, Dig this place, when there is no need to dig it*, &c. *Maimony* in *Servants*, chap. 1. sect. 6. But this rigorous, so called, or cruel here forbidden, extendeth further, even to all overmuch labour, above that which is meet, and they are able; as the Greeke here translateth, *Thou shalt not racke him (or afflict, torment him) with labour: beating, if their worke be not done*, Exod. 1. 14. and 5. 7, 8, 14. and *the coming with hard words*, Ephel. 6. 9. and the like. *for thy God* [and thereby obtaine from this will: see ver. 17].

44 Ver. 44. *of the heathen* [as the Hebrew servants set at liberty by the Jubile, figured Gods elect, set free by Christ: so the heathens brought into subjection and bondage, may figure the reprobates, whom Christ and his people shall rule with an iron rod, Phil. 2. 9. Rev. 2. 26, 27. Or, being understood of such servants as were bought and brought unto the faith of God, and were circumcised, (as in Gen. 17. 27.) it might foreshadow the conversion of the heathens, & bringing them into the perpetual service of Christ and his Church, Eia. 56. 3. 6, 7. & 60. 3, 7, 10, 12. Compare that

promise made by the Prophet, *The Lord will have mercy on Jacob, and will yet chose Israel, and let them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their oppressors*, Eia. 14. 1, 2.

Ver. 45. *of the servants* [or, of the stranger-inhabitants; meaning such as were in the land, but not joined to the Church of Israel; as the Chalde paraphrast here calleth them *metemorphosed servants*], these servants are opposed to the heathens out of the land round about them, ver. 44.

that *die servants* [or, that are strangers: in Greeke, that are among you, of their family] in Challee, of their seed. And this might be, if the mother only were a stranger. An *Israelite*, that hath with a Canaanitish bondswoman, for as much as she is a bondswoman, he begueth a Canaanite in every respect; and he is sold and bought, and made to serve for ever, as other bondmen. *Maimony* in *Servants*, chap. 9. sect. 1. which accordeth with that law in Exod. 21. 4.

Ver. 46. *as an inheritance for your sons* [the Greeke translateth, *you shall divide (or impart) them to your children*. These words, *possession and inheritance*, applied thus to servants; meaneth their subjection under their masters; according to which phrase, God is said to inherit in all nations, Pla. 8. 8. and Christ, to have the heathens &c. for his inheritance and possession, Pla. 2. 8. And in saying, *for your sons*, hee implieth a prohibition to sell them to strangers, especially if the servant were turned to the faith; and by the Hebrew canons, hee that sold his servants to the heathens, the servant went out free, and his master was compelled to redeem him out of the heathens hand. *Maimony* in *Servants*, c. 8. sect. 1. *for ever* [they and their children after them, are bondmen, untill they be made free. They were free by Gods Law, if their master had maineined them, as Exo. 21. 26, 27. and by the Hebrew canons, their freedom might be bought by themselves, or their friends; *Maimony* in *Servants*, chap. 5. sect. 2. *serve your selves*] or, *bring them into servitude, use them as servants*. *not rule over him* in Challee, *not serve your selves with him*: in Greeke, *not racke (or afflict) him with labours*; as ver. 43. But might they then rule over the heathens with rigour? The Hebrews say, It is lawfull to make a Canaanitish servant serve with rigour: but notwithstanding this right, it is the property of mercy, and way of wisdom, that a man should be compassionate, and follow justice, and not make his yoke heave upon his servant, nor afflict him. And to give him meat and drinke of all sorts. The first women, used to give their servants of all meat which they did eat themselves; and they gave their beasts and their servants meat, before they themselves did eat. See he saith, (in Psalm 123. 2.) *as the eyes of servants, unto the hand of their masters, as the eyes of a maiden, unto the hand of her mistress: Also they used not a servant, contemptuously, by hand, or by words*: the Scripture

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gitteth them for service, not for shame and contempt. And let him not revile me against him, or show indignation, but speak gently to him, and leave his plea. For so it is expressed in the word to tier of Job, for which he commendeth himself. If I despised the cause of my servant, or of my handmaid, when they contended with me: did not he that made me in the womb, make him? &c. Job 31. 13, 15. Neither should I be cruel and hard-hearted to be found, save among the idolatrous heathens: but the seed of Abraham our father, upon whom the blessed God hath poured out the good things of his Love, and commanded them statutes and judgements which are righteous; they shall be merciful towards all. And so among the properties of the holy blessed God, which we are commanded to imitate, he saith, His tender mercies are over all his worker, (Pla. 145. 9.) and who so sheweth mercy, merits shall be shewed unto him, &c. *Maimony*, treat. of Servants, chap. 9. sect. 8.

47 Ver. 47. *the stranger* [which the Chalde expounded thus, the uncircumcised: so after: *die at time* in *Græce* finde, to weet enough to buy a poor Israelite; that is, if he be rich and able: so in 26. and 49. *the flocke* [or, the stumpe, as this word is englished in Dan. 4. 15. that is, any of the lineage or kindred remaining. The Chaldees translate thus, to the *Armenie*, (that is, to a pyram, or heathen) of the family of a stranger (or Proselyte): meaning one that was of a Proselytes flocke, but was not himself a Proselyte, or of the faith of Israel.

48 Ver. 48. *redemption shall be to him* [that is, hee shall have right to be redeemed. his brother] that is, his kindred; as is after explained.

49 Ver. 49. *his Uncle* [in Greeke and Challee, his fathers brother. his hand hath attained] to weet, *neither enough*, if he be able of himself. The Hebrew canons say, *He that is sold to a stranger, if his owner had at time not to redeeme himselfe, his kindred are to redeem him; and one kinsin in before another, as it is said, his Uncle, or his Uncles sons, &c.* And the *Scedim* are to compell his kindred to redeem him, that be become *depressed* (or swallowed up) among the heathens. If his kindred redeeme him not, or his own hand cannot attain to it: every man of Israel is commanded to redeem him. And whether his kindred doe redeem him, or any other man, he is to goe out free, [and not to be a servant to him that redeemed him.] And he may borrow, for to redeeme himselfe from a heathen, and be may redeem by the half (or in part.) But he that is sold to an *Israelite*, his kindred may not redeem him, neither may he borrow to redeeme himselfe; neither is redeemed by the half (or part,) but if his hand be able to give according to the years that remaine, he may give and goe out, otherwise hee goeth not out. *Maimony* in *Servants*, chap. 2. sect. 7. A practice of this we finde in Nehemiah 5. 8. *Wc*, after our abilities, have redeemed our brethren the Jewes, which were sold unto the heathen: and will you even sell your brethren? or shall they be sold unto us?

50 Ver. 50. *with him that bought him* [This is a common egaite; whether he had sold himselfe to an *Israelite*, or to an heathen, or had been sold by the Magistrates, by abuse of his redemption, and went out, *Maimony* *thidm*, chap. 2. sect. 8. the money] Hebrew, the silver: this the Hebrews hold strictly, to

be money, not monies worth, as fruits, vessels, or the like. *Maimony* *thidm*, chap. 2. sect. 8. *dyes of an hired servant* [that is, a precise or set number of dayes, not more nor fewer. So this phrase elsewhere noteth, as in Job 7. 12. *There is not an appointed-time to man upon earth? and are not his dayes like the dayes of an hireling?* &c. And in Eia. 16. 14. *In three yeeres, as the yeeres of an hireling, and in Eia. 21. 16. yet a yeere, according to the yeeres of an hireling: that is, precisely, without longer day.*

Ver. 52. *according to his yeeres* [As if he had sold himselfe for a hundred (croones), and there remained unto the Jubile, from the yeere of his sale ten yeeres: he shall reckon ten (croones) for every yeere that he hath served him, and above the price of them, and returne the rest in money; *Maimony* in *Servants*, chap. 2. sect. 8.

Ver. 53. *At an hired servant of the yeere by the yeere* [that is, at a yearly hireling: see ver. 50. *before thine eye*] that is, thou shalt not suffer the stranger to rule over him with rigour, and thou wink at it. But every Israelite was bound to forbid him this; and because it was a stranger that dwelt in the land, the Magistrates of Israel, might retrain him from rigour.

Ver. 54. *by thine* [Greeke, by these things (or means): that is, neither by others, nor by himselfe, before the Jubile. of Jubile] [Greeke of Remission]: which was a yeere of full discharge of all servants from the hands of all other masters, that they might be the Lords, and serve him only. Which thing Christ hath fulfilled for us in truth, who dying in the last Jubile, the acceptable yeere of the Lord, hath set us free from all iniquity (servitude, that sin should reign no more in our mortall bodies. nor we obey it in the lusts thereof; but present our selves unto God, as choise that are alive from the dead; and our members as instruments of righteousness unto God, Rom. 6. 11, 12, 13. Joh. 8. 34, 36. Heb. 2. 14, 15.]

## CHAP. XXVI.

1, God forbidding Idolatry, commanding true Religion. 3, Promitteth blessings to them that keepe his commandments. 14, Threateneth curses to those that break them. 21, And as their stubbornness increaseth, so shall his plagues. 40, He promitteth to remember his covenant at last, towards them that repent.

YE shall not make unto you, idols; neither shall ye reare up unto you, a graven thing, or a pillar, neither shall ye set, any stone of imagerie, in your land, to bow downe your selves unto it: for I Jehovah, am your God. Ye shall keepe, my Sabbaths; and reverence, my Sanctuaries: I am Jehovah.

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IF ye shall walke, in my statutes; and keep, my commandments; and do them. Then I will

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life (and were not weak through the flesh, Rom. 8. 3.) only justice should have been by the Law, Gal. 3. 21. but when the commandment cometh, Sinne reviveth, and man dieth, Rom. 7. 9. Therefore by the works of the Law, there shall no flesh be justified in Gods sight, Rom. 3. 20. but the just shall live by faith, Gal. 3. 11. and by faith this condition here required, is fulfilled; as *Enoch* walked with God, Gen. 5. 24. when he pleased him by faith, Heb. 11. 5. 6. This then according to the letter, is legal and promissive life to them which do these things, Rom. 10. 5. but spiritually leadeth unto Christ, who is the end of the Law, for justice to every one that believeth, Gal. 3. 24. Rom. 10. 4.

4. Ver. 4. your raine] in Greeke, *raime unto you*: he meaneth the *rain of the land*, the first raine, and the latter raine, whereof see Deut. 11. 14. These none can give but God, Jer. 14. 22. they figured spiritual blessings, by the doctrine of the Gospel of Christ, Deut. 32. 2. Psal. 72. 6. 2 Sam. 23. 4. *this [rain]* that is, *due for you*, for they make the earth fruitful: and are of the Lords good treasure, which he openeth unto men, Deut. 28. 12. and should move them to fear him, Jer. 5. 24. *her increase*] or, *her fruit*; which is an effect of the raine, through Gods blessing; for when the flowers of blessing come in their season, the tree of the field yeeldeth her fruit, and the earth her increase, Ezek. 36. 26, 27. And this is spiritually applied to our earthly nature, made fruitful unto God through the raine and dewes of his graces, and so it receiveth of him a blessing, Psal. 67. 7. & 85. 12, 13. Heb. 6. 7, 8. Of the Hebrews, R. Menachem here saith, *The land hath a mystical signification of the land that is on high*.

5. Ver. 5. *reach unto the vine*] or, *to the grape-gathering* meaning hereby large blessings, with abundance and variety of fruits, continued one after another. The like figurative promises are given to the Church under the Gospel Amos 9. 13. saying, *The plowmen shall sow the reaper, and the reaper of grapes him that shall seed.* to the full] or, *to satiate*: this signifieth abundance from God, Joel 2. 26. and contentation in men; as they that are never content, are said, not to know satietie, Eccl. 56. 11. and when God with-holdeth increase, they eat, but not to satietie, Hag. 1. 6. Thus God fed them with Manna to the full, Exod. 16. 8. and promissive to feed the poore and meeke under Christ, Psal. 132. 15. and 22. 27. *The just eateth to the satietie of his soule*, Prov. 13. 25. in confident satietie] or, in hopeful confidence, safely. The Hebrew *betach* signifieth trust, hope, or confidence, Act. 2. 26. from Psal. 16. which ought to be in God, Psal. 40. 5. whereupon followeth *satietie*, through his defence, as the Greeke here translateth, *ye shall dwell in satietie*, and so men are secure and bold, without feare of disturbance, Gen. 34. 25. and in Psal. 78. 53. *He fed them with confident satietie, and they dreamed on.* This, as it is a blessing which God onely giveth, Psal. 49. 10. it is promised to the obedient, Prov. 1. 33. and is reckoned to such as are in the sheep-fold of Christ, Ezek. 34. 25, 27, 28.

6. V. 6. peace] This, though generally it signifieth all proprieties, yet sometime it is specially oppo-

sed to the sword, Mat. 10. 34. and unto warre, Psal. 120. 7. which seemeth to be that which is intended, as the former was against famine. *none shall make you afraid*] This God promissive to fulfill under Christ, Jer. 30. 10. Ezek. 34. 28. Mich. 4. 4. *cause the evil beasts to cease*] that is, as the Greeke translateth, *I will destroy every beast*; one being put for a multitude, or many; and cooling being used for utter abolishing, as in Exo. 12. 15. Psal. 119. vers. 11. 9. or at least, for repelling their rage and furie: for in Israel, Lions, Beares, and the like, sometime destroyed the inhabitants, 2 King. 7. 25, 26. and 2. 24. This promise is applied also to the Church under the Gospel, Ezek. 34. 25. So in Job 5. 23. *The leas of the field shall be at peace with thee.* The contrary followeth in ver. 22. By the evil beasts, R. Menachem here understandeth mystically vicious luts, *The powers of uncleanesse, which flow from the unclean Spirit*; that they shall not prevail to pollute the land which is on high. So they seeme to call our nature regenerate as the Apostle calleth the Church, *Jerusalem which is on high*, Gal. 4. 25. the sword] used ordinarily for warre, when it is spoken of men; but the Lords sword, is explained to be the pestilence, 1 Chro. 21. 12, which may specially be intended here; and so God promissive blessings, opposed to his sword for judgments, which are, the sword (or war) the famine, the evil beasts, and the pestilence, mentioned in Ezek. 14. 21. & Rev. 6. 8. Or, if we understand this sword for warres; then under peace aforesaid, may the promise be implied against the sword of the Lord, the pestilence. These blessings, though they concerne this life, yet the end of them is to leade to life eternal; to the Hebrews of old understood them, as their later Doctors (though wandering out of the way of life) doe witnesse, saying: *The holy blessed (God) hath given us a Law, which is the Tree of life; and whosoever doth all that is written therein, and keepeth him with a perfect knowledge, shall thereby be made worthy of the life of the World to come, &c.* And he hath promised us in the Law, that if we doe it with joy and goodnesse of soule, and exercise our selves in the wisdom thereof continually, he will remove from us, all things that may let us from doing it, as fecklesse, and warre, and famine, and the like. And he will supply us with all good things, that may strengthen our hands to doe the Law; as satietie and peace, and store of silver and gold; that we be not impoverished all our daies, in the things which the body hath need of; but may be made fit to learn wisdom, and to doe the Commandments, that we may be worthy of the life of the world to come. Mainmoy in treat. of Repentance, chap. 9. sect. 1. Thus they followed after the Law of righteousness, but attained not to it; because they fought it not by faith in Christ, but as it were by the works of the Law; for they have stumbled at the stumbling stone, Romanes 9. 31, 32.

Ver. 8. *five of you shall pursue an hundred*] This promise is enlarged in Job. 23. 10. *One man of you shall pursue a thousand*: and was notably performed in Davids Worthies, 1 Chro. 11. of whom, some one lift up his Spear against eight hundred, and slew three hundred at one time, 2 Sam. 23. 8, 18. 1 Chro.

11. 11.

11. 11. Three men brake through the host of the Philistines, 1 Chro. 11. 18. Of the Gadites, there were men that had faces like the faces of Lyons, and were as swift as the Roes of the mountains, 1 Chro. 12. 8. And David himselfe cleareth this merite, *I pursued mine enemies, and overtook them; and turned not, till I had consumed them*, Psal. 18. 38. 2 Sam. 22. 38. See also Deut. 32. 30.

9. Ver. 9. *I will have respect*] or *turne my face*, in Greeke, *I will look upon you and bless you*: and the Chaldee expoundeth it, *I will have respect by my word, to doe good unto you*. For this grace David prayed, Psal. 25. 16. and 69. 17. and when God delivered Israel from their enemies, it is said, *he had respect unto them, because of his covenant*, Eccl. 2. King. 13. 23. The contrary hereto, is the hiding of Gods face, Deut. 32. 20. *fruitfull*] or, *to increase*; as he had done before in Egypt, Exod. 1. 7. This blessing is acknowledged, in Nehem. 9. 23. *Their children thou multipliest, as the starrs of heaven*: and promised to be againe under Christ; *I will bring [my sheepe] againe to their folds, and they shall be fruitfull, and increase*, Jer. 23. 3. *stablish my covenant*] that is, faithfully keepe, and continue to doe the things which I have promised: see the notes on Gen. 6. 18.

10. Ver. 10. *very-old*] in Greeke, *old of old* things: this respecteth the increase of their land, as the former did of their bodies. See Levit. 25. 22. because of] or, as the Gr. translateth, *from the face of the new*: they should bring forth the old, for want of room to lay up the new. This fruitfulness of the land, figured the many graces wherewith God would enrich the hearts of his people: as in v. 4. For however God perswaded his people by promise of outward blessings, to keepe his Law; yet the end of the commandment is love, out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. 1. 5. and such as for wordly benefits receive the word of the Lord, *When tribulation or persecution ariseth, because of the word, by and by they are offended*, Mat. 13. 21. The Hebrews say, *All love that dependeth on a thing, when the thing ceaseth, the love ceaseth*. He that serveth the blessed God, to the end that his riches may be multiplied, or his life prolonged; his service is not perfect; as Satan said (in Job 1. 9. 10.) *Devil Job saith God for nought? Hast thou made me of bodily things, on which his service dependeth: it shall not be confirmed unto light, in the light of the living. For when those things cease, for which he serveth, his love will cease. And there is no eating and drinking in the state of death, whether thou goss. But he that serveth God out of sincere love, his love shall be in life everlasting, and shall not depart for ever, and his reward that loveth God, shall be eternall.* R. Elias in *Rephim chochem*, treat. of Love, ch. 2. fol. 77. See also the Annotations on Exod. 20. 6.

11. Ver. 11. *let my tabernacle*] Hebr. *give*, that is, *set and stablish* it; for both these waies, is giving expounded by the holy Ghost, as 1 King. 10. 9. compared with 2 Chro. 9. 8. and 2 Sam. 7. 24. with 1 Chro. 17. 22. Gods Tabernacle was a figure of his dwelling in favour amongst them, Rev. 21. 3.

See the Annotations on Exo. 25. 8. The chiefe signification was concerning Christ, who should dwell in the Tabernacle of our flesh; by whom God built againe the Tabernacle of David, which was fallen downe, Act. 15. 16. and in him God was reconciling the world unto himselfe, 2 Cor. 5. 18. and under this figure, eternall life in heaven was implied; *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens*, 2 Cor. 5. 1. And that the Israelites had of old, the true understanding of these promises, that they belonged to the daies of Christ, and the end of them was eternall life in heaven; it appeareth by the footsteeles which yet remaine in their later Doctors, though they have quenched the light of grace, in labouring to have it by the works of the Law. For they say, *For this cause, have all Israel, their Prophets and their Wise men desired the daies of Christ, that they might have rest from the Kingdomes, which will not suffer them to study in the Law, &c.* For in these daies, knowledge and wisdom, and truth shall be multiplied; as it is written, *For the earth shall be full of the knowledge of the Lord* (Eia. 1. 9.) *it is also written, And they shall reach to more every man his neighbour, &c.* (Jer. 31. 34.) againe it is said, *I will take away the stony heart out of your flesh*, (Ezek. 36. 26.) *For that King which shall stand up, of the seed of David, shall be more wise than Solomon, &c.* and therefore he shall learn all the people; and teach them the way of the Lord; and all the heathens shall come to hear him, (Mich. 4. 1, 2.) *And the end of all the evill, and later goodnesse which is without ceasing and diminishing, that is the life of the world to come.* But the daies of Christ are of this world, and the world goeth after the wonted manner, save that the kingdom shall be restored to Israel, Mainmoy treat. of Repentance, chap. 9. sect. 2. Thus they speake, mistaking the right way, by going about to stablish their own right conscience, Rom. 10. 3. and mistaking Christs kingdom, which though it be in this world, yet is it not out of the same, Joh. 18. 36. *My soule shall not love you*] or, not abhorre, not cast you away as vile and loathsome. Man is by nature loathsome through sin; as it is said, *I thou wast cast out into the open field, to the loving of thy soule (or person), in the day that thou wast borne*, Ezek. 16. 5. But through the grace of God in Christ, our bloods are washed away, and we are adorned with the gifts of his spirit, Ezek. 16. 8, 9, 10. So this promise concerneth such as keepe the covenant of God, that they shall not loathsome be rejected. For my soule, the Chaldee translateth, *my word shall not love you*. So in ver. 30. *Alen Azor explaineth it thus, And I will let my Tabernacle amongst you, and ye shall not feare that every shall come into you: for your glory refresheth with you, and it is not in the soune of man, whose soule loveth to dwell in one place.*

Ver. 12. *I will make among you*] the Chaldee paraphraseth, *I will cause my divine majesty to dwell among you*; that majesty is Christ, who by his spirit is with his Church all daies unto the worlds end, Mat. 28. 20, who walketh in the midst of the seven golden

Candle

1. For his people are his temple wherein he dwelleth, as it is written, *Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, 2 Cor. 6. 16.* For sooth walking, was in his Tabernacle, 2 Sam. 7. 6. See also Rev. 7. 15. and 21. 2. Under this eternal life also all promised in heaven, whither Christ went to prepare a place for us, and will come again to receive us unto himself, that where he is, there we may be also, Joh. 14. 2, 3. *a God* or, *for a God*; that is, as the Greeke translath, *your God*; of which blessing, see the Annotations on Gen. 17. 7.

15 Ver. 13. *from being servants to them* [under whom, all in full servitude was also signified; from which the Church is redeemed by Christ, as from Sin, Joh. 8. 34, 36. from Satan, Heb. 2. 14, 15. and from bondage to men, in things concerning God, as it is said, *Ye are bought with a price, be not ye the servants of man, 1 Cor. 7. 23.* *flaves of your yoke*] or, *barres of your yoke*: meaning the bondage of Egypt, and of sin which they were intangled with there, Ezek. 20. 7, 8. For though bonds and yokes signifie civill bondage, as in Jer. 27. 2, 3, 6, 7. 2 Chron. 10. 4. yet the wicked is also *bolden in the cords of his sin*, Prov. 5. 22. And of this, the Church complaineth, *The yoke of my trespasses, is bound by his hand; they are weakened, they are come-up upon my necke, Lam. 1. 14.* And from this, Christ hath freed us, as it was promised, *his yoke* (shall be removed) *from off thy necke, and the yoke shall be a yoke of ease, because of the Oile, (that is, for Christs sake) Eia. 10. 27.* So in Ezek. 34. 24, 27, Jer. 30. 20. Contrariwise, for their sins, God threatneth them with a yoke of iron, Deut. 28. 48. The Hebrew *Adat*, is properly a staffe, Numb. 13. 23. and is used for the staves or barres of yokes, and for yokes themselves, as in Jer. 27. 2. where it is joyned with *bonds*, wherewith the staves of the yoke are tyed. *made you goe upright*] or, with upright stature; not stooping, as under the yoke: to the Chaldee faith, *I led you forth into freedom, and the Greeke, I led you with boldnesse.* This also figured our redemption by Christ, whereby the Churches stature is made upright and tall, like the Palm tree, Gen. 7. 7. which grace, when I have rejected, God lowe-downe their backe alway, Romanes 11. 10.

11 Ver. 14. *not hearken to me* [that is, as the Greeke faith, *not obey me*] and the Chaldee, *not receive my word*. So in ver. 18. Here followeth many more threatnings, whereby God prophesied of their falling from him, and his judgments upon them, till they should be restored by grace, ver. 44, 45. So in Deut. 28.

15 Ver. 15. *defide*] or, *contumaciously reject*, as Irenaeus did, 2 King. 17. 15. Jer. 6. 19. Ezek. 5. 6. and 20. 13, 24. *boile*] or *abhorre*, as after (in ver. 43.) he telleth they would doe; for which he repayed them accordingly, as the Prophet saith; *Haile thy name be praised, O Lord, why hast thou forsaken us, and there is, we beeping for us? Jer. 14. 19.* *all my Commandements*] with this also they are charged, in Jer. 32. 23. *whosoever is not commanded, they do as they have not done.* *break*] or, *make frustrate*, as Gen. 17. 14. and

this God foretelleth *Moses* that *Israel* would doe, Deut. 31. 16, 20. & complaineth to *Jeremy* that they had done it, Jer. 11. 10. & other Prophets charge them with the like, Eia. 24. 5. Ezek. 16. 59. To break the covenant, is expounded by the Apostle, *not continuing in it*, Heb. 8. 9. from Jer. 31. 32. as to the contrary, to *confirm* it, is to *continue* in doing all things commanded, Deut. 27. 26 with Gal. 3. 10.

16 Ver. 16. *appoint*] or, *constitute, give-charge*, as that which should have authoritie over them, shewing the power of Gods judgement. Compare Psalm. 109. 6. *sudden-terror*] speedy plagues which shall continue in hate: the performance whereof is shewed in Psal. 78. 33. he consumed their *daies with sudden-terror*. So in Jer. 15. 8. Zeph. 1. 18. *consumption*] or, *speaking-ague*; in Greeke, *scabbednesse*: so in Deut. 28. 22. and elsewhere the word is not used. *the burning-ague*] or, *fever*: the Greeke here translatheth it, *the Landfever*; but better in Deut. 28. 22. the *fever, or ague*: which hath the name originally of burning. This disease, Christ cured, on such as were ready to dye therewith, Luke 4. 38, 39. Joh. 4. 47, 52. *that consume*] or *make fruite*; in Chaldee, *that darken the eyes*: this is referred to all the former diseases; and the Greeke interpreteth it by a word that signifieth consuming with unnatural heat. Of this consuming of the eyes, David complaineth in the person of Christ, Psal. 69. 4. *pine-away*] *make languish*, with sorrow, care, paine and hunger; as in Jer. 31. 25. *sifting* is opposed to the *winning* rule: the Greeke translatheth, *make your soule to melt away*. The word is applied also to the *languishing* of the eyes, Psal. 88. 10. but here, and in Deut. 28. 65. to the pining or languishing-forrow of the soule, meaning of the whole man, or life; as the Chaldee here translatheth it, *the breathing-out of the soule.* *enemies shall eat it*] The like is threatned in Deut. 28. 33, 51. and by other Prophets; as, *Loe I will bring a Nation on you from farre, &c. and they shall eat up thine harvest, and thy bread, which thy sonnes and thy daughters should eat: they shall eat up thy flockes, and thine herds; they shall eat up thy vines, and thy fig-trees,* Jerem. 5. 17. The contrary is promised in Christ, *They shall not plam, and another eat, &c. they shall not labour in vain, Eia. 65. 22, 23.* And the Lord hath sworn, *Surely I will no more give thee to be meat for thine enemies*, Eia. 62. 8.

17 Ver. 17. *set my face*] Hebr. *give my face*, which the Chaldee translatheth, *mine anger*: so face is used for anger, Levit. 20. 5, 6. Psal. 21. 10. *Smite*] that is, as the Chaldee expoundeth, *bruise*; in Gen. 3. 10. *shall fall before your enemies*. Contrary to the blessing in ver. 7, 8. and Deut. 28. 7. This judgement was executed, Judg. 2. 14. 1 Sam. 4. 2. and often. *ride over you*] in Greeke, *persecute you*. This was verified, Psal. 106. 41. *They that hated them, ruled over them*; and in Nehem. 9. 28. *After they had rest, they returned to doe evil before thee: therefore thou left them in the hand of their enemies, so that they had the dominion over them.* But when God sheweth mercie to Israel, he promisseth, *They shall rule over their oppressors*, Eia. 14. 2. *none pursue*] This sheweth great feartulnesse of heart, through guilt-

guiltinesse of conscience for sinne; fearing where we live is, Psal. 53. 6. So in Prov. 28. 1. *The wicked flee, when no man pursueth*. Hereof there is a lively description in Job 15. 20, 21. &c. and the contrary in Psalme 27. 1, 2. &c.

18 Ver. 18. *not hearken*] or, *not obey*; in Chaldee, *not receive my word*: as ver. 14. Here God, to shew his long-sufferance, and the more to affect his people, sheweth by degrees, according to the measure of their finnes, and prophesieth of their stubbornnesse, who would not amend with light punishments; wherof he after complaineth thus, *In vain have I smitten your children, they received no correction*: Jeremie 2. 30. *seven times*] a certain number, for an uncertaine, meaning *many times*; *seven* is a complete number, as is noted on Gen. 33. 3. Levit. 4. 6.

19 Ver. 19. *the excellencie*] or, *the pompe, pride, haughtinesse of your strength*, called elsewhere, the *excellencie* (or *pomp*) of the strong-men, Ezek. 7. 24. This is in particular applied to their Sanctuarie and religion, in Ezek. 24. 21. *Behold I will profane my Sanctuarie*; the excellencie of your strength, the desire of your eye, and the pride of your soule. Though it impleth generally all other things, wherein strength and excellencie doe consist: see Ezek. 30. 6, 18. and 33. 28.

*will make*] Hebr. *will give your heavens*, that is, as the Chaldee translatheth, *the heavens that are over you*: and so Moses expoundeth it in Deut. 28. 23. *ayam*] the Chaldee explaineth it, *bird as youn*, that they shall not give-downe raine; and the earth that is under you, strong as a bulle, then it shall weeld no fruit. So in Deut. 28. 23. five that there Moies likeneth the heavens to braffe, and the earth to youn. This is contrary to the blessing promised in ver. 4. And the complement hereof is shewed in Jer. 14. 1, 2. &c. where a *dearth* is mentioned for which *Judah* mourned, her gates languished, the cry of *Jerusalem* ascended; that their *children* saw their little ones for water, but they found none, they returned with the vessels empty; the ground was chapt, for there was no raine in the earth: the Hind calved in the field, and forsooke it; the wilde ass fed upon the weed, and their eyes failed, because there was no grass.

20 Ver. 20. *more increase*] the increase, or fruit expected; or which otherwise it should naturally yeeld; so in Gen. 4. 12. And this is an effect of the former reitaining of raine, as Hag. 1. 10. Deuter. 11. 17. The word *increase*, is in Greeke translated *spore, seed sowne*; and so Paul useth it in like sense, saying, *hee that minisheth seed to the sower, &c. multiply your seed-sowne*; (that is, your increase), 2 Corin. 9. 10. *the tree*] the complement hereof is shewed, in Joel 1. 12. *The vine is dried up, and the fig tree languisheth; the pomegranate-tree, the olive tree also and the apple-tree, all the trees of the field are withered. their fruit*] the fruit which naturally they should bring forth. So another Prophet saith, *There shall be no grapes on the vine nor figges on the fig-tree; and the kasse shall fade, and the things that I have given them, shall passe away from them*, Jer. 8. 13.

21 Ver. 21. *contrarie*] Hebr. in *contrariety*, (which word is added in ver. 27.) or, *an all-adventure*,

by chance. The Hebrew *Kei*, signifieth both *contrariety*, and *chance* or *accident*: the Greeke translatheth it *contrary* (or *thwart*) as opposing themselves to God and his commandements: the Chaldee expoundeth it, *if ye walke before me with hardnesse*, (that is, stubbornly.) If we understand it for *chance* or *adventure*, the meaning is to walke carelesly, come upon it what will and to esteeme the punishments not as from the hand of God for their sins, but to come by chance, as the Philistines said, in 1 Sam. 6. 9. *then we shall know that it is not (the Lord) that hath done this unto us*; it was a chance that happened to us. This latter the Hebrews follow; for speaking of tribulations upon them, they say, *If men cry not to the Lord, but say this thing happeneth to us according to the course of the world, and this tribulation is a chance that hath befallen us; then is this the way of cruelty, and occasioneth them to cleave still unto their evil works, and their tribulations, shall add other tribulations, as it is written (in Lev. 26. 27, 28.) and (if) ye walke with me by chance, then I will walke with you in wrath (or heat) of chance: as if he should say, when tribulation cometh on you, to the end you might repen; if you say it is a chance, I will add unto you the hot-breath of that chance. Mm in Min. om. i. in T. an. an. (or treat. of Humiliation) ch. i. sect. 3. not willing to hearken for, will not obey; which the Chaldee expoundeth, *will not receive my word*. An higher degree of obdinate is here foreseen and prophesied of this people; the complement whereof, the Prophet bewaileth, saying, *Oh Lord, thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder then a Rocke, they have refused to returne*, Jer. 5. 3.*

Ver. 22. *wilde beasts*] as God sent *scorpions*, Num. 21. 6. *Lions*, 2 King. 17. 25. *Beavers*, 2 King. 24. and threatneth other like, Eia. 13. 21, 22. And spiritually these are wicked rulers, and tyrants that kill and spoile, as Prov. 28. 15. Dan. 7. 3, 4, 5, 6. Psal. 80. 13. and false Prophets that devour soules, Mat. 7. 1. 5. Rev. 13. 1, 2. &c. So the Prophet (speaking of their punishments by Tyrants) saith, *A Lion out of the forest shall slay them; a Tyrant of the evening, shall spoile them; a Leopard, shall murther them; every man that goeth out thence, shall be in him in piece, because their transgressions are many, &c. Jerem. 5. 6. And of their Prophets he saith, O Ispah, thy Prophets, are like the Foxes in the desert; Ezek. 13. 4. See also Jer. 8. 17. and 15. 3. *desolate for he-male*, because there shall be none walking in him; Eia. 33. 8. Ezek. 14. 15. For this Jeremie lamented, *The meyes of Sion doe mourne, because none come to the slemme-fasts*, Lam. 1. 4.*

Ver. 22. *by me*] or *to me*, that is, so as to obey me, the Chaldee faith, *to my word*, *contrarie*] or, *stubbornly*; or, *at all adventures*, as ver. 21.

Ver. 24. *contrarie*] Hebrew in *contrariety*. Chaldee in *hardnesse*; the Greeke addeth, *with contrarie wrath*, as in ver. 28. GOD deth with men according to their wickednesse and with the sroward, he sheweth himselfe my, Psal. 18. 27.

Ver. 25. *a sword*] the Chaldee explaineth it, *it*.

it them that kill with the sword: see before on ver. 6. vengeance of the enemy] meaning the covenant between God and his people, which was the Law; as the Chaldee expoundeth it; *and it shall avenge you, the vengeance for that ye have transgressed against the words of the Law.* So in Jer. 50. 28. he mentioneth the vengeance of the Lords Temple, that is, the punishment of the Babylonians, for robbing and burning his Temple. *ye shall be gathered [to wit] for fear of the sword, the Greek translatheth, ye shall flee into your cities.* the pestilence [in Greek and Chaldee, death; see the annotations on Exo. 35.] It implieth the cutting off by death of man and beast, as Ezek. 14. 19, 21.

26 Ver. 26. *break into you the staffe of bread* [that is, take from you the bread, which is the staffe (or sustentation) of life. So the Greeke translatheth, *men I shall afflict you with want of bread.* For as to break bread, meaneth to communicate food, Act. 2. 46. so to break the staffe of bread, meaneth on the contrary, to take away food, and to punish with penury and famine, Psal. 105. 16. Ezek. 4. 16. and 5. 16. and 14. 13. *Be it called a staffe, (or stay)* because it upholdeth the heart of man, Psal. 104. 15. *then [in] Hebr. and ten, that is, many; to wit, often signifieth many, as Gen. 31. 7. Zach. 8. 23. Job 19. 3. by weight] a signe of scarcitie and want; Revel. 6. 5, 6. So it is said, I will break the staffe of bread in Jerusalem, and they shall eat bread by night, and with care, and they shall drink water by measure, and with affliction: that they may want bread and water, and be afflicted one with another, and consume away for their iniquitie, Ezek. 4. 16, 17. not be satisfied.] upon have enough; either for the small quantity, or for want of Gods blessing on that they eat: so in Hof. 4. 10. Mic. 6. 14. This is opposed to the former blessing, in v. 5. And under it, a spiritual famine is implied, as it is said, *I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the North even to the South, they shall run to and fro, & seek the word of the Lord, and shall not finde it,* Amos 8. 11, 12.*

27 Ver. 27. *ye shall be broken* [or, not at ease; in Chaldee, *not receive my Word, as in ver. 21. contrary [Heb. in contrariety, or by opposition] see the notes on v. 21.*

28 Ver. 28. *in wrath contrary [Heb. in wrath] (or fear) of contrary (or of all side contrary),* which the Chaldee translatheth, *in strength (or vehement) of anger:* the Greeke, *in wrath, (or inward) wrath.* And the word *wrath* here added, sheweth the increase of Gods judgements, as of the peoples finnes. *con. I]* This addition was, lest they should impute their chastisements, to any other then God, (as the heathens did to Chame, 1 Sam. 6. 9.) and to note the certainty and inevitableness of their afflictions.

29 Ver. 29. *the flesh of your sonnes* [in Greeke, the flesh; and to the word is used plurally in Rev. 19. 18. This threatening is repeated and enlarged, in Deuteronomy 28. 53, 57. mentioned also in Ezek. 5. 10. fulfilled in Iehorams daughters, 2 King. 6. 29. and lamented in Jeremies, who saith, *I beheld of the pitifull women, have sudden their own children:*

*they were their meat, in the destruction of the daughter of my people,* Lam. 4. 10.

Ver. 30. *will destroy your high places* [in Greeke, *will make desolate your pillars.* In high-places, they used to assemble for worship and sacrifice, 2 Chr. 13. 1. King. 3. 4. especially the Idolaters erected and used such, Jer. 32. 35. Ezek. 16. 16. 2 Chr. 11. 15. and 33. 3. though all the Prophets foretold their destruction, as doth Moses; Hof. 10. 8. Amos 7. 9. Ezek. 6. 3, 4, 6. And by high-places, understand buildings erected; as of Iosiah it is said, *be burnt on high place, and stamp it small to powder:* 2 King. 23. 15.

*Sim-images* [called in Hebr. Chammah, the Statue, which Idolaters were wont to worship, 2 Chron. 23. 5. and the Kings of Iudah gave horses to the Sim, and charrets, 2 King. 23. 11. and these *Some-images*, they used to set on high, above the Altar, 2 Chronicles 34. 4. And God here threatneth their ruine, as also in Ezek. 6. 4, 6. The Greeke here translatheth them *wooden-images made with hands*; but in Eia. 27. 9. *idols.*

*cast your carcases* [or lay, Hebr. *give your carcases,* that they shall not have seemly buriall, or be interred to rest in their graves; as in Ezek. 6. 4, 5, 13. he saith, *I will cast down your slain men before your filthy idols; and I will give the carcases of the sinners of Israel, before their filthy idols; and will scatter your bones, round about your altars.* And in Jerem. 8. 1, 2. *At that time saith the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves: and they shall spread them before the Sim, and the Idols, and all the host of heaven, &c. they shall not be gathered, nor be buried; they shall be for dung, upon the face of the earth. This judgement Iosiah fulfilled in part, when he burnt the bones of the Priests upon the altars; 2 Chr. 34. 5. 2 King. 23. 20. But especially it was accomplished by the heathens that destroyed them; Psal. 79. 1, 2, 3. *filthy idols* [or *damnable gods*, so called in contempt *Gillulim, Excommunicat or Damns*, the Gr. and Chaldee, here and often, translatheth them *idols.* *my sin* [in Chaldee, *my Word shall leave (or abhorre) you.* This is opposed unto the promise, in ver. 11. and it is manifested by Gods judgments on this people, as the Prophet complaineth, *Forth by sinne loathed Sim? Why hast thou forsaken us, and there is no healing for us? &c.* Jerem. 14. 19.*

Ver. 31. *a waste* [or, a dry-place, a desert: so in ver. 33. This was fulfilled even on Ierusalem it selfe, Nehem. 2. 17. So that not onely their idols and idolatrous monuments, but their common wealth, and most religious places were ruinate. And so by another Prophet he saith, *I will make Ierusalem a heap, a denne of Dragons; and I will make the cities of Iudah a desolation, without an inhabitant,* Jer. 9. 11. *your Sanctuaries* [or, as the Greeke translatheth, *your holy-places:* such as were the Tabernacle, (called a *Sanctuarie*, Exodus 25. 8.) and the Temple, 1 Chronicles 22. 19. and each of them, for the sundry roomths in them, (as the court-yard, holy and most holy place,) was called plurally, *Sanctuaries*, Psal. 73. 17. and 74. 7. Jer. 51. 51.

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31

The desolation of these is bewailed in Lam. 2. 7. And this judgement is opposed to that blessing in ver. 11. *I will set my Tabernacle amongst you.* The Hebrews refferre this word *Sanctuaries*, to other Synagogues also, which they had in all their cities for the people to meet in on the Sabbathes, Luk. 4. 16. the ruinating of them, is complained of in Pia. 74. 8. *they have burned all the Synagogues of God in the land.* They had also Schooles or Academies, for training up their youth in the learning of the Law: such scholars of old were called *Sonnes of the Prophets*, 2 King. 2. 3. and 4. 38. and 5. 22. In ages following, they were named *Disciples*, Mar. 2. 18. The rites and orders of these, are in the Hebrew canons described thus. Schoolemasters were to be appointed in every province, & in every citie. And the Master fate and taught them all the day long, and some part of the night: to traine them up for to learne both day and night. Five and twentie scholars, did learne by one Teacher: if there were more, from five and twenty unto fortie, then they set another with him, to helpe him to teach them: if they were more then fortie, they set them up two schoolemasters. They might not teach the Law, save to a Disciple of honest and good conversation: but if he walked in a way not good, they first converted him unto goodnesse, and guided him into the right way, and made trial of him, and afterwards they received him into the Academic, (which they called in their tongue *Both hammid rasht*, that is, an *House of exposition, or studie*.) and did teach him. The Master fate in the chiefe place, and the disciples were in a round before him like a crowne; that they might all see the Master and heare his words. And the Master fate not on a seat, & the Disciples on the ground: but either all on the ground, or all on seats. If when the Master taught, the Disciples understood him not: he might not bee angry with them, but must againe repeat the thing, though it were many times, untill they understood the matter. Also the Disciple might not say, he did understand, when he understood not: but was to aske againe, though it were many times. Two might not aske together, nor aske the Master of any other thing, then that wherein they studied. They might not sleepe in the schoole, nor talke there of any other matter, then of (Gods) Law onely: for the holinesse of the schoole, was greater than for the holinesse of the Synagogue. These and other like orders, are shewed by *Maimony*, in *Talmud Thora*, chapter 2. and 4. Now touching the Synagogues, they write, that every place wherein there were tenne men of Israel, it was necessary that they should prepare there an house, wherein to assemble for prayer, at all time of prayer. And this place they called *Beth beneiseth*, *An house of Assembly*, (in the Greeke a *Synagogue*.) And the citizens were to bee compelled to build them a Synagogue, and to buy them a Booke of the Law, Prophets, and (other) holy Scriptures. When they built a Synagogue, it was on the highest place of the citie, and builded higher then all other houses, (as they gather from

Proverbs 8. 1, 2.) And they set a pulpit in the house, for him to goe up into, that did read the Law, or was to speake unto the people. They had also in the Synagogue an Arke (or Coffin,) wherein the Booke of the Law (the Bit le) was kept. The Elders fate first, with their faces towards the people; and all the people late, one row before another, and the faces of the one row, towards the backs of the row that was before them: so the faces of all the people, were towards the Elders, and towards the Arke. And when *Shelish shabbat* (that is, the Messenger, or Minister, of the congregation,) stood at prayer, he stood one the ground before the Arke, as the rest of the people. In the land of Ganaan, and those parts, they used to lay matres on the floor, to sit upon: but in the cities of Edom, (so they call the Romane Empire,) they fate in their synagogues upon banks or seats. In the Synagogues and Schooles, they might use no lightnesse, laughing, playing, vaine talking, eating, drinking, walking, or the like: neither in hot weather, might they goe into them from the heat, nor in rainy weather from the raine; nor call up any accounts or re-connings in them; except they were such reckonings as were commanded, as the coffers for almes to the poore, and redemption of prisoners, and the like. If the Synagogue or Schoole had two doores, they might not goe in at the one doore and out at the other, to shorten their way: for it was not lawfull to goe into them, save for the things commanded: But who to went in to pray, or to read, might goe out at the doore over against him, the nearest way. Synagogues and Schooles, though they were ruinated, yet they remained (as they say) in their holinesse, as it is written in Leviticus 25. 31. *I will make desolate your Sanctuaries:* though they bee desolate, yet they continue in their holinesse. They might not pull downe a Synagogue, to build another in the same, or in another place: but first they builded another, and afterward pulled downe the former; lest any violence should befall them, and it should not bee builded. It was lawfull to make a Schoole of a Synagogue, but not a Synagogue of a Schoole: because the holinesse of a Schoole, was above the holinesse of a Synagogue; and they were to ascend in holinesse, but not to defend. And if the citizens sold a Synagogue, they might buy an Arke with the money, or a Bible: But if they sold a Bible, they might buy nothing, with the money save another Bible; for there is no holinesse (say they) above the holinesse of the Booke of the Law (or Bible.) As they might sell a Synagogue, so they might give it for a Gift: but they might not let it out to hire, nor mortgage it, &c. *Maimony* in *Mishneh tractate of Prayer*, chap. 11. Of these Synagogues, though there be no expresse mention in Moses; yet the Apostle Iames testifieth, that *Moses of old time had in every Citie them that preached him, being read in the Synagogue every Sabbath day*, Act. 15. 21. And Iesus in the Synagogue of Nazareth, stood up for to read, and there was delivered



mis him, the books of the Prophets Esaias, which when he had opened and read, he blessed the books, and gave it again to the Minister, and hee said, and taught the people, Luke 4.16, 17-20, and in the Synagogues usually on the Sabbaths, there was the reading of the Law and Prophets, and preaching afterwards: Acts 13.14, 15, 16. &c. And for the S. book, the name is used in Act. 19, where Paul having disputed and persuaded the things concerning the kingdom of God, for the space of three months, in the Synagogue: when divers were hardened, and believed not, but spake evil of that way before the multitude; and hee departed from them, and separated the Disciples, disputing daily in the School of one Tyrannus, (which the Syriack explaineth thus, hee separated the Disciples from them, and spake daily with them, in the School of a man whose name was Tyrannus; and the Arabick likewise saith, hee instructed them daily, in the house of a man named Tyrannus;) and this continued by the space of two years, Acts 19.8, 9, 10. They are reported to have had of old above four hundred Schooles and Synagogues in Jerusalem; and there was a place in the Temple where our Lord Jesus was found, when he was twelve years of age, sitting in the midst of the Doctors, both hearing them, and asking them questions: Luke 2.46. And that there were Synagogues in Jerusalem besides the Temple, appeareth by Pauls words unto Felix, They neither found me in the Temple disputing with any man, nor raising up the people, neither in the Synagogues, nor in the City, (speaking of Jerusalem): Act. 24.12. I will not swell [that is, as the Chaldee openeth it, I will not accept with favour:] and to the phrase is used in 1 Sam. 26.19: If the Lord have stirred thee up against me, for him I will not swell; and in Amos 5.2.1. I will not swell in your plume of feathers; that is, not accept with favour the obtaining of your plume of feathers, as the Chaldee there interprets it. Compare Gen. 8.21. This judgment is appointed to that blessing in ver. 12. I will not swell among you. the swell of your rest [that is, of your sacrifices of rest, and to the Greeke translatheth it, the swell (or flourish) of your sacrifices:] and the Chaldee, the swelling of your congregation. So the word give-offering (or sacrifice) elsewhere expressed, is here to be understood. See Levit. 1.9, and 2.12.

Ver. 32. the land [in Greeke, your land. So in Ezek. 33.28, 29. I will lay the land most desolate, and the Company of her strong shall cease, and the mountains of Israel shall be desolate, that none shall passe through. And they shall know that I am Jehovah, when I have laid the land most desolate, because of all their abominations which they have committed. The fulfilling hereof is shewed by the Prophets, Ezech. 1.7, 8, even the mountain of Zion was desolate, the Gates walked upon, Lam. 5.18.

Ver. 33. scatter [or] far, that is, scatter as chaffe. Of this they complain in Ps. 44.12. Thou hast scattered among the nations, And in Zach. 7.14. I scattered them with a whirlwind among all the nations, whom they heere not: thus the land was desolate after them. &c. This is opposed to that blessing in v. 5. The land shall dwell in quietness in your land. a sword [that is, as the Chaldee explaineth it, them that kill with the

sword. The like is threatened in Jer. 9.16, and in Ezek. 12.14, 15, and 52. This is contrary to that blessing in v. 6. the sword shall not passe through your land.

Ver. 34. injoy [accept, as v. 4.1. or, pay, accomplish her Sabbaths:] meaning her seventh year, which the Chaldee calleth release, (or remission) whereof see Lev. 25.2. Deut. 15.1. So the word is used for paying or accomplishing, as in Job. 1.4. 6. will be accomplished at an evening, by day; though there also it may mean a contented-acceptation, and injoying of that which was desired.

Ver. 35. it shall rest [or it shall keep sabbath, both from the people, the unworthy inhabitants; and from their tillage thereof, as the law required, Lev. 25.4. Which being a precept signifying the sanctification of the church, was not kept, while they denied the land by their iniquities, as Lev. 18.27. Wherefore whiles the land lay desolate, it should as it were be well pleased, and contentedly injoy the rest which God would give it, from their sinning upon it. This was fulfilled, when they were 70. years captives in Babylon; as appeareth by 2 Chr. 36.21. where it is said, I will the land be enjoyed her Sabbaths, as long as she lay desolate, she kept Sabbaths, so fulfill her seventh years. rested not in your Sabbaths.] This sheweth, that it was not the outward rest and intermission of the land, which God chiefly intended by that law, Lev. 25. (for those Rests, the land injoyed,) but the resting from sinne, by the people that dwelt thereon: even as the Sabbath day, was also a signe of their sanctification. See the notes on Levit. 25.4.

Ver. 36. a glimpse [or remembrance, that is, a faint or forgetfulness, and as the Chaldee translatheth it, a breaking or discouragement. So glimpse, is used for glimpse or want of courage in Deut. 20.3. Ezech. 7.4. 2 Chron. 13.7. a driven leaf:] or a swift leaf, which the Greeke translatheth carried, meaning with the winde, and as in Thargum Jonathan it is explained, a leaf that is plucked from the tree. This judgement in Job 15.2, 22. is opened thus, A fowle of feares is in his eares; in peace the destroyer will come upon him; he beleeveth not to returne out of darkness; and he is waited for of the sword: &c. as being from a sword [Hebr. the flight of a sword; which the Greeke explaineth as they that flee from battell, and the Chaldee, as a flight from before them that kill with the sword. So Solomon saith, The wicked fleeth, when no man pursueth, Prov. 28.1.

Ver. 37. shall fall [or, stumble-downe, through weakness; or through haste as they flee, they shall fall one on another. before a sword] Chaldee, before them that kill with sword. power-to-stand] Heb. standing or uprightness; contrary to the blessing in ver. 13. The Greeke translatheth, ye shall not be able to withstand your enemies.

Ver. 38. shall perish, &c. [or, shall be left. The fulfilling hereof is shewed in Jer. 50.6. My people hath bene perishing (or left) sheepe, their shepherds have caused them to goe astray, &c. Unto this curse of the Law, the promise of grace under the Gospell is opposed in Ezech. 34.27. 13. They shall come which are perishing in the land of Assyria, and the Outcasts in

in the land of Egypt; and shall worship Jehovah, in the holy mount at Jerusalem. [or you up] In Chaldee, consume you that is, ye shall dye in the land of your captivite.

Ver. 39. pine-away [in Chaldee, melt away:] to pine in iniquitie, is to continue and perish in the punishment for iniquitie: whereupon this people complained, If our transgressions and our sinnes be upon us, and we pine-away in them; how should we then live? Ezek. 33.10. See also Ezek. 24.23. It may likewise imply the beginning of grace in them that are left, (the remnant according to the election of graces, Romans 11.5.) who by their chastities are brought to a sight and sorrow for their sins: as in Ezek. 36.31. ye shall love your selves in your own sight, for your iniquities. of their fathers [the Chaldee expoundeth it, in the sins of their evil fathers, which they retain in their hands, they shall melt-away with them.

Ver. 40. And they shall [that is, And if they shall] confesse: as the word If is understood in Exo. 4.23. Mal. 1.2, and 3.8. Such a confession Daniel made, in Dan. 9.3, 4, 5, &c. and Nehemiah, Neh. 1.4, 5, 6, &c. and 2.2, 29, 30. when with fasting and prayer they confessed their owne and their forefathers sinnes. And from hence the Hebrewes doe gather, that they should humble themselves and fast certain dates in the year, for the calamities that have befallen their forefathers; (such dayes as are spoken of in Zach. 7.5, and 8.19. & other the like;) wherein they stir up their hearts unto repentance, by memoriall of their owne evil deeds, & the deeds of their fathers, which caused those distresses to come upon them. Moreover they say, Who is like the cities of Judah in their desolation, saith [by] holy cities are a wilderness [as in Ezech. 6.4, 10.] and rendeth his clothes. If hee see Jerusalem in her desolation, hee saith, Jerusalem is a wilderness, &c. If hee see the Sanctuarie desolate, hee saith, Our holy and our beautiful house, &c. [as in Ezech. 6.4, 11.] and rendeth his clothes. He rendeth them with his hand, all the clothes that are upon him, untill hee be naked down to the heart. And he never foweth up those rent places more. But all their faults (they say) shall cease in the dayes of Christ: and not so only, but they shall be turned to a good day (or felicitie), and to dayes of joy and mirth, as it is written in Zach. 8.19. Then saith the Lord of hosts; the fast of the fourth (month), and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy, and gladnesse, and cheerfull solemnities: therefore love the truth and peace. Maimon. in 7. Tammid, chap. 5, sect. 1. 16-19. Thus are the unbelievers left to mourne and pine away in their iniquities, & they fall not at all unto the Lord, but as hee cried & they would not heare; so they cry and hee will not heare: because they have refused Christ who is our Peace, and whose glory dwelt amongst us full of grace and truth, Zach. 7.5, 13. Eph. 2.14. Joh. 1.11, 14.

Ver. 41. uncircumcised heart [which the Chaldee expoundeth grosse (or foolish) heart; and Targum Jonathan, their proud heart. It meaneth also an unbelieveing and disobedient heart, which resisted the Spirit of God; according to that saying, See hisse necke, and uncircumcised in heart, and eares, ye doe alwayes resist the holy Ghost: Act. 7.51. This he speaketh, because the true circumcision is in the heart, and in the spirit, Romans 2.29. whereupon the Prophet complaineth, all the house of Israel, are uncircumcised in heart, Jerem. 9.26. what uncircumcision is, see Gen. 17. he humbled [or, he bowed downe; which the Greeke translatheth, be ashamed the Chaldee, be broken. It is opposed unto pride, 2 Chron. 32.26. Job. 40.12. and implyeth their repentance, and turning to the Lord, as in 2 Chronicles 30.1. Whereupon God saith, If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turne from their wicked wayes: then will I heare from heaven, and will forgive their sinne, &c. 2 Chronicles 7.14. accept of their iniquities] that is, of the punishment of their iniquities, as iniquity and sinne, is often used for punishment, Genesis 19.15. Leviticus 20.17, 19, 20, and to accept of that, is willingly to beare it, and contentedly to injoy it, (the word before used in ver. 34, where the land should injoy her Sabbaths;) or py for the same. This phrase is used in Ezech. 40.2, where Jerusalem is comforted, because her iniquitie is accepted of; (or payed,) when she hath received of the Lords hand, double for all her sinnes.

Ver. 42. Then will I [Hebr. And I will remember. This remember-mee of God, signifieth the performance of the thing promised, as he saith, I have remembered my covenant, &c. and I will bring you out from under the burden of the Egyptians, &c. Exod. 6.5, 6. So our remembering of Gods precepts, is expounded for to doe them, Psal. 103.18. And under this promise, Gods mercy towards sinners is implied, as Moses elsewhere saith, For Jehovah thy God, is a mercifull God, he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto thee, Deut. 4.31. And David: And hee remembered for them his covenant, and repented, according to the multitude of his mercies, Psal. 106.45.

my covenant with Loke [the Greeke translatheth, the covenant of Loke, &c. the Chaldee, my covenant that was with Loke, &c. The remembering of this covenant with their ancestors, meaneth the acceptance of the gracious promises made in respect of Christ unto forgiveness of sinnes, and Sanctification of the Spirit. Therefore when Christ is the hope of salvation was raised up in the house of David, God is said to doe mercie with our fathers, and to remember his covenant with our fathers, and to remember his covenant with our fathers, &c. Luke 1.69, 72, 73, 75. The like grace is promised in Ezekiel 16.60, &c. So whiles Daniel was confessing his sinne, and the sinne of his people Israel, the Angel Gabriel came and told him of the coming of Christ, to finish the transgression, and to seal up sinnes, and to make atonement for iniquitie, and to bring in everlasting righteousness: Daniel 9.20, 24. For the Lord will not cast off for ever: but though hee cause griefe, yet will hee be ever compassionate, according to the multitude of his mercies: Lamentation 3.31, 32.

The Targum called Ionathans, expoundeth this verse thus: *I ben will I remember in mecke, the covenant which I contracted with Labo at Bethel, (Gen. 35.) and also the covenant which I contracted with Isaac in mount Moriah, (Gen. 22.) and also the covenant which I contracted with Abraham, between the pieces (of the sacrifices Gen. 15.)* Whereas otherwise the covenant is usually mentioned once, and from Abraham downward to Isaac, and so to Labors as to be seen in Exod. 2. 24. and 6. 3. 4. here God mentioneth his covenant thrice, for more confirmation, and beginning with Labo, goeth upward to Abraham, the father of the faithful, y<sup>e</sup> leading them by degrees to his first and most ancient promises; and in them to Christ, whose Gospel was preached to Abraham; and such as be Christs, are Abrahams seed, and heires according to the promise, Gal. 3. 8. 29.

*the Lord* which shall againe be inhabited and tilled, as it is written, *In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passeth by, &c. Ezek. 36. 33. 34.* So another Prophet saith, *O Lord thou hast been favourable to thy Land, thou hast returned the captivity of Labo; and, our Land shall give her fruit, &c. Psal. 85. 2. 13.* And these promises have also their accomplishment in Christ, who pronounced this blessing to the meeke, that they shall inherit the land; Matth. 5. 5. But that earthly Land, wherein they and their fathers sojourned, was a figure of a better country, that is, an heavenly, Heb. 11. 9. 16.

Veri 43 and shall enjoy as in Verie 34. The Greek translated it, *then shall the land accept her sabbath, because for her sake* [the reason is doubted, for the more vehemently; and to imply their often and manifold finnes, in the breaking of his covenant. The like phrase is in Ezek. 15. 10.]

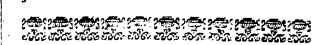
Veri 44. In the land of their enemies [cast out thither for their innes, and so unworthy of grace, being to be reputed as enemies themselves. This commendeth the mercie and free grace of God in Christ, for when we were enemies, we were reconciled to God, by the death of his Sonne: Rom. 5. 10.]

*to consume them.* [This promise, was partly fulfilled at their returne out of Babylon, as is remembered in Nehem. 9. 31. Nevertheless for thy great mercies sake, thou didst not utterly consume them, nor forsake them, but chiefly the complement hereof, is by the Gospel, as the Apostle sheweth in Rom. 11. 26. 28. 29. Like promises are made in Deuter. 4. 29. 31. Ezek. 14. 22. 23.]

*I am Jehovah* [or, I Jehovah; as, our thy God: which on his part, signifieth his power, goodness, and readinesse to save them; and for them it is a signe of blessing; for blessed is that people, whose God is Jehovah, Psal. 144. 25. and 33. 12.]

Veri 45. of their ancestors [or, of the first; which Targum Ionathan expoundeth, the women which I loved, with their ancient fathers. The Greeke translated it, *their first husbands, when I brought them forth from the land of Egypt.* Which deliverance, being a figure of a better by Christ; God, when he

would assure them of his grace, if they turne unto him by faith, mentioneth that covenant and redemption. For though the covenant of the Gospel, be another then that which he made with them, when he brought them out of Egypt, as the Apostle sheweth by testimony of the Prophets, Heb. 8. 8. 13. from Ier. 31. yet the covenant or law then given, was a Schoolemaster unto Christ, Gal. 3. 14. and Christ is the end of the law for righteousness, to every one that believeth; Rom. 10. 4. And thus Moses setteth the curies of the Law, due to transgressors; with promise of grace to the remnant of the Jews (according to the election of grace, Rom. 11. 5.) which in the latter dayes shall come againe unto him; whom he is able to raise in againe, and to will, if they bide not in unbelief; for as touching the election, they are beloved for the Fathers sakes, Romans 11. 23. 28.



## CHAP. XXVII.

A Law for vowes, whereby men sanctifie the estimation of persons: whose value is set, between twenty and sixty yeeres old; 5, betweene five, and twenty yeeres old; 6, betweene a maneb, and five yeeres old; 7, from sixie yeeres old and upward. 8, Of the poore mans estimation, 9, Of sanctifying leasie, 14, and houses, 16, and yelds of a mans possession, 22, or fields of his owne buying. 26, The Lords yillings may not be sanctified by men. 28, No devoted thing may be redeemed. 30, The tithe of the Land is holy, and the owners may not redeeme it, but by adding a fift part. 32, The tithe of beasts may not be changed or redeemed.

And Jehovah spake, unto Moses, saying, Speake unto the sonnes of Israel, and say unto them; A man, when he shall separate a vow; by thy estimation, of soules, to Jehovah. Then thy estimation shall be, of the males, from twenty yeeres old, and unto sixie yeeres old; even thy estimation shall be, fifty shekels of silver, by the shekel of the Sanctuarie. And if it be a female: then thy estimation shall be, thirty shekels. And if (it be) from five yeeres old, and unto twenty yeeres old; then thy estimation shall be, of the male, twenty shekels: and for the female, ten shekels. And if (it be) from a month old, and unto five yeeres old; then thy estimation shall be, of the male, five shekels of silver: and for the female, thy estimation shall be, three shekels of silver. And if it be from sixie yeeres old and above, if a male; then thy estimation shall be, fifteen shekels: and for a female, ten shekels. And if he be poorer, then thy estimation; then he shall present him, before the Priest; and the Priest, shall estimate him: according to that which the hand of him that vowed can attaine, shall the Priest estimate him.

And

9 And if it be a beast, whereof they offer, an oblation, unto Jehovah: all that he giveth of such, unto Jehovah, it shall be holy. Hee shall not alter it, nor change it; a good for a bad, or a bad for a good: and if changing he shall change, beast for beast; then it, and the exchange thereof, shall be holy. And if it be any unclean beast, whereof they doe not offer, an oblation, unto Jehovah: then he shall present the beast, before the Priest. 12 And the Priest shall estimate it; whether it be good or bad: according to thy estimation 13 O Priest, so shall it be. And if redeeming he will redeeme it: then he shall add the fift part thereof, unto thy estimation.

14 And a man, when he shall sanctifie his house to be holy, unto Jehovah; then the Priest shall estimate it; whether it be good or bad: as the Priest shall estimate it, so shall it stand. And if he that sanctified it, will redeeme his house: then he shall add the fift part, of the money of thy estimation, unto it, and it shall be his.

16 And if a man shall sanctifie unto Jehovah, (some part) of a field of his possession; then thy estimation shall be, according to the seed thereof: the seed of an homer of barley, at fiftie shekels of silver. If he sanctifie his field, from the yeere of Jubile: according to thy estimation, it shall stand. And if he sanctifie his field, after the Jubile: then the Priest shall reckon unto him the money, according to the yeeres that remaine; even unto the yeere of Jubile: and it shall be abared from thy estimation. And if redeeming hee will redeeme the field, that sanctified it: then he shall add the fift part, of the money of thy estimation, unto it, and it shall stand unto him. And if he will not redeeme the field; or if he have sold the field, to another man: it shall not be redeemed, any more. And the field, when it goeth out in the Jubile, shall be holy unto Jehovah, as a field devoted: the possession thereof, shall be the Priests.

22 And if he sanctifie unto Jehovah; a field of his owne buying; which is not of the field of his possession: Then the Priest shall reckon unto him, the tribute of thy estimation; even unto the yeere of Jubile; and he shall give thine estimation, in that day; an holy thing, unto Jehovah. In the yeere of Jubile, the field shall returne, unto him of whom he bought it: unto him, to whom the possession of the land (did belong.) And all thine estimation, shall be, according to the shekel of the sanctuare: twentiz Gerahs, shall be the

shekel. But the firstling, which shall be first borne to Jehovah, of the beasts; a man shall not sanctifie it: whether it be ox or sheepe, it is Jehovahs. And if it be of an unclean beast, then he shall redeeme it according to thine estimation; and shall add a fift part of it, thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

Notwithstanding, any devoted thing, that a man shall devote unto Jehovah, of all that he hath; of man and beast, and of the field of his possession; shall not be sold, nor redeemed: every devoted thing, is holy of holies, unto Jehovah. None devoted, which shall be devoted, of man, shall be redeemed: but shall surely be put to death.

And all the tithe of the land, of the seed of the land, of the fruit of the tree; is Jehovahs: holiness, unto Jehovah. And if a man redeeming will redeeme, ought of his tithe: he shall add thereto, the fift part thereof. And all the tithe of the herd, or of the flock; of all that passeth, under the rod: the tenth, shall be holy, unto Jehovah. He shall not search, whether it be good or bad; neither shall he change it: and if changing he shall change it: then both it, and the change thereof, shall be holy; it shall not be redeemed.

These are the commandements, which Jehovah commanded Moses, for the sons of Israel: in the mount sine, of Sinai.

## ANOTATIONS.

Amor, Any-one, man or woman, The Lord having given throughout this booke, Lawes concerning necessary duties: pertaining to his service; concludeth it with this Law touching vowes and voluntary services, which his people should honour him with, of their owne accord, through the working of his spirit in them: wherein he requirerh a constant minde, that they should not alter their purposes, or change their promises made unto him.

separate a vow, in Greeke, vow a vow: the word separate, signifieth to exempt by a singular manner from common use. Levis expoundeth it, *separate with his mouth and Ab. Ezra, separate and explaine.* A vow is a religious promise made unto the Lord, and for the most part was made with prayer, and payed with chastifying; Num. 21. 23. Psal. 133. 14. And vows were either of abstinence, such as are spoken of in Num. 30. and the vow of Nazarites, Num. 6. or they were to give something to the Lord, as sacrifices, Lev. 7. 16. or the value of persons, beasts, houses or lands: concerning which the Law is here given. The Hebr. say, A vow is parted into two parts: the first is that whereby a man restraineth himselfe from lawfull things; as when he saith, I shall not eat flesh, nor drink wine, all these 30. dayes for ever, &c. The 2<sup>d</sup> is that whereby he bindeth himselfe to give an oblation, which he may

no (otherwise) bound to give: as when he saith, upon me be it to bring a Burnt-offering, or a Peace-offering, &c. Maimon. tom. 3. tract. of Vomer, chap. 1. sect. 1.2.

by thy estimation [or, of thy estimation, that is, a vow of the valuation (or tax) of the foules (the persons) of man, woman or child, to give unto the Lord the money that any person is to be valued at. So that thy estimation here meaneth the money of estimation, as is expressed in ver. 15. and as the Greeke version here explaineth it, a vow, for the price (or value) of his foule to the Lord. So Iarchi expoundeth it, to give the estimation (or value) of his foule: And Aben Ezra more plainly thus, to say, If God doe so unto me, I will redeem my foule, according to my value, or the value of my foule, or the value of my beast. And of this scripture speaketh in 2 King. 12.4. where Jehoahaz giving order to the Priests about the receiving & disposing of the hollowed things, mentioneth very many mans money of the foules of his estimation. And here the Law being given to all Israel, the speech seemeth to be directed to every man, thy estimation is as some thinke, to the Priest. But that which is spoken to the Priest in ver. 12. was about such things as God had put no value of, as he had done of all foules or persons, which the Priest might not alter. The Greeke and Chaldee omit this word thy, as redundant, though it be continued through out the chapter: and may distinguish the Israelites, from other peoples, whose vows of this kinde were of no force, as the Hebrew canons also shew thus. An heaben may be estimated (or valued), to wett, by an Israelite, but he himselfe estimateth not. As, if an heaben say, my estimation (or value) be upon me, or, the estimation of this Israelite be upon me, (that is, I vow to give the value of this Israelite,) he saith nothing. But if an Israelite say, The estimation of this heathen be upon me, or the estimation of such an heathen be upon me; he is to give according to the years of the heathen that is estimated. Maimon tom. 3. in Erachin (or treat of Estimati and decore thing), chap. 1. sect. 6. There is also a difference to be noted between estimation or value here spoken of, the rate whereof is determined & set by the Lord; and the price of men, as of slaves that were sold, for to much as a man could get, or they were worth. Whereof see more on ver. 6. of foules [that is, of persons]. Such are often put for persons, as is noted on Gen. 12.5. So that the estimation was to be of the whole man, not of a lim or part touching which the Hebrews have their rules. He that saith, the value of mine hand, or the value of mine eye, or of my foot be upon me; saith nothing at all. He that saith the value of mine heart or of my liver be upon me; or the value of such a mans heart be upon me; he gives the value of his whole (person), and so for every member, whith if it be taken away from a living creature, it dyeth; if he say, the value of it be upon me, he is to give the value of the whole. If he say, heffe my value be upon me; he giveth halfe that he is valued at: if he say, the value of halfe of me, be upon me; he giveth his whole value; because it is impossible that halfe of him should be taken away, and he alive. He that saith, the price of my hand be upon me, or the

price of such a mans hand be upon me: they see how much he is worth with his hand; and how much he is worth without his hand; as if he were sold being whole, and were worth fifty; and without his hand, he were worth but forty; he is bound to pay unto the Sanctuary, ten; and so all other of like sort. He that saith the price of my head, or of my liver be upon me, &c. is to give his whole price. So if he say, the price of thome halfe of me be upon me; he is to give the price of his whole person. Maimon in Erachin, chap. 2. section. 1.4. to Ierohab [the Chaldee saith, before the Lord; and Thargum Jonathan, to the name of the Lord. These valuations were to be paid as all other vows, according to that law in Deut. 23.21.23. And for use of them, it appeareth by 2 King. 12.4-5. that they were employed about the reparation of God Santhuaries: the Hebrews say, that all valuations and prices were simply for the reparation of the house (of God), and were laid up in a chamber prepared in the Sanctuary for things hallowed to the repairing of the house. Maimon in Erachin, chap. 1. sect. 10.

Ver. 3. Then thy estimation [in Chaldee, Then his estimation (or value): but the Greeke, without noting any person, tranſlatch, And (or) then the value shall be of the male, &c. of the male] of every male, without respect of person; for these rates here set of God, might not be changed. It is commanded to judge the judgements of the estimations (or values) so as is expressed in the Law. And whether a man say, My value be upon me, or say, Thy mans value be upon me; or such a mans value be upon me; he is to give the valuation according to the yeeres of him that is valued, and that is the rate determined by the Law; nor lesse, nor more. Priests and Levites, doe estimate and are estimated, as other Israelites. Maimon, in Erachin, chap. 1. sect. 2.15. twenty yeeres old] Hebr. face of twenty yeeres; which phrase signifieth the entry into the twentieth yeer and so forward, as is noted on Gen. 5.22. But the Hebrews expound these estimations, from the yeeres full ended, or complete: for thus they write: He that saith, My estimation be upon me, or such an ones estimation (or value) be upon me; giveth the estimation according to the yeeres of the estimated, and that is the precise rate which is in the law, nor lesse nor more. If he that is estimated be thirtie dayes old or lesse, there is no estimation of him: and he that saith, the estimation of mine (childe) be upon me, it is as if he had said, the estimation of this child be upon me, and he is not bound to (give) anything. From one and thirtie dayes old, until he be five yeeres old complete, the estimation of the male is five shekels; and of the female, three shekels. From his entry into the first day of the first yeer, until he hath accomplished twenty yeeres, the estimation of the male is twenty shekels, and of the female, ten shekels. From his entry into the (first) day of the one and twentieth yeer, until he hath accomplished sixtie yeeres, the estimation of the male is fifty shekels, and of the female thirty shekels. And from his entry into the (first) day of the one and sixtieth yeer, until the day of his death, though he live very many yeeres; the estimation of the male is fiftene shekels, and of the female ten shekels. All the yeeres, from time to time, (are) from the day that any is borne. Maimon in Erachin, chap. 1. sect. 2.4.

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shekel of the Sanctuary] or, shekel of Sanctity; that is, the holy shekel; which after in v. 25. is said to be 20. Gerahs (or pence.) Shekel is the Hebrew name, in the Chaldee it is called Shelangh; the shekel of the Sanctuary weighed 320. grains of barley, and was of pure silver, Maimon in Erachin, c. 1. §. 4. But after in Israel they added thereto, and made it a Selangh, (as Maimon there affirmeth) which Selangh weighed three hundred eightie and four barley grains: see the Annotations on Gen. 20. 16.

Ver. 4. thine [shekel] That was the value of the servant (slave, Exod. 21.32. the value of our Saviour, sold to be slaine, Zach. 11.12.13. Mat. 27.9. The estimation of the females, is little more then the halfe, and for some, the just halfe of the males; because the woman by nature is the weaker vessel, 1 Pet. 3.7. and inferior to the man, as being formed after him, 1 Tim. 2.13. created of him, and for him, 1 Cor. 11.8.9. and was first in the transgression, 1 Tim. 2.14. but now in Christ Jesus, there is not male and female, but all are one in him, Gal. 3.28.

V. 5. from five yeeres old] Hebr. from a some of five yeeres. Sul. Iarchi here noteth; Not that he which would be a child, for in a child words there is nothing: but (be meaneth) a great person, that shall say, the estimation of this child of five yeeres old, be upon me. Ten shekels] the even halfe of the set rate for the male.

Ver. 6. a moneth old] Hebrew, some of a moneth: under this age, there was no valuation at all, as is before noted. So in Num. 18.16. all the first borne were to be redeemed from the age of a moneth and so was the practise, when the first borne were first numbered, and the Levites taken in their stead; every one was valued at five shekels, Num. 3.40.47. As the firstling of the beast was from the eight day and forward, offerable to the Lord, and not before, Exod. 22.30. Lev. 22.27. for in that time it was sanctified by the Sabbath that went over it. So for mankind, and the first borne, the Lord appointed a moneth of daies; in which space, the New moon went also over it, which was a solemn feast in Israel; and another signe of sanctification and renovation of nature; which figure is accomplished in Christ, Num. 28.1. 1. Pſal. 81.4. Eſa. 66.23. Ezek. 46.3. Col. 2.16.17. And as there was no value for such as were under a moneth, so from the words, male and female, spoken of every one that was valued, the Hebrews say, He that is neither male nor female, and he that is both male and female, there is no valuation of such: because the Law teacheth no estimation, but for the masculine male, or masculine female. An heauen may be estimated, but he himselfe estimateth not: as if an heaben say, my estimation be upon me; or the estimation of an Israelite be upon me; he saith nothing. But if an Israelite say, the estimation of this heathen be upon me; he is to give according to the yeeres of him that is estimated. And so he that estimateth one that is dumbe and deafe, or a foole, is bound, and must give according to his yeeres. A seruum is estimated, and estimated at other Israelites; and if he will redeem, and leave wherewith; he is to give the estimation which he hath vowed. Whether a man estimateth one that is faire, and healthfull, or estimateth one that is ill-faire, though he, sick, though he that is estimated, be stricken with boiles, or blind, or maimed, or hath any blemish, he is to give according to his yeeres, as is determined by the Law. Prices are not estimations; for, he that saith, my price be upon me, or the price of such an one be upon me, though that such an one be a child of a day old, or of neither sexes, or of both sexes (male and female), or an heaben; he is to give whatsoever he is worth, one paier, or a thouſand, &c. Maimon in Erachin, c. 1. §. 5.9. three shekels.] This is the lowest of all the rates set by God, as fifty was the highest. And by the Hebrew canons, If a man say, A valuation be upon me, and expreſſeth not what valuation, but a valuation absolutely: he is to give the least valuation, which is three shekels, Maimon in Erachin, ch. 2. §. 20.

Ver. 7. sixtie yeeres old and above.] In these valuations, the Lord divideth mans life into 4. parts, beginning with manhood, or strength of age, which is the best of our yeeres; then descending to youth, & from youth to childhood; & ending with old age, the rate whereof, is lesse then of youth, and more then of childhood. But from 60. yeeres and upward, there is no difference of valuation; for the daies of our yeeres, in them are three score yeeres & ten, & if by reason of strength they be fourscore yeeres, yet is their strength, labour and sorrow: for it is some cutt off, and we fly away, Pſa. 90.10. The Apollite writing to Fathers, Young men and Children; ascribeth to Fathers, knowledge of him that is from the beginning, unto Young men, strength, and abiding of the word of God in them, and overcoming of the wicked ones; unto children, knowledge of the Father, 1 Joh. 2.13.14. Ten shekels] which were two parts of three, for the set rate of the man; so that in her age, the came nearest to the value of a male. And Iarchi here noteth an ancient Proverbe amongst them; An old man in the house, is a Captaine in the house; an old woman in the house, is a treasure in the house, and a good signe in the house. Of all these valuations, the Hebrews say thus; The estimations that are set according to the yeeres, they are the yeeres of him that is estimated (or valued), and not the yeeres of him that estimateth. As if one of twenty yeeres of age, saith to one of sixtie yeeres, thy estimation be upon me; he is to give the estimation of one of sixtie yeeres of age, and so all other the like, Maimon in Erachin, ch. 1. sect. 16.

Ver. 8. poorer then thy estimation] that is, if hee which maketh a vow, or estimateth, be poorer, that hee cannot give that which he hath vowed. The Greeke and Chaldee change the person, saying, poorer then his valuation. He shall present him] or, shall make him stand: that is, he which vowed shall present either himselfe, or any other whose valuation hee hath taken upon him. Hereupon they have their rules; He that saith, my estimation be upon me, and dieth before he stand in judgement, his heires are not bound to give it: for it is written, Then he shall present him before the Priest, &c. If he have stood in judgement, and then dieth, his heires are to give it. And so, he that saith, Such a mans estimation be upon me, and he dyeth that he estimateth, and he that was estimated, after that he who was estimated, hath stood in judgement: the heires are bound to give it. If he that is estimated, dyeth before he stand in judgement, although

though he that estimateth survive, yet he is free. For there is no estimation of the dead: and he that is estimated must needs stand in judgement. If he say, Such a man, price be upon me; and he stand in judgement, and go before his judge determined his price: he be in free, yet there is no price of the dead. *Maimon in Erachin, ch. 1. f. 21. 28.*

*an attain* [that is, according to his ability: as in Lev. 14. 21, 22. So the Greeke translatheth, *is able*. Thus God would not suffer his holiness to be abused by any, but even the poorest man that made a vow, was to pay, or remaine a perpetuall debt: that all might learne not to be rash with their mouths, not to let their hearts be hilly to utter a word before God: nor suffer their mouth to cause their flesh to sinne: for God hath no pleasure in fools. *Eccles. 5. 2. 4. 6.* Of this the Hebrewes say; *All the estimations appointed in the Law; he that estimateth is to give them, if he be rich. But if he be poor, and his hand cannot attain it; he is to give all that is found in his hand, though it be but one shekel, and he is discharged. Levit. 27. 8.* And they make account that he is to give though it be one shekel, if he have but one shekel; for that it is said, (in v. 25.) *All thy estimation shall be according to the shekel of the Sanctuary: Lo, thou art taught, that in the estimation, there is no less than a shekel, neither more then fifty.* If there be not found in his hand so much as a shekel, they may not take of him less than a shekel, but leave all upon him as a debt, and if he be able, and grow rich, he shall give the whole estimation appointed in the Law. *A rich man that estimateth (or voweth) and groweth poor, or that estimateth when he is poor, and groweth rich: he is bound to pay the estimation of the rich. What is the difference between him that oweth the estimation of the poor, and him that oweth the estimation of the rich, &c.* He that oweth the estimation of the poor, when they are taken of him, all that his hand attaineth to, though but one shekel; if afterward he become rich, he is not bound to pay it. But if he oweth the estimation of the rich, the rest of the estimation remaineth upon him, till he be rich; and he is to pay the estimation which is upon him. He that expresseth the estimation, and saith my estimation is upon my fifty shekels, or such a mans estimation be upon me, this is shekel: he is not to be judged according to that which his hand cannot attain: but they take all that is found in his hand, and the rest, they pay upon him as a debt, till he be rich, then he must give it. He that saith, Lo, upon me is an estimation absolute, and expresseth it in v. 26. he is to be judged according to his ability, as others that doe estimate. They that owe estimation and price, may not take paymes of them, and take of them by force, so much as they have vowed: and are not bound to restore them their paymes by day or by night. And they may fill all that is found in their commonable goods and of more able, of apparel, house-holding, forraims and cattell; and make payment out of them all. But they may not fill his wives apparel, nor his childrens. *See. Maimon in Erachin, chapter. 3. f. 2. 3. Sec. 14.*

*Ver. 9. also* [In Greeke, of the beasts whereof a gift is given, meaning of the bullock, sheep or goat unblemished, which he shall separate by a vow, as in ver. 2. All that be given, &c.] or, as the Greeke translatheth, *whichever giveth of these.* Shall be

holy [for the altar of the Lord: or the price thereof holy for the maintenance of the sanctuary. Thus the Hebrewes understand it; because they think that such beasts as were meet for the altar, might not be sanctified to any other use, then upon the altar: but if a man hath sanctified it, for other use, then the price of it valued by the Priest, was for that other use, and the beast for the Altar. He that sanctifieth his beasts absolutely, or sanctifieth his goods absolutely, they provide that all perfect beasts meet to be offered on the altar, the males be sold for Burnt-offerings and offered up for Burnt-offerings, and the females be sold and offered for Peace-offerings; and the prices, fall to the maintenance of the Sanctuary; for that which is absolutely sanctified, is for the maintenance of (Gods) house. And of this is that spoken in Levit. 27. 9. *Maimon in Erachin, ch. 5. f. 27. 7.*

*Ver. 10. not altar* [or, not sacrifice it, nor change it: two words are use of one signification, to shew the weight of this law, whereby God forbiddeth and punisheth mens levity and inconstancy in holy things; whether these vows here spoken of, or any other. The Hebrew canons say, *Whosoever changeth, is to be beaten (by the Magistrate), for every beast that be changeth, Lev. 27. 10.* Maimon to m. 3. in Temurah (or treat. of Change) ch. 1. f. 2. 1. 1.

*or a bad for a good* [Though a man would give a better then he had vowed, the Law suffereth him not to change. For (as the Hebrewes say) the nature of man inclineth to increase his wealth, and to spare his goods, and though he have vowed and sanctified, it may be he will turne and repent, and redeeme it for less then it is worth, &c. and when he cannot redeeme it, he will change it for a worse then it. And if he should have leave given him to change a bad for a good, he would change a good for a bad, and say it is good. Therefore the Scripture absolutely forbiddeth, him to change, and multiplieth him if he changeth. *Levit. 27. 10.* And all these things are to subdue his evil concupiscence, and to rectifie his minde. And the many judgements that are in the Law, are no other then recompense from sinne, from (God) who is great in recompense, to rectifie the ignorance and to direct all workers. And so he saith, (in Prov. 22. 20, 21.) *Have not I written unto thee excellent things, in counsels and knowledge: that I might make thee know the certainty of the words of truth; that thou mightest observe the words of truth, to thou that send unto thee. Maimon in Temurah, chap. 4. f. 12. 3.*

*if changing he shall be holy* [that is, if at all, or by any way he change. Shall be holy] Hebrew, shall be holiness: that is, both of them shall be the Lords, and neither of them his that through covetize, leishneesse, or for any other respect changeth an hallowed thing. By the Hebrew canons; some changes stood in force, and of some there was a nullity. He that changeth his obligation for a beast which is not his owne, it is no change, for no man can sanctifie a thing which is not his owne. Priests make no change of a Sin-offering, or of a Trespass-offering: for although they be theirs, yet have they no due unto them whiles they are alive, for they have no right to the flesh, till the blood be sprinkled. Neither doe the Priests make change of the first-

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frithling, for though it be his due whiles he is alive, yet it is not his due from the beginning, for the beginning of it is in the house of Israel. But the owners that change the frithling all the while it is in their house, they make a change. And so a Priest that changeth a Frithling which is borne of his owne, (not a Frithling which he hath received of an Israelite) that is a change. The high Priests Ram, (Lev. 16.) maketh a change; but his Bullocke maketh no change, though it be one of his owne: because his brethren the Priests have their atonement by it, and so are partners in it. Fowles, and Meat-offerings, make no change; for the Law speaketh but of beasts. He that sanctifieth a beast that hath a fixed-blemish, it maketh no change; but he that sanctifieth a beast that hath a transitory blemish, or sanctifieth a perfect beast, and afterward a fixed blemish cometh upon it, this maketh a change. Whether a man change a perfect beast for a blemished, or a blemished for a perfect, or change an ox for a sheep, or a sheep for an Ox, or a sheep for a goat, or goat for sheep, or males for females, or females for males, or change one for an hundred, or an hundred for one, either at once, or one after another: this is a change, and he is to be beaten, according to the number of beasts which he hath changed. Change is, when the owner of an oblation faith of a beast of the common beasts which are his. This shall be for that; or, This shall be the exchange of that; This shall be for that Sin-offering, or for that Burnt-offering; (having thus said) it is a change. The Law for the offering of exchanges is thus; The exchange of a Burnt-offering shall be offered for a Burnt-offering; and if the exchange of it be a female, it shall feed till some blemish fall on it, then it is sold, and a Burnt-offering is bought with the price of it. The exchange of a Sin-offering, is to die; of a Trespass-offering, is to feed till it be blemished, and the price they make a voluntary-offering. The exchange of Peace-offerings, is as the Peace-offerings in all respects, &c. The exchange of the frithling, is the Priests; and the exchange of the tithe beast, is the owners, &c. *Maimon in Temurah, c. 1. f. 3. 9. 14. and c. 2. f. 1. 1. and c. 3. f. 1. 1.*

*Ver. 11. unclean beast* [This may be taken generally for all unclean beasts which men did vow, except the dogge, the price whereof might not be brought into the house of the Lord, for any one. Deut. 23. 18. But the Hebrewes understand it also of oxen, sheepe or goats, upon which are blemishes, whereby they are become unclean for the Altar. He that sanctifieth a perfect beast for the Altar, and there fall a blemish upon it, whereby it is defiled: he is to be estimated and redeemed. And of this it is said (in Levit. 27. 11.) *AND IF ANY UNCLEANE BEAST, &c.* and he is to bring with the price thereof another oblation like it; *Maimon in Erachin, ch. 5. f. 12. 1.* But that other unclean beasts might be sanctified also, they grant, *ibid. f. 17. 1.* *presen the beast* [or, make it stand, as ver. 8. *Whosoever sanctifieth a beast, either cleane or uncleane, either of the holy things (for Gods) house, or holy for the Altar, whereupon a blemish is fallne, or which is perfect and meet to be offered:*

*it is necessary that it be presented in the Judgement Hall, Lev. 27. 11. Therefore if he be a slave, before it be estimated and redeemed; it is redeemed; it is not after it is dead, but doe bury it. But if he sanctifieth a slave, or a dead beast for the reparation of the Sanctuary, he that is redeemed as other moveable goods; Maimon in Erachin, chap. 3. f. 2. 12.*

*Ver. 12. thy estimation O Priest* [The Greeke here changeth the person, saying, *As the Priest valueth it; likewise the Chaldees. According to the estimation of the Priest.* This rate or value which the Priests let, was (as Sol. Larchi here noteth) for any other man that would come to buy it. But if the owner would redeeme it, the Scripture layeth more upon him, to add the fifth part; and so for him that sanctifieth his house, or his field, or that would redeeme his second tithes; the owners are to add a fifth part, but not any other man.

*Ver. 13. If redeeming he will redeeme it* [that is, will at all redeeme, as yet repenting of his vow which he hath made, and will not have the beast sold, that the price thereof may be given to the Lord, but reserve it for his owne use. the fifth part] And the fifth part which is added, is it as the holy thing it selfe, and there is one Law for them (both), Maimon in Erachin, chap. 7. f. 2. 1. 2. for abusing or purloining holy things, the Law elsewhere commandeth a fifth part to be added besides the principall, as a mulct upon the offender for his fault, *Levit. 5. 16. and 6. 4. 5. and 22. 14.* so in this case of vows, when hee that voweth will not stand to his promise, the Lord layeth on him this penaltie for his inconstance and lightnesse of minde: that men might learne to be faithfull and stable minded, in all things pertaining unto him and his service, though they proceeded at first from their owne voluntarie will. *unto thy estimation* [unto the value which thou the Priest shalt let the beast at, by the estimation: or, unto the money which thou shalt value it at; as in ver. 15. 19. So the owner was to give so much as any other man, and a fifth part more.

*Ver. 14. his house* [so by proportion, any other of his moveable goods. He that sanctifieth his house, or his unclean beast, or any other of his moveables; they are to be valued according to that they are worth, be they good or bad, and if he that sanctified them, be or his wife, or his heir will redeeme them, he is to add a fifth part, &c. whether it be an house in a walled cite, or an house in a village, it may be redeemed againe; Maimon in Erachin, c. 5. f. 13. To sanctify an house, was by vow, as if a man said, This house be holy unto the Lord, or any like words. *Thou shalt it stand* [it shall the value be, neither lesse nor more. Once the owner, if he will redeeme it, must give the fifth part more then the value, ver. 15.]

*Ver. 15. the money* [Hebrew, the silver of thy estimation, which the Greeke explaineth, the silver of the price, and the Chaldees, the silver of the estimation thereof, so in ver. 19. From this word silver, the Hebrews say, Sanctified things might not be redeemed with lands, or with forraims, or with bills (of writings) but either with money, or other moveables that are like unto money. Maimon in Erachin, chap. 7. f. 2. 1. 1.

*Ver. 16. field of his possession* [which in v. 22. is ditin-

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[distinguished from a field of his own buying: the field which cometh to a man by inheritance, that is called the field of his possession (or tithemoy) saith Maimon in Erabin, chap. 4. sect. 1. to the seed thereof] that is, the seed which is enough to sow the field. Not according to the worth of (the field) for whether the field were good or bad, the ransom of the holiness thereof man alike. an Homer.] the name of a measure, which contained ten Ephabs or bushels, Ezek. 45. 11. The Greeke and Chaldee, translate it a Cor and that was one with the Homer, Ezek. 45. 14. Of it there is mention in King, 4. 22. where King Solomons daily bread for his house, was thirty Cors, of fine flour, and therefore Cors of wheat, that is, three hundred Ephabs or bushels of flower, and five hundred of meal. The Hebrews likewise explain it thus. The Homer is a Cor: and that is one Lohky [which Lelek, is mentioned in Hof. 3. 2.] and the Lohky is fifteen Sebs [or pecks, whereof see Gen. 18. 6.] So the Homer is found to be thirty Sebs which are ten Ephabs, every three Sebs an Ephab. Maim. in Erabin, ch. 4. sect. 4. By this we may understand that Judgment threatened in Ely 5. 10. the seed of an Homer, shall yield an Ephab; where ten bushels are sown, one bushell shall be reaped. at fifty shekels [that is, shall be esteemed as 50 shekels for 40 yeeres, to wit, from Jubile to Jubile, and so the Hebrews explain it, Ezer place which is fit to have an Homer of barley sown therein, &c. the estimation thereof is fifty shekels for all the yeeres of the Jubile; but the Jubile yeere is one of the number. And whether he sanctifie the best field that is in all Israel, or the worst of all; the estimation is the same. Maimon in Erabin, chap. 4. sect. 2. This estimation God fet for a field meet to be sown of which the Hebrews say further, that if it were full of trees, though he expressed them not, yet he hath sanctified the trees also. If he sanctifie a field which is not fit to be sown; they redeeme it according to the worth of it: & so if he sanctifie the trees one; they are redeemed by the worth of them: Ibidem chap. 4. sect. 15. 16.

17. Ver. 17. to thy estimation] in Greeke and Chaldee, to the estimation thereof, meaning the fitt shekels before mentioned.

18. Ver. 18. shew] or diminish ed from thy estimation, which the Greeke and Chaldee expound, from the estimation (or value) thereof. As, if a man sanctifie the field of his possession, when there remaine eight yeeres to the Jubile, besides the yeere of Jubile, which is none of the reckoning, who so will redeeme it, must give for the seed of every Homer of barley, eight shekels, and eight half Gerahs (which the Rabbins call Pundions.) And if the owners will redeeme it, they must give ten shekels, and ten half Gerahs, for they must adde a fitt part, v. 19. Thus the Hebrews open it, in Erabin, ch. 4. 5. And Archi (on Lev. 27.) saith: A place (to be sown with) an Homer of barley, is at 50 shekels, so the scripture determineth, when a man cometh to redeeme it from the beginning of a Jubile, (which was every fiftieth yeere:) but if he came to redeeme it in the midst of a Jubile, he gave according to the reckoning, a shekel and an half Gerah for a yee, &c.

cause there is no sanctifying, but according to the count of the yeeres of the Jubile, for if it be redeemed, it is well: if not, the Treasurer selleth it for this price to another, and it remaineth in the hand of the buyer until the Jubile, as all other fields that are sold, &c. Of those sales (till the Jubile, see Lev. 25. yeeres that remaine) he saith not yeere, but yeeres: whereupon they say, if there remaine but a yeere, he may not give a shekel to redeeme it, it is not redeemed by abating of money, but two yeeres or more before the Jubile. Maimon in Erabin, chap. 4. sect. 7.

Ver. 19. that sanctified it] The Hebrews say, if either he himselfe, or his wife, or any of his heyres, will redeeme it, they are to adde the fitt part unto: Maimon in Erabin, ch. 4. 5. The reason why the owners were to pay more than other men, when they redeemed their lād, seemeth to be in mistake of their lightnesse, (as before is noted,) for that they would vow a thing to God, and so fooner change their mindes, as to get it againe into their owne hand: for all raffnesse and levitie in vovs is blamed, Eccle. 5. 2. 4. 5.

[shall stand unto him] that is, he is, and so continue assured: the Greeke translate it, shall be to him. If he that sanctified it, hath redeemed it, before the Jubile come, then it returneth to the owner: and the estimation which he hath given, falleth to the maintenance of the Sanctuary, as is aforesaid. Likewise if the son of him that sanctified it, hath redeemed it, it returneth to his father at the Jubile. But if his daughter, or some other of his kinne, or a stranger hath redeemed it: then if he be that sanctified it, redeeme it againe out of their hand, it returneth to him for ever: but if he redeeme it not out of their hand, but the Jubile come, whiles it is under the hand of the daughter, or other of the kinred, or of the stranger; then it goeth out as a sanctified thing, and never returneth to the owner thereof, but is a possession for the Priests: v. 21. And the Priests need not give the price of it, because it is already redeemed, and the estimation is received of another; but it returneth to the Priests, as if they were the owners. Provided, that it be an Israelites; but if a Priest or Levite sanctified it, he may redeeme it at any time, though after the Jubile is gone over it, Lev. 25. 32. 34. Maimon in Erabin, ch. 4. 20. 21.

V. 20. or if he have sold] Hebrew, and if, &c. but (as Chazkuni here observeth) there is many an And instead of Or. These Hebrews (as Sol. Archi on this place) understand this He have sold, to be meant not of the owner (who having sanctified it, could not then sell it,) but of the Treasurer which in the Sanctuary hath the disposing of such sanctified things.

V. 21. when it goeth out] out of the hand of him that bought it of the Treasurer; as other fields that goe out of the hands of those that bought them, at the Jubile: saith Sol. Tarchi. holy] Hebrew holiness; that is, an holy field: so in v. 23. a field devoted.] Hebrew, a field of devotion, or of separation, as the Greeke translate it, a separated land, &c. after v. 28. the Priests; but, as the Hebrews write, not without paying for it to the Lord, to whom it was vowed. He that sanctifieth a field of his possession, and the Jubile come, and he hath not redeemed it, but it still remaineth sanctified; the Priests doe give the price of it, and

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and it is a possession unto them: because no holy thing goeth out without redemption. And that price, falleth to be holy: for the maintenance of the Sanctuary. Maimon in Erabin, ch. 4. 1. 19. But if it had beene redeemed before by another, they had it free, as is noted on v. 20. Now what Priests (should have) the Priests in the Jubile, it shall bee given to the Priests that are in the Ward (or course of ministracion) wherein the Jubile falleth. And if the beginning of the yeere of Jubile be on a Sabbath, when one ward goeth out, and another cometh in: it shall be given to the ward that goeth out. Ibidem in Erabin, ch. 4. sect. 24. Of these wards or courses, see 1 Chron. 24.

Ver. 22. of his owne buying] not left him by inheritance from his ancestors: and therefore was not his, but furnished by him for terme of yeeres, till the Jubile. of the field] that is, of the field, or Land: for the word field is used for an whole country, Gen. 14. 7.

V. 23. the tribute] or, the summe, called by the Gr. and Chaldee, the tribute of the value thereof, so much as he was to give as a tribute to the Lord, according as the price valued it. And hee valued not the land, but the fruits or revenue, according to the number of yeeres: for he that bought it, had no power to sanctifie save the fruits which he had in it, until the Jubile, saith Chazkuni. This redemption of purchased or farmed land, differed from the redemption of inheritances aforesaid, thus: they set it at a price, looking how much it was worth until the Jubile, and who so would, redeemed it. And if he that sanctified it did not redeeme it, hee added unto the fitt part thereof unto him, for the maintenance of the Sanctuary, at in other estimations and prices (he did, v. 19.) And when the Jubile cometh, it returneth to the first owner that sold it, &c. And it goeth not out to the Priests, because no man can sanctifie a thing which is not his owne, Maim. in Erabin, ch. 4. 26. And we have beene taught in Lev. 25. that Israelites land could not be sold properly, but let out till the Jubile; their sales, were but leases for terme of yeeres.

shine estimation] the Greeke and Chaldee expound it, the estimation (or value) thereof, in that day] and in that place, when and where the thing is estimated. Hereupon they say, that if any man pleaded, this thing would be worth more after such a time, or in such a place, whereas now or here it is worth little, they harkened not unto him, but sold every thing in the place thereof, and in the time thereof, whosoever it was. Excepting lands, for they cryed the sale of them fixtie dayes together, morning and evening, and afterward sold them. Maim. in Erabin, ch. 3. sect. 19. 20. an holy thing] or, estimation of holiness.

Ver. 24. the possession] or, the inheritance of the land; that is, the first owner: according to the law in Lev. 25. And this thought it had gone through many hands. If (a man) sold his field unto the first, and the first sold it to the second, and the second to the third, though it were to a hundred one after another: in the yeere of Jubile, it shall returne to the first owner, Lev. 27. 24. Maimon in Erabin, ch. 1. 1. 15. So the Priests had not this land at the Jubile, as they had the former, in ver. 21.

V. 25. all thine estimation] Greeke, every valuation: of the Sanctuary.] Hebrew of justice or holiness, which the Greeke translate it by weight: as the Hebrew Saek properly significth a weight: and in Israel, they used to pay their money by weight; as, I weighed him the money, seventeen shekels of silver, &c. and I weighed him the money in the balances: Jer. 32. 9. 10. twelve Gerahs.] The holy shekel was the weight of 320. barley cornes, of pure silver. The Gerah (called of the Hebrew Doctors Magab) weighed sixteen barley cornes. Under the second Temple, they added to the shekel, and made it the weight of a Selangh, which weighed 384. barley graines, as witnesseth Maimon, 1. in shekels, ch. 1. 1. 2. See the annotations on Gen. 20. 16. and Exodus 30. 13. But Ezekiel in the captivity prophesied to thole that returned, and that should see the City and Temple of Christ, The shekel shall be twelve Gerahs, Ezek. 45. 12. that all corruption in the holy weights should be done away: and spiritually, the ancient truth in religion reformed.

Ver. 26. But the firstling] the Greeke translate it, And every first borne, (or firstling) which shall be borne among thy beasts, shall be the Lords; and none shall sanctifie it. Because the firstborne were already sanctified by the Law, Exod. 13. 2. 12. and were the Lords; therefore they could not by any man be sanctified or consecrated by vow, because a man cannot sanctifie that which is not his own. Whereupon the Hebrews have these rules: No man may sanctifie a thing which is not his owne. If he devote his home, or his daughter, or his servant, or a field that he hath bought, [for no field was a mans owne, but by inheritance;] for they are not devoted: for a man cannot sanctifie a thing, the body whereof is not his owne. Neither can a man sanctifie a thing which is not in his owne power; as if he have left in another man hand a thing to keepe, and he which had it to keepe devoyeth it, the owner cannot sanctifie it. But if he deny it not, it is in the owners power, &c. Maim. in Erabin, chap. 6. sect. 2. 1. 2. So because the Law in Lev. 25. 39. &c. forbiddeth the Hebrews to be sold for servants or slaves, a man could no otherwise devote or sanctifie himselfe, then to pay his valuation or price. And this the Hebrew canons also do aver; He that sanctifieth himselfe, sanctifieth nothing but his price; and he is bound to give the price of himselfe; and it is lawfull for him to doe (his business) and to eate, for soe he hath not sanctified his body, as a servant. Maim. ibidem sect. 20. or sleepe] or gaat, for that also is implied in the original word, Exod. 12. 3. 5.

V. 27. of an unclean beast] the Greeke translate it plurally of unclean beasts. Archi expoundeth this of such unclean beasts as were spoken of in v. 11. which a man sanctified unto the reparation of the Sanctuary. so shine estimation] the Greeke and Chaldee translate, the estimation (or value) thereof. So after, and usually in this chapter.

Ver. 28. devoted thing] in Hebrew Cherem, in Greeke Anathem: which word Luke useth in Greeke for the gifts wherewith the Temple was adorned, Luk. 21. 5. It meaneth things devoted, dedicated, and separated from common use to God. And often this Cherem is used for destroy-

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ing a thing utterly as accursed, Exo. 22. 20. Deut. 7. 2. and 20. 17. and for forsaking or confiscation of goods, Ezra 10. 8. Here and in Num. 18. and other where it is put for devoted things, wholly given unto God. There is also a difference between the estimation forementioned, and the devoted things, as the Hebrews observe: that the estimations are determined (or set) by the Law, but the devoted things are not. *Maim. in Erachin, c. 1. f. 23.* Likewise of devoted things (they say) some were the Lords, some the Priests, Num. 18. 14. He that saith, *This is a devoted thing to the maintenance of the Sanctuary, or devoted unto God, &c.* it falleth to the maintenance of the Sanctuary; but if he saith, *Devoted absolutely, then it is the Priests, for absolute devoted things are for the Priests, Num. 18. 14.* *What* devoted things of the priests, from the devoted things of God? Gods devoted things are holy, and may be redeemed by the worth of them, and the price falleth to the maintenance of the Sanctuary, and the goods themselves are out for common (or prophane) things. But the things devoted for the priests, may never be redeemed, but are given to the Priest as an heave-offering. And of the thing devoted for the Priests, he saith (in Levit. 27. 28.) **IT SHALL NOT BE SOLD, NOR REDEEMED:** not sold to another, nor redeemed by themselves. *Maim. in Erachin, ch. 6. f. 14.* Howbeit, this difference appeareth not by the Law of God; which speaketh of all devote things in general. *Of all that be holy* Hereupon they say, *Any man* may devote of his herd, and of his flock, and of his servants that are Canaanites, and of the field of his possession; but not devote all his beasts, or all his servants, or all his fields, or all the movable goods that be holy for it is written, **OF ALL THAT HATH HATH.** But if he do devote all his goods, he they are devoted; whether he have devoted them for the priests, or for the maintenance of the Sanctuary. And who so devote all his goods, they take all that be holy, even to the *Phylacteries* that are on his head. *Maim. in Erachin, c. 6. f. 23.* And againe, *Let a man never sanctifie or devote all his goods for he that doth, transgresseth against the meaning of this Scripture, which saith, OF ALL THAT HATH HATH; and not, All that he hath.* Neither is this pious, but folly; for he be wise in his substance, when he hath need of the creature, &c. *Of the sacrifices* which a man is bound to bring, he the Law saith be good, and saith that he shall bring according to the value of his hand, Deut. 16. 10. how much more in things which a man is not bound unto but in respect of his vow; that he should not vow, but if he must for him, as it is written (In Deut. 16. 17.) Every man according to the gift of his hand, according to the blessing of the Lord to thy God, which he hath given thee. *Maim. in Erachin, ch. 8. f. 13.* *Of a man's* of his daves, which were his to sell or give, or devote, as his slaves; because they were his own. And thus Sol. Iarchi here expoundeth it, as if he do use his men-for servants or women-for servants, as *Canaanites.* *Body of holies* Hebrew, *holiness* of holiness, that is, must be holy, meaning in respect of him that devoted them; but the Priests which enjoyed them, used them as their common goods; as

the Hebrews say, *At the time when he devoted devoted things for the Priests, so long as they are in the owners house, he they are holy in all respects, Levit. 27. 28.* when he hath given them to the Priest, then they are as common things in all respects; as it is said Num. 18. 14. Every thing devoted in Israel, shall be unto *Maim. in Erachin, ch. 6. f. 25.*

*Ver. 29. Name devoted shall* or, *Any devoted thing shall not.* Some understand this of beasts, devoted by men; but it seemeth rather to be spoken of men, (as in the former verse,) which were devoted unto death. Which was not only done by God as when he devoted Iericho, Ios. 6. 17. & the Amalekites, Deut. 25. 19. 1 Sam. 15. 3. and other like; but by men as in speciall vows, Num. 21. 2. 3. or when they were adjudged to death for sin, Exod. 22. 20. And to this latter, the Hebrews do apply this law, saying, *Who so hath his judgement decreed by the Magistrates of Israel, that he is to be killed for his transgression committed; if another doe estimate him, or that he estimate himselfe, or saith, My price be upon me, or another saith, the price of this man be upon me; he is not bound (to give) any thing; for this is as a dead man, and there is no valuation or price of the dead.* And of this it is said (in Levit. 27. 29.) *Man devoted which shall be devoted, of man, shall be redeemed; or if he should say, there is no redemption for him, but as a dead man.* *Maim. in Erachin, ch. 1. f. 13.* The like exposition is given by Sol. Iarchi, Chazkuni, and others. *shall be redeemed* A devotee, was more then a simple vow, whereof there might be redemption, but things devoted had no redemption. And as all vows were to tend unto the honour of God, and strengthening of mens faith, with manifestation of their thankfulness: so the not redeeming of any thing devoted by vow; nor of other single vows, without a mulct on him that vowed and afterward would redeem it, was to teach men constancy in all good purposes and words. For if a man had but sworn to his neighbour, though it were to his owne hindrance, he might not change; *Psalm. 15. 4.* how much lesse might he change his solemn promise unto the Lord: who recompenseth abundantly all worldly losses, with heavenly blessings; and often addeth earthly to them also. *Mar. 10. 29. 30. Proverbs 9. 10.*

**V. 30. All the tithes** There are two sorts of tithes in the Law: the first which (after the payment of the first fruits) was given to the Levites, Num. 18. 21. the second which (after the payment of the former tithes) was separated and carried up to Jerusalem, and there eaten by the owners, Deut. 12. 6, 7, 11. and 14. 22, 23. which second tithes every third yeere, was given to the poor, Deut. 14. 28, 29. The Hebrews understand this Law, not of the first tithes, but of the second, thus they write: *after that they have separated the great heave-offering, they separate one of ten out of that which is left: and this is called the first tithes; and of it is spoken in Num. 18. And this tithes is for the Levites both males and females, Num. 18. 20, 21. The first tithes may lawfully be eaten of (common) Israelites, and a man may eat thereof in his uncleanness, for there is no blemish in it at all.*

all. And wheresoever any holiness is spoken of tithes, or redemption of them, it is not (mean) but of the second tithes. And they count the first tithes as common things, because it is said (in Num. 18. 27.) *And this heave-offering shall be reckoned unto you, as though it were the corner of the threshing-floor, &c.* as the corner-fare and wine-press are common things, so is the first tithes, *Maim. treat. of Tithes, chap. 1. f. 12.* of the tree] that is, of all trees, whosoever fruit was mans meat; and all manner herbes: *Luk. 1. 14. 2.* The Hebrews say, *All meat of man which is kept, whose growth (or nourishment) is out of the ground, oweeth an heave-offering. And we are commanded to separate thereof, the first fruits for the Priest; Deut. 18. 4. As come and wine and oile (mentioned in Deut. 18. 4.) are mans meat, and grow out of the earth, and have owners, as it is said, THE CORN; so all that is like unto them, oweeth an heave-offering, and also the tithes. Vnder, though they be not mans meat, so far as they eat them in yeeres of famine, they owe an heave-offering and tithes, &c. Garden seeds: which are not eaten, as Rape seeds, Radish seeds. Onion seeds and the like are free from the heave-offering, and from tithes, because they are not mans meat: but the seeds of the green-herbe, owe them. Herbes, though they be mans meat, owe not the tithes, save by the doctrine of the Scribes, &c. *Maim. treat. in Trumoth, ch. 2. f. 12, 3, 6.* Whatsoever is free from the first tithes, is free from the second, and from the tithes of the poor: and whatsoever oweeth the first, oweeth both the other. *Maim. treat. of the second tithes, ch. 1. f. 12.* holiness] in Greek, in holy thing. Therefore the second tithes might not be eaten, save before the Lord, in the place which he should choose: *Deut. 1. 25, 6, 7, 17.* neither might it be eaten by any uncleane, *Deut. 26. 12, 14.* But the first tithes, and the tenth of it, (which was given to the Priests) might be eaten in every place, *Num. 18. 31.**

*Ver. 31. will redeem* to weete, for himselfe, and his owne private use: for if he dwelt far from the place which God had chosen, he might turne his tithes fruits untimely, and goe up therewith, *Deut. 14. 23, 24, 25.* If they were uncleane, they were to be redeemed; but the first part was added by such as would redeem their own tithes for their own use. So the Hebrew doctors say, *He that redeemeth his tithes for himselfe, whether it be his owne, or false to him by inheritance, &c. must add the first part thereto: if he be worth five, he must give five, Levit. 27. 31.* If he have redeemed his tithes fruits, and added a fifth part; and would againe redeem that redemption for himselfe the second time, he is to add a second fifth part for the principally only, and not add a fifth part for the first part. But all tithes which be redeemed not of his owne, be added not a fifth part. *Maim. treat. of the Second tithes, ch. 5. f. 13, 4.*

*Ver. 32. the herd or of the flocks* The Hebrews understand this law of these only, saying, *They are commanded to separate. one of ten of all cleane beasts which are borne unto man every yeere: and this commandment is not in use, but for the herd and the flocks only, Levit. 27. 32. The tithes beasts is to be payed of common things; but not of things sanctified: and it is due, both within the Land, and without the Land. All are*

bound to give the tithes to the Priests, Levites, and Israelites. And the Law for the tithes beasts, is that is prescribed in the court (of the Sanctuary), and the blood sprinkled (on the altar) and the fat burned, and the rest of the flesh eaten by the owners in Jerusalem, as the other leight blythings, and the Priests have nothing thereof, but it is all for the owners, as the Paschal lamb. And if it be a blemished beast, whether a blemish hath before it (scilicet,) or that be separated is at first with a blemish thereon; then it is to be eaten in any place. *Maim. treat. 3. in Berachot (or treat. of Firstborns), ch. 6. f. 1. 2, 3, 4.* by payment of the tenth Beak unto the Lord, the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a signe of subjection, as the Apostle sheweth in Hebrewes 7. And as the giving of the Firstborns, was a thankful acknowledgment that the beginning of all propagation & increase was from God, without whose blessings all creatures are barren and fruitlesse, Gen. 1. for the giving of the tenthes; was a like acknowledgement, that his blessing made them plenteous in the fruit of their cattell, and other substance, *Deut. 28. 11. Gen. 31. 8, 9. Psal. 144. 13.* for ten is often used to signifie many; as is noted on Gen. 31. 7. and Levit. 26. 26. And God it is that promised, *I will fill the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast, Jer. 31. 27.* that passeth under the rod] this sheweth the manner of tithing not to be at the will of man, but as the beastes of their owne accord went out of the fold or byre. The Hebrews declare it thus; *Who so hath lambs, and separateth one of them for the tithes, he hath an hundred, and separateth ten for tithes, they are no tithes: but thus he must doe: He is to gather all his lambs, or all his calves into the fold, and make thereof a little doore; so that two may not goe out at once. And their dammes, must stand without; and as they bleat or bellow and the young ones heare their voice, they goe out of the fold to meet them; as it is said, THAT PASSETH UNDER THE ROD, (Levit. 27. 32.) it must pass of it selfe, and not be carried out by his hand. And as they come out of the fold one after another, be beginning, and counteth them with a rod, one, two, three, foure, &c. and the tenth that cometh out, whether it be male or female, perfect or blemished, he maketh it with a red marke, and saith, this is the tithes. He reacheth into the fold all his beasts which are borne in him, into one fold together, but every focke by it selfe. They may not take of the focke for the bullocke, nor of the focke for the sheepe, but they may tithes of the focke for the goats, and of the goats for the sheepe, for (I say) the focke, comprehendeth both them. They may not tithes them that are borne this yeere, from them that are borne in another yeere, nor as they may not tithes of the seed of the land, of the new for the old, or of the old for the new. All that are borne in the first of Tishri (September) untill the 29. of Elul (August) are alike, and they may tithes of the one for the other. If five lambs be borne the 29. day of August, and five the first of September, they are not alike (or mated.) If a lamb bring forth a young within her yeere, then shee and young are put into the fold together to be tithed. *Maim. in Berachot, ch. 7. f. 1. 5.* The tithes (as also the First fruits) in Israel, which the*

And sanctified to himself besides their use for his honour, the sustentation of his minister, and the poor had also a further signification of Gods elect people, whom he sanctifieth and relevech unto himselfe for salvation, as the tithes and first fruits of his creatures, *Exod. 6.13. Jer. 2.3. Jam. 1.18. 1. Cor. 12.3. Rev. 14.4.*

Ver. 33. *He shall not change them, a good for a bad, or a bad for a good.* the change thereof. *not be redeemed* under this, the Hebrewes understand also a prohibition to sell it, if it were unblemished as *Maimonides* in *Bechoroth*, ch. 6. l. 5. &c. saith, *It is unlawful to sell the same, lest if it be perfect (without blemish) for it is said, It shall not be redeemed. Wee have bene taught, that this is also a prohibition to sell it. And if some bring unto me, that he is a seller to his tribe, doth not this? [his sale is of no force:] neither shall the buyer receive it. By the decree of our Scribes, it is unlawful to sell the blemished tribe, yea though it be lame. But if a blemished tribe be sold, it is lawful to sell the fat, sinewes, skin, or bones thereof, and they have*

*forbidden nothing to be sold but the flesh only. The tithes in Israel being thus sanctified by the commandment of God, unto his honour, the maintenance of his Ministers, and reliefe of his poore people; it taught them, and teacheth us, to honour the Lord with our substance, Prov. 3.9. acknowledging him to be the author of all our increase and store, Deut. 8.13.-18. Hof. 2.8. to honour his ministers, and to communicate unto them in all good things, 1 Tim. 5.17. 18. Galat. 6.6. that they which sow unto us spiritual things, should reape our carnall things, 1 Cor. 9.11. and to give almes of such things as we have, that all things may be cleane unto us, Luk. 11.41. yea even to sell that we have, and give almes, to provide our selves bagges which waxe not old, a treasure in the heavens that faileth not, Luk. 12.33. And as we beleve that the purpose of God towards us, in his election of grace, standeth firme, and unchangeable; and he loveth us unto the end, Rom. 9.11. Ioh. 13.1. so ought our love againe unto him and his to be constant for ever: and with purpose of heart, we should cleave unto the Lord, A.C. 1.1.23.*

## HEB. 7. 11. 12.

If perfection were by the Levitical Priesthood, (for under it the people received the Law:) what further need was there, that another Priest should rise, after the order of Melchisedek, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the Law.

## HEB. 8. 1. 2.

We have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens: a Minister of the Holies, and of the true Tabernacle, which the Lord pitched, and not man.

## HEB. 9. 28.

Christ was once offered, to beare the finnes of many: and unto them that looke for him, shall be appeare the second time without sinne, unto salvation.

24 MA 36

ANNO.

# ANNOTATIONS Vpon THE FOVRTH BOOKE OF MOSES, CALLED NUMBERS:

WHEREIN, BY CONFERENCE OF  
the Scriptures, by comparing the Greeke and Chaldee  
Versions, and Testimonies of Hebrew Writers, the  
Lawes and Ordinances, given of old unto ISRAEL  
in this Booke, are explained.

By HENRY AINSWORTH.

JUDE, vers. 5.

I will put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the land of Egypt, afterward destroyed them that beleaved not.

PSALM. 95. 10.

Fortie yeeres was I grieved with this generation.

HEB. 3. 17, 18, 19. &amp; 4. 11.

But with whom was he grieved fortie yeeres? Was it not with them that had sinned, whose carke after still in the wilderness? And to whom swore he, that they should not enter into his rest; but to them that beleaved not? So we see, that they could not enter in, because of unbelieve. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelieve.



LONDON,

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at his Shop neere the ROYALL EXCHANGE. 1639.

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**T**His fourth Booke of MOSES, sheweth the numbers and order of the Tribes of Israel, as they camped about Gods Sanctuarie, and journeyed thorow the wilderneffe; with the many troubles, rebellions, punishments, favours, deliverances, conquests, &c. in their Travels, during the time of almost 39. yeeres. With additions and explanations of sundrie Lawes given of God for their sanctification, and preparation to the inheritance of the land of Canaan.

More particularly

**T**He numbring of the Tribes of Israel, except the Levites. Chap. 1. The order of the Tribes, when they encamped and journeyed. 2

The numbers, order, charges of the Priests and Levites. 3 and 4

Lawes for the sanctifying of the campe, for Jealousie, Nazarites, and blessing of the people. 5 and 6

The Princes oblations at the dedication of the Tabernacle and Altar. 7

The consecration of the Levites to their ministries. 8

The Paschever in the wilderneffe. The cloud that guided the people. 9

Silver trumpets, with their uses. The campe ariseth and setteth forward. 10

The people murmur, and lust for flesh: are fed, and punished. Seventie Elders are joyued with Moses. 11

Maries murmur at Moses, and is stricken with Leprosie. 12

Twelve men are sent to spie the land of Canaan. 13

They bring up an evil report of the land: the people murmur and rebell, and are condemned to die in the wilderneffe. 14

Lawes how to sacrifice in Canaan. 15

The rebellions, and punishments of Korah, Dathan, Abiram, and the Congregation of Israel. 16

Aarons rod flourisheth, for a signe to confirme the Leviticall Priesthood. 17

The Priests and Levites charges; with

their portions for their dwellings. ch. 18 The making and use of the water of purification. 19

Maries dieth. The people murmur for water, and have it from the Rock: where Moses and Aaron offend. Aaron dieth. 20

Israel conquer some Canaanites; murmur & are bitten of stierie serpents, but healed by a brasen Serpent. Their conquest over Sihon and Og, kings of the Amorites. 21

Baalham is hired of the Moabites to curse Israel, but God turneth his curse into a blessing. 22, 23, 24.

Israel joyneth to Baal-peor, and is plagued. 25

The last numbring of the Israelites, that should possesse the land. 26

A law for women to inherit. Josuah is appointed successor to Moses. 27

The Oblations on Sabbaths, and at solemne feasts. 28 and 29

The law concerning vrowes. 30

Israel overcometh the Midianites. 31

Reuben, Gad, and half Manasses have their inheritance assigned in the land of Sihon and Og. 32

The 42 journies of Israel in the wilderneffe. 33

The bounds of the land of Canaan, and of dividing it by lot. 34

The 48 cities of the Levites, and cities of refuge for unwilling manslaughter. 35

A law for marriage in their own Tribes: left inheritances should be removed. 36



# THE FOVRTH BOOKE OF MOSES, CALLED NUMBERS.

## CHAPTER I.

1. In the second yeere after Israel was come out of Egypt, God commanded Moses to number all the males of the people, from twentie yeeres old, and upward. 2. The Princes of the Tribes that were joined with Moses and Aaron for this business. 17. The number of every Tribe particularly. 45. The summe of them all together. 47. The Levites are not numbered among the Tribes; 50, but are exempted for the service of the Lord, about the Tabernacle.



**A**ND Jehovah spake unto Moises, in the wilderneffe of Sinai, in the Tent of the congregation: in the first [ day ] of the second moneth, in the second yeere; after their coming forth, out of the land of Egypt, saying; Take yee, the summe of all the congregation of the sonnes of Israel; according to their families, according to the house of their fathers: by the number of the names; every male, according to their polles. From twenty yeeres old, and upward, every one that goeth forth with the armie, in Israel: ye shall muster them, by their armies, thou and Aaron. And with you there shall be a man of every Tribe: every man shall be head of the house of his fathers. And these are the names of the men, which shall stand with you: of Reuben; Elizur, the son of Shedeur. 6 Of Simeon; Shelumiel, the son of Zurishaddai. 7 Of Judah; Naasson, the son of Ammihud. 8 Of Issachar; Nethaneel, the son of Zuar. 9 Of Zabulon; Eliab, the son of Helon.

10 Of the sons of Joseph; of Ephraim, Elisama, the son of Ammihud: of Manasse; Gamaliel, the sonne of Pedahzur. 11 Of Benjamin; Abidan, the son of Gideoni. 12 Of Dan; Ahiczer, the son of Ammishaddai. 13 Of Aser; Pagiel, the son of Ocran. 14 Of Gad; Eliasaph, the son of Deguel. 15 Of Naphtali; Ahira, the son of Enan. These be the called of the congregation; Princes, of the Tribes of their fathers: heads, of the thousands of Israel. And Moses and Aaron tooke these men, which are expressed, by names. And they assembled all the congregation, in the first day of the second moneth; and they declared their genealogies according to their families, according to the house of their fathers: by the number of the names; from twentie yeeres old, and upward, according to their polles. As Jehovah commanded Moses; so he mustered them, in the wilderneffe of Sinai.

16 And the sons of Reuben, the first-borne of Israel, were by their generations, according to their families, according to the house of their fathers: by the number of the names, according to their polles; every male, from twenty yeeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the Tribe of Reuben, were six and forty thousand and five hundred.

17 Of the sonnes of Simeon; by their generations, according to their families, according to the house of their fathers: those that were

mustered of him, by the number of the names, according to their polles; every male, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Simeon, were nine and fiftie thousand, and three hundred.

24 Of the sonnes of Gad; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Gad, were five and fortie thousand, and six hundred, and fiftie.

26 Of the sonnes of Judah; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Judah, were foure and seventie thousand, and six hundred.

28 Of the sonnes of Issachar; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Issachar, were foure and fiftie thousand, and foure hundred.

30 Of the sonnes of Zabulon; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Zabulon, were seven and fiftie thousand, and foure hundred.

32 Of the sonnes of Joseph, of the sonnes of Ephraim; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Ephraim, were fortie thousand, and five hundred.

34 Of the sonnes of Manasse; by their generations, according to their families, according to the house of their fathers: by the number of their names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Manasse, were two and thirtie thousand, and two hundred.

36 Of the sonnes of Benjamin; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Benjamin, were five and thirtie thousand, and foure thousand.

38 Of the sonnes of Dan; by their generations according to their families, according to the house of their fathers, by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Dan, were two and sixtie thousand, and seven hundred.

40 Of the sonnes of Aser; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Aser, were one and fortie thousand, and five hundred.

42 The sonnes of Naphtali; by their generations according to their families, according to the house of their fathers: by the number of the names, from twentie yeeres old, and upward; every one, that went forth *with* the armie. Those that were mustered of them, of the Tribe of Naphtali, were three and fiftie thousand, and foure hundred.

44 These are those that were mustered, which Moses mustered, and Aaron, the Princes of Israel; twelve men: each one was, for the house of his fathers. And they were, all those that were mustered of the sons of Israel, according to the house of their fathers: from twentie yeeres old, and upward; every one, that went forth *with* the armie, in Israel. Even all that were mustered, were fix hundred thousand, and three thousand, and five hundred, and fiftie. But the Levites, according to the Tribe of their fathers, were not mustered among them.

46 For Jehovah had spoken unto Moses, saying; Onely the Tribe of Levi, thou shalt not muster; neither take the summe of them, among the sonnes of Israel. But thou, appoint the Levites over the Tabernacle of the Testimony, and over all the vessels thereof, and over all things that belong to it: they shall beare the Tabernacle, and all the vessels thereof; and they shall minister unto it: and shall encampe round about the Tabernacle. And when the

Tabernacle

Tabernacle setteth forward, the Levites shall take it downe; and when the Tabernacle is to be pitched, the Levites shall set it up: and the stranger that commeth nigh, shall be put to death. And the sons of Israel shall encampe, every man by his own campe, and every man by his own standard, throughout their armies. But the Levites shall encampe round about the Tabernacle of the Testimony; that there be no fervent wrath, upon the congregation of the sonnes of Israel: and the Levites shall keepe the charge of the Tabernacle of the Testimony. And the sonnes of Israel did so: according to all that Jehovah commanded Moses, so did they.

Annotations.

Numbers] This name is given unto this book, according to the Greeke title: because the first chief thing here handled is the numbering of the tribes of Israel. The Hebrews give it no other name then of the first words, *Vaiedaber*, that is, *And* (the LORD) *spoke*; or *Benidabar*, that is, *In the wilderness*: see the first Annotations on Genesis and Exodus. And here beginneth the 34. Section or Lecture of the Law: whereof see Genesis 6. 9.

1 Ver. 1. *Sinai*] the mount whereon the Law had been given, Exod. 19. by which mountaine Israel yett abode, unril the twentieth day of this Moneth, Numb. 10. 11. 12. *the Tent*] or, *Tabernacle of meeting*; whither the people were to assemble at the times appointed, and where God met with them, as he promised Exod. 25. 22. It is called also the *Tabernacle of Testimony*, ver. 43. and so the Greeke translate it here, *the first*] Hebr. *the one*, understanding *days*; as in Math. 26. 17. compared with Marke 14. 12. see the notes on Gen. 8. 13. And one is often put for *first*, as is noted on Gen. 1. 5. And every first day of the moneth was a feast, Numb. 28. 11. &c. *second moneth*] which we now call *April*: so in *Thangum* *Touabum* it is said, *the first of the month Iyar* (that is, *April*) which is the *second moneth*. In the Scripture it is named *Ziv*, 1 King. 6. 1. of the *brightheesse*, and *Leavie* of the flowers which then doo spring. But God had spoken before unto them in the first moneth, which is related after in Numb. 9. 1. &c. *after their coming forth*] or, *of their departing*: see the Annotations on Exod. 16. 1. God having given them Lawes for his service, in Exodus and Leviticus; doth now fettle their Church and Commonwealth in order.

2 Ver. 2. *the summe*] Hebrew, *the head*; which some understand for *heads*, that is the *Rulers*; but the Chaldee expoundeth it, *the summe* (or *sum*) see the notes on Exod. 30. 12. This people was numbred by Moses, threetimes; in the first yeere

after they came out of Egypt, when every man gave a ranfome for his soule; whereby their redemption by Christ was figured, Exo. 30. 11, 12. &c. and 38. 25, 26. In the second yeere, when now they were to be set in order for their encamping about the Sanctuary, and journeying with it towards *Canaan*; whereof the 4. first chapters of this book doe treat. The third and last muster was in the fortieth yeere (the last of their travell); when all this generation being dead, their sons were numbred, for to receive inheritance in the land of promise, a Figure of the Kingdome of Heaven. *the sonnes of Israel*] the twelves tribes, Gen. 49. 1, 2. 28. So all strangers are excluded from this numbring. The Levites also were numbred apart; ver. 49. &c. *families* or *kindreds*, which next descended of those twelve tribes; of which families, see Numb. 26. 5. &c. *house*] that is, as the Greeke translate it, *house*; and these were the next descent of the families aforesaid. See Job. 7. 14. *Alon Efra* here noteth, that it is said, *the house of their fathers*, because the family of the mother is not called a family. every male] whereby the females are excluded; as also all children, ver. 3. *their polles*] or, *their skulls*, that is, as the Greeke translate it, *their heads*; meaning the particular persons: so in Exod. 38. 26.

Ver. 3. old] Hebrew, *some of twentie yeeres*; that is, going in his twentieth yeere; of which phrase, see the Annotations on Gen. 5. 32. So all children and youths under 20. yeeres, were not in this account. *upward*] some of the Hebrewes limit the time, into six yeeres old: R. *Menachem* on Numb. 1. but the Law setteth no such limitation. *that each forth*] to wit, usually, or is able to goe forth. So all that were unable for the warre, through old age, sicknesse, or other infirmities, are not mustered here with Israel. *shall muster*] or *shall number*; which in the Hebrew and Greeke, hath the name of *raising*. This numbring of Israel signified Gods providence and care over them, which extendeth not onely to their persons, but to the very bones of their heads, which are all numbred, Luke 12. 7. And in that they are numbred or mustred by their armie; it sheweth wherunto God had called them, even to fight the good fight of faith, 1 Timothie 6. 12. By the word of *Tribes*, by the power of God, by the armour of Righteousnesse, on the right hand and on the left, 2 Cor. 6. 7. Therefore they were to follow the Lord & his Tabernacle, going before them to fight against the Canaanites: as in our spiritual warfare, we are to follow Christ; Rev. 12. 7. & 19. 11, 14. And onely males or men of strength, are mustred: to teach what we ought all to be in Christ, even strong in the Lord, and in the power of his might: by putting on the noble armour of God, that we may be able to stand against the wiles of the Devil, &c. Eph. 6. 10, 11, 12, 13. So the Church in her travell, bringeth forth a male or manchild, Rev. 12. 5. *Ela. 66. 7. 8.*

Ver. 4. *a man of every Tribe*] Hebr. *a man a man of* (or *for*) *a Tribe*. So there were twelve Princes, besides Moses and Aaron, fourteen in all: as in the Christian Church, there were twelve Apostles, A a a 3 besides

besides Paul and Barnabas. head] that is, chief, or Ruler.

5 Ver. 5. *Of Ruben*] understand, from the 10. ver. 5. *Of the sons of Ruben*: and so the Greeke explaineth it. *Of the sons of Ruben*. *Elizur*] in Greeke *Elizur*. As the Patriarchs had their names significant in their own tongue, given them upon speciall occasion, and applied some of them to spiritual life, as is to be seen in Gen. 29. 32. 8. and 30. 6. &c. and 49. 8. &c. for their posterity had names of good notation and use, though the speciall occasions are not noted. As *Elizur* signifieth, *The Rock* (Christ) is my God: and his father *Sharon*, *The light of the Almighty*.

6 Ver. 6. *Of Simon*] Gr. *Of those of Simon*, that is, of his sons: and so the rest which follow. *Shemuel*] in Greeke, *Salomel* son of *Saurisadai*. By interpretation, *Shemuel* signifieth, *God is my recompense*; and *Zwifadai*, *The Almighty* is my Rock.

7 Ver. 7. *Nachshon*] for the Greeke writeth him, here and in Mat. 1. 4. in Hebrew *Nachshon*: by interpretation, *Experiment*; and *Aminadab*, *My people is noble*.

8 Ver. 8. *Netheim*] i.e. *The gift of God*: in Greeke, *Nekameel*; and so the name is written in Joh. 1. 46. 47.

9 Ver. 9. *Zabulon*] Hebrew, *Zabulon*. *Eliab*] by interpretation, *My God is the Father*. *Helmi*] or *Chelmi*; in Greeke, *Chailon*: hee hath his name of strength.

10 Ver. 10. *Ammihud*] Hebr. *Gannamihud*, written in Gr. *Samuud*, and so in Num. 7. 48. the Hebrew letter *Gimel* being founded like S. after the Chaldean manner: as *Bechor*, Num. 22. 5. is *Bechor* in 2 Pet. 2. 15. *Ammihud* signifieth, *My people hath the glory*; and *Elihuam*, *My God hath heard*.

*Gamael*] for the Greeke pronounceth him, here, and in Act. 5. 34. in Hebrew, *Gamael*; that is, *God is my reward*. *Pedabzar*] in Greeke *Phadazar*; by interpretation, *The Rock* (Christ) red omen.

11 Ver. 11. *Ahidan*] that is, *My Father is the Judge*; in Greeke *Gadan ni*, *The cutter downe*, a warlike name.

12 Ver. 12. *Asihezor*] or, *Asihezor*, *The Brothers help*. *Amisadai*] in Greeke, *Amisadai*; *The people of the Almighty*.

13 Ver. 13. *Tagiel*] in Greeke *Phagael*: by interpretation, *God hath met me*. The same word is applied to Christs intercession, in Efa. 53. 12.

14 Ver. 14. *Eliabab*] that is, *God hath added*: it hath affinity with *Joseph* name. *Doguel*] in Greeke, *Doguel*; afterward he is named *Raguel*, Num. 2. 14. *Doguel* signifieth, *Know God*; as *Raguel*, *The friend of God*.

15 Ver. 15. *Naphthali*] in Greeke, *Nephthaleim*, and so his name is written in Mat. 4. 15. Here the order of the Tribes, as the Princes were chosen out of them, may be viewed thus:

1. Ruben  
2. Simeon  
3. Judah  
4. Issachar  
5. Zabulon

} *Sonnes of Leah.*

6. Ephraim  
7. Manasses  
8. Benjamin

} *Of Rachel.*

9. Dan, *The 1. son of Billa, Rachels maid.*  
10. Aser, *The 2. son of Zilpha Rachels maid.*  
11. Gad, *The 1. son of Zilpha.*  
12. Naphtali, *The 2. son of Billa.*

*Ruben* is first, for being *Israels* first borne, Gen. 46. 8. Then, *Simeon*, his next brother. *Levi* is omitted: because that Tribe was to be numbered by it selfe, not with the other, Num. 1. 47. 49. yet of that Tribe was *Mose* and *Aaron*, chiefe numbers of the people, ver. 3. *Judah*, *Issachar* and *Zabulon*, were *Levis* next sonnes in order, reckoned here, as in Exod. 1. 2, 3. and in their precious stones. Exod. 28. *Joseph* *Rachels* first borne, hath the first birth-right, that is, a double portion, 10. of him are two Tribes, 1 Chr. 5. 1. 2. Gen. 48. 5, 6. *Ephraim* the younger sonne of *Joseph*, is set before his elder brother *Manasse*, according to *Isachars* disposition, in Gen. 48. 19. 20. and God made him standard-bearer, Num. 2. 18. and these with *Benjamin* the freewomen children, are set before all the handmaids sons, as being the most noble. *Dan* is the first of all the bondwomens seed, both in birth, Gen. 30. 6. and in the high Priests Ephod, Ex. 28. and is one of the standard-bearers, Num. 2. 25. *Aser*, the second sonne of *Zilpha*, is (contrary to the usual) order in Exo. 1. 8. 28. named next to *Dan*, *Eliabab* sonne; for he was next to his standard in pitching about the Tabernacle, Num. 2. 25, 27. *Gad*, as hee was the first born of *Leahs* handmaid, so was he preferred to the higher place, being now joynted unto the standard of *Ruben*, Num. 2. 10. 14. *So Naphtali* remaineth for the last place, as he was the last of the Tribes that camped about the Tabernacle, Num. 2. 29. Thus Gods wisdom appeareth in naming the Tribes, according to the present occasion of their employments: that all things might be ordered in peace; for hee is not the author of confusion, *Unit of peace* as in all Churches of the Saints, 1 Cor. 14. 33.

Ver. 16. the called] or, the renowned; that is, states men; such as were men of renowne for age and wisdom, and called to consult about matters of state: see Num. 16. 2. *Sol. Lurbi* (on Num. 7. 2.) faith, *These were the officers over them in Egypt which had been Leuten for them*, Exod. 5. 14. *Princes* or *Rulers*, *Nassi*, a Prince, Captaine or Ruler, is so named of lifting up, or easing the burdens of the people by their government, as Num. 11. 17. Exod. 18. 22. or, of being lifted up, and preferred above the people. *heads*] or *Captaines* of thousands, in Greeke, *Chiliarchs*. of the thousands] that is, of the bands or companies, which consisted every one of a thousand men: for so the Tribes were divided into thousands, hundreds, fifties, and tens, with captaines over them, Exo. 18. 21, 25. Whereupon such a company and their generation, is called a *thousand*, as in Judg. 6. 15. *My thousand is more in Manasse*, where the Chaldean translatheth it, *my family*. So *Beleem* a towne, is called one of the *thousands* of *Judah*, Mic. 5. 2.

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5. 2. where the Greeke (which the holy Ghost alloweth in Mat. 2. 6.) translatheth, *the Rulers*, or *Governours*.

18 Ver. 18. the second month] called *Ziv*, with us *April*, as is noted on ver. 1. So this assembling, was at the new Moone, (which signified a renewing or change of the peoples state and order) and on the same day that God spake unto *Mose* out of the Tabernacle, ver. 1. they declared their *Genealogie* of what Tribe and family every man came: or, they were *genealogized*, that is, were numbered by *Mose* and the Princes, according to their Genealogie and pedigree. So the Greeke translatheth, *they were visited or mustered*. *their poller*] in Greeke, *their heads*, as in ver. 2. So after in ver. 20. 2. &c.

19 Ver. 19. *Of Sinai*] where the Lawes, Judgements and Statutes were given to *Israell*: there also was their order set, for encamping about Gods Sanctuary, and marching with it towards *Canaan*. And this also is to distinguish it from the second numbering, which was in the plains of *Mosh*, when all this generation was dead, Numbers 26. 3, 63, 64.

20 Ver. 20. by their generations] in Greeke, according to their kindreds: so after in ver. 22. 24. &c. that were first] or, that were first with the host; that is, was able to goe forth to warre. So after.

24 Ver. 24. *Gad*] he is set in the third place, (in Levites rostrum, who was numbered apart, v. 47.) because *Gad* was joynted with *Ruben* and *Simeon*, on the South quarter of the host, Num. 2. 10. 14. All the other Tribes are mustred in the order before set downe, ver. 5. 15.

25 Ver. 25. and fifth] *Gad* the handmaids sonne, is the only of all the Tribes, whose number ended with fifty: all the other are by thousands, and end with hundreds; which shewed Gods admirable providence and blessing in multiplying them after such a sort, that no odd or broken number was among all the Tribes; (as when *Mose* blessed *Joseph*, he mentioned the ten thousands of Ephraim, and the thousands of Manasses, Deuter. 33. 17.) whereas in other numberings, we shall finde few but broken numbers, as in the first borne of *Issachar*, Num. 2. 43. and in those that returned out of *Babylon*, Ezra 2. 1. 42. Nehem. 7. 6. 45. Here we may behold the number of every Tribe, beginning at the greatest, and so in order to the least, thus;

1. Judah 74600.  
2. Dan 62700.  
3. Simeon 59300.  
4. Zabulon 57400.  
5. Issachar 54400.  
6. Naphtali 53400.  
7. Ruben 46500.  
8. Gad 45050.  
9. Aser 41500.  
10. Ephraim 40500.  
11. Benjamin 35400.  
12. Manasses 32200.

*Issachar* had the greatest number, for he was to be celebrated of his brethren, Gen. 49. 8. he was stan-

dard-bearer in the foremost quarter as they camped about the Tabernacle, Num. 2. 3. His standard (Lion-like, Gen. 49. 9.) marched in the first place, as they journeyed towards the land of promise, Num. 10. 13, 14. He had halfe the first birth-right, that of him the chiefe ruler should come, and our Lord Christ himselfe concerning the flesh, 1 Chron. 5. 2. Heb. 7. 14. Here he hath valiant men of war, more than double the number of Benjamin or Manasse; almost twelve thousand more than the greatest Tribe.

*Dan* the handmaids son hath the next number to the most, for *Rachels* sake; for *Leahs* blessing, Gen. 49. 16. and for his place in the campe, to be standard-bearer to the re-ward; which was the greatest quarter next *Judah*, Num. 3. 9, 31. & 10. 25; that the foremost standard, and the hindmost might have the greatest number of Warriors. And whereas at the first, *Dan* had but one son, Gen. 46. 23. (and so one family, Num. 26. 42.) when *Benjamin* had ten, Gen. 49. 21. now God so disposed that *Dan* should be one of the greatest 11 number, and *Benjamin* one of the least. For *God is the Judge*: he putteth downe one and setteth up another, Psal. 75. 7. The barren hath borne seven; and she that had many children is waxed feeble, 1 Sam. 2. 5.

*Simeon* the second Patriarch, is the third in number of Warriors at this time, but before they came into *Canaan*, his Tribe was numbered 59300. it was at the latter muster, but 22600. men, Num. 26. 14. so that *Mose* blessing the Tribes, mentioneth not his name at all, Deut. 33.

*Ruben*, *Israels* first borne, as he lost his dignity for desiling his fathers bed, Gen. 49. 34. so here, his increase is none of the greatest, but six of his brethren have more than he.

*Ephraim*, as he was blessed before his elder brother *Manasse*, Gen. 48. 20. so here he is increased by thousands more than *Manasse*, and more than the whole Tribe of *Benjamin*, and his blessing continueth above his brother, Deut. 33. 17. yet Satan to hinder this, had line by the Philistines of *Gath*, the sons of *Ephraim*, whiles they dwelt in Egypt, for which their father *Ephraim* mourned many daies, 1 Chro. 7. 20, 21, 22. And as they travelled in the wilderness, his posterity was diminished eight thousand, Num. 26. 37.

*Benjamin*, as hee was the youngest of all the Patriarchs, so here his number is one of the least, (though at the first, his children were more than any of his brethren, Gen. 46. 21.) Afterwards in *Canaan*, his Tribe was almost rooted out, Judg. 20. that he hath not without cause this attribute, *Benjamin the little*, Psal. 68. 18.

*Manasse* hath the last place in this count, that *Isachars* prophetic might have effect, *his younger brother* (Ephraim) shall be greater than he, Gen. 48. 19. But God blessed this Tribe in their travell thorow the wilderness; that at the next muster they were increased above twentie thousand more than at this time; whereas *Ephraim* his brother was not increased at all, but diminished, Num. 26. 34, 37. Thus the blessings of God were distributed

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red among the Tribes, for their number, and for their order, according as in wisdom hee saw meet. *He increaseth the Nations, and destroyeth them: he enlargeth the Nations, and straighteneth them,* Job 12. 23.

32 Ver. 32. of *Israhel*] he, as his blessing was to be like a fruitful vine, Gen. 49. 22. so of him by his two sonnes, here are more warriors than any tribe had, saving *Judah*. And his two sonnes, *Ephraim* and *Manasse* are not families but tribes, as if they had been *Jakobs* sons, according to his adoption in Gen. 48. 5. Thus *Israhel* hath a double portion, the first birthright, 1 Chron. 5. 1, 2.

42 Ver. 42. *The sonnes of Naphtali*] Of all the other it is said, *Of the sonnes*, and so the Greeke translatheth this here. Some of the Hebrewes (as *Bial* *Latium* upon this place) give a reason, which appeared not in *Moses*, that *Of Naphtali only hee* (saith) *THE SONNES*, because *Naphtalies* Tribe had more daughters than sonnes: and therefore in *Naphtalies* blessing, (Gen. 49. 21.) he is resembled to a female, *an Hand let loose: Therefore also in Numb. 26. it is written of them all, THE SONNES*: because *sons* were dead, (Numb. 26. 64, 65.) but the women multiplyed.

44 Ver. 44. *each one man*] Hebr. *one man*, for the house of his fathers, were they; which the Greeke explaineth thus, *one man* for *one Tribe*, according to the Tribe of their fathers houses were they.

46 Ver. 46. *five hundred thousand* &c.] a marvellous increase of feeble souls which came into *Egypt*, Gen. 46. 27. that so many thousands of able men (besides women and children) should in so few yeeres be multiplied, even as the *stars of heaven*, Deu. 10. 22. and this was the reward of faith, Heb. 11. 1, 12. *Eaalom* looking upon them with admiration, said, *Who can count the dust of Jakob*, and the number of the fourth part of *Israel*? Num. 23. 10. And such is the increase of the spirituall seed of Christ promised to be; that the Church shall say in her heart, *Who hath begotten me these?* Eia. 49. 21. For by twelve Apostles, and severitie Disciples, Christs kingdom began to be preached: and that immortal seed of the Word, soune begat many ten thousand of *Jesus*, Act. 21. 20. and many moe of the Gentiles, even innumerable, Rev. 7. 9. And here also we may observe, that whereas the yeere before, when all the Tribes were first numbered from 20. yeeres old and upward, their summe was 603550. men, Exod. 30. 14. & 38. 26. now in the second yeere when they are againe numbred, and the Tribe of *Levi* not reckoned with them, there are found the same just number of 603550. so there were so many young men of nineteen yeeres old, as now supplied the want of the Levites, put apart for the Lords service: that *Israhel* might see they should lose nothing by whatsoever was employed in the service of God.

49 Ver. 49. *Only*] or, *But the Tribes*, it is an exception, which the Greeke translatheth thus; *See, the Tribe of Levi, thou shalt not muster*: to wit, among the other *Israelites*, but apart by themselves, Num. 3. 15. &c.

50 Ver. 50. *appoint*] or *constitute*, give charge as Bi-

shops, which hereof have their name. *the Tefsimonie*

that is, the Tables of the Law, kept in an Arke, within the Tabernacle, Exod. 31. 18.

they shall beare] according as God appointed their burdens, Num. 4. 25, 31, 36. and to help them for some things, six wagons were allowed them, Num. 7. 7, 8, 9. round about the Tabernacle, and next unto the Tabernacle, betwixt the camps of *Israhel* and it: whereof see chap. 2. and 3.

Ver. 51. *stretch forward*] being carried after the cloud, when God removed it from place to place, Num. 10. 11, 17, 21. *the stranger*] any *Israhel*ite or other, that is not of the Tribe of *Levi*. So for the worke of the Priesthood, both *Israhel*ites and Levites are counted *strangers*, save the seed of *Aaron* only, Num. 16. 40. put to death] either by men, or by the hand of God, as was *Uzzah*, for putting his hand to the Arke, 1 Chronicles 13. 10. So in *Tharqum Jonathan* it is expounded, he shall be killed with fire flaming out from before the Lord.

Ver. 52. *by his owne campe*] the Greeke translatheth, *in his owne order*; which is described in ch. 2. *by his owne standard*] in Greeke, according to his owne Regiment: see Num. 2. 2.

Ver. 53. *more or less*] no punishment from God, as was in *Uzzahs* case, 1 Chro. 13. the charge] or, the custodie, the watch and ward, and doe the worke appointed of God: see Num. 3. 7, 8. &c. and 18. 3. This debarring of the people from the work of the Sanctuary, and committing it to the Levites charge, shewed the separation of all mankind from God, and their unworthinesse to come neere unto him or his holy things, untill they be called and sanctified of God thereunto. Which being not effected by the Law, or rudiments thereof, (for the Mount where the Law was given, might not be touched, Heb. 12. 18.) is now performed unto us by Christ, who hath washed us from our sins, in his owne blood, and hath made us *Kings and Priests unto God*, and his Father, Rev. 1. 5, 6. to that we have libertie to enter into the Holiest, by the blood of *Jesus*, Heb. 10. 19.



#### CHAP. II.

1, The order of the Tribes pitching about the Tabernacle. 3, On the East side, *Indub*, *Issachar* and *Zabulon*. 10, On the South side, *Reuben*, *Simeon*, and *Gad*. 17, The Tabernacle in the middle of the campe. 18, On the West side, *Ephraim*, *Manasse*, and *Benjamin*. 25, On the North side, *Dan*, *Aser*, and *Naphtali*.

AND Jehovah spake unto Moses and unto Aaron, saying; The sons of *Israhel* shall encampe, every man by his standard, with the ensignes, according to the house of their fathers: over against round about the Tent of the congregation, shall they encampe. And they that encampe foremost Eastward,

Eastward, shall be the standard of the campe of *Judah*, according to their armies; and the captain of the sonnes of *Judah*, shall be *Nathan* the sonne of *Aminadab*. And his armie, and those that were mustered of them, were *seventie* and *four* thousand, and *six* hundred. And they that encampe next unto him, shall be the Tribe of *Issachar*: and the captain of the sonnes of *Issachar*, shall be *Nethaneel*, the sonne of *Zuar*. And his armie, and those that were mustered thereof, were *four* and *fifty* thousand, and *four* hundred. The Tribe of *Zabulon*, and the Prince of the sonnes of *Zabulon*, shall be *Eliab* the sonne of *Helon*. And his armie, and those that were mustered thereof, were *seven* and *fiftie* thousand, and *four* hundred. All that were mustered, of the campe of *Judah*, were *an* hundred thousand, and *eighty* thousand, and *six* thousand, and *four* hundred, according to their armies: they shall set forward, first.

10 The standard of the campe of *Reuben*, shall be Southward, according to their armies: and the captain of the sonnes of *Reuben*, shall be *Elizur* the son of *Shedeur*. And his armie, and those that were mustered thereof, were *six* and *fortie* thousand, and *five* hundred. And they that encampe next unto him, shall be the Tribe of *Simeon*: and the captain of the sons of *Simeon*, shall be *Shelumiel*, the son of *Zurishaddai*. And his armie, and those that were mustered thereof, were *nine* and *fiftie* thousand, and *three* hundred. And the Tribe of *Gad*, and the captain of the sonnes of *Gad*, *Elisaph*, the sonne of *Reguel*. And his armie, and those that were mustered of them, were *five* and *fortie* thousand, and *six* hundred, and *fiftie*. All that were mustered, of the campe of *Reuben*, were *an* hundred thousand, and *one* and *fifty* thousand, and *four* hundred, and *fiftie*, according to their armies: and they shall set forward, second.

17 And the Tent of the congregation shall set forward, the campe of the Levites, in the midst of the campes: as they encampe, so shall they set forward: every man in his place, according to their standards.

18 The standard of the campe of *Ephraim*, according to their armies, shall be Seaward: and the captain of the sonnes of *Ephraim*, shall be *Elishama* the son of *Ammihud*. And his armie, and those that were mustered, of them, *fortie* thousand, and *five* hundred. And next unto him, shall be the Tribe of *Ma-*

nasse: and the captain of the sonnes of *Manasse*, shall be *Gamaliel* the sonne of *Pedahzur*. And his armie, and those that were mustered of them, *two* and *thirtie* thousand, and *two* hundred. And the Tribe of *Benjamin*, and the captain of the sons of *Benjamin*, shall be *Abidan*, the sonne of *Gideoni*. And his armie, and those that were mustered of them, *five* and *thirtie* thousand, and *four* hundred. All that were mustered, of the campe of *Ephraim*, were *an* hundred thousand, and *eight* thousand, and *an* hundred, according to their armies: and they shall set forward, third.

The standard of the campe of *Dan*, shall be Northward, according to their armies: and the captain of the sonnes of *Dan*, shall be *Abiezer*, the son of *Ammishaddai*. And his armie, and those that were mustered of them, *sixty* and *two* thousand, and *seven* hundred. And they that encampe next unto him, shall be the Tribe of *Aser*: and the captain of the sonnes of *Aser*, shall be *Pagiel*, the sonne of *Ocran*. And his armie, and those that were mustered of them, were *one* and *fortie* thousand, and *five* hundred. And the Tribe of *Naphtali*, and the captain of the sons of *Naphtali*, *Alhira* the son of *Enan*. And his armie, and those that were mustered of them, were *three* and *fiftie* thousand, and *four* hundred. All that were mustered, of the campe of *Dan*, were *an* hundred thousand, and *seven* and *fiftie* thousand, and *six* hundred: they shall set forth hindmost, according to their standards.

These are those that were mustered of the sonnes of *Israel*, according to the house of their fathers: all that were mustered of the camps, according to their armies, were *six* hundred thousand, and *three* thousand, and *five* hundred and *fifty*. But the Levites were not mustered, among the sonnes of *Israel*, as *Jehovah* commanded *Moses*. And the sonnes of *Israel* did according to all that *Jehovah* commanded *Moses*: so they encamped according to their standards, and so they set forward, every man according to his families, according to the house of his fathers.

#### Annotations.

Shall encampe] or, as the Greeke translatheth, let them campe, that is, pitch their Tents, as an armie about the Sanctuary of the Lord of hostes. Here God (having in the former Chapter given charge to muster his Warriors) commanded then now

to set them in order, and under government: as in the Church, all things ought to be done decently and in order, 1 Cor. 14.40. *his standard*] or, *his banner*; which the Greeke tranſlatheth, *his order*; and ſo the Chaldee calleth it *Tiey* (a word borrowed of the Greeke, *Taxis*) Order. And this phraſe the Apoſtle uſeth (from this place) in 1 Cor. 15.23. *every man in his owne order*. Here it is properly a *ſtandard*, banner or flag, ſuch as is uſed in the warres; which ſilly denoteth the ſtate of the Church in her ſpiritual warfare, ſaid therefore to be *terrible* in an armie with banners, Song. 6.4. 10. and it ſignifieth her victorie; whereupon David ſaith, *we will ſhout, in thy ſituation; and in the name of our God, we will ſet up the banner*, Pſal. 20.6. See alſo Jer. 50.2. & 51.27. where the *ſetting up of a ſtandard*, is a ſigne of preparation unto war againſt Babylon, as here againſt the Canaanites. *with the enſignes*] or, *with the ſignes*; which were in the ſtandards, for diſcerning of one from another. What theſe were, the Scripture ſheweth not: it is not unlikely, that they were ſuch colours as the precious ſtones had on Aarons Breſtplate, Exo. 28. on which the Tribes names were engraven. In the Targum called *Jonathans*, upon this place it is ſaid; *The ſtandard of the campe of Judah, was of ſtones of three colours, according to the three precious ſtones in the Breſtplate* (of the Chalcedonic, Saphir, and Sardonyx) and in it were engraven and expreſſed the names of the three Tribes, Judah, Iſſachar and Zabulon; and in the miſt thereof was written; (from Num. 10.35.) *Riſe up LORD, and let thine enemies be ſcattered; and let them that hate thee, flee before thee; in it alſo was pourtrayed the forme of a Lion*. The ſtandard of the campe of Reuben, was of ſtones of three colours, anſwerable to the three precious ſtones in the Breſtplate, (of the Sardine, Topaz and Amethyſt) and therein were engraven and expreſſed the names of the three Tribes, Reuben, Simeon, Gad; and in the miſt thereof was written, *Hear O Iſrael, the LORD our God, the LORD is one* (Deut. 6.4.) Therein alſo was pourtrayed, the forme of an Hart, &c. So he proceedeth for the reſt. Howbeit, that proportion will not hold in all, ſeeing Levi (who is not here among the other Tribes) was there one of the twelve; and Joſeph, there graven on the Beryll, hath here two Tribes, Ephraim and Manſſer; unto whom two colours cannot be allowed from the Breſtplate, as the Targum here would. Others therefore explaine it otherwiſe, having herein no certainty. Chasdimi (on Num. 3.) bringeth this expoſition, *The pourtrature of a man, was as Reubens ſtandard, and after the colour of the Sardine ſet in the Breſtplate for his name, in ſigne of the Mandrakes which he found*, (Genſ. 30.14.) which are after the ſaſhion of a man. *The pourtrature of a Lion, was on Judahs ſtandard, who is called a Lion*, (Genſ. 49.9.) and it was diſt into the colour of a Chalcidore. *The figure of a Bullocke* (or Ox) was on Ephraims ſtandard, whoſe ſaſher is likened to a Bullocke, (Deut. 33.17.) *It was diſt in colour like a Beryll*. *The figure of an Eagle was on Dans ſtandard, diſt like an Hyacinth*; &c. To this *Aben Eſra* (on Num. 2.) agreeth,

ſaying; *There were ſignes in every ſtandard; and our Anceſtors have ſaid, that in Reubens ſtandard there was a figure of a Man, &c. in Judahs ſtandard, the figure of a Lion, &c. in Ephraims, the figure of a Bullocke, &c. and in the ſtandard of Dan, the figure of an Eagle: ſo they were like the Cherubims which the Prophet Ezekiel ſaw*, (Ezek. 1.10.) Whatſoever the ſignes were, (which the holy Ghoſt here concealeth) this ordering of the people under their ſtandards, with enſignes, taught all, to abide in that ſtate wherein God placed them; and not to run from Tribe to Tribe, or from enſigne to enſigne; but to continue every one under his governour: for to ſtand for an enſigne of the people (as is prophesied of Jeſus the roo of Jeſſe, Eſa. 11.10.) is expounded by the Apoſtle, *to rule over the Gentiles*, Rom. 15.12. *houſe*] in Greeke, *houſes*. *Over againſt*] or, *from before it*: whereby it meant, *aloſe*, or, *aſſure off*, (as this word is explained in Pſal. 38.12. *they ſtand from before my ſtroke; and my neighbours ſtand aſſure off*;) yet ſo, as they ſhould view it, and have their faces towards it; as the like phraſe ſheweth in 2 King. 2.7. Deuter. 32.52. Gen. 21.16. So that the doores of all their tents were to be inward towards the Tabernacle, to ſhew due reſpect thereto; and yet aloſe in reverence of the holy place, (as in Exod. 3.5.) And the diſtance may be gueſſed to be two thouſand cubits, that is, an Engliſh mile, a Sabbath daies journey, (whereof ſee the notes on Exod. 16.29.) for ſuch a ſpace was between the Arke and the people, in Joſ. 3.4. So R. Solomon here expoundeth it, *Over againſt, that is, a ſarve off, a mile diſtance, as it is ſaid in Joſiah, yet there ſhall be a ſpace betweene you and it, about two thouſand cubits by meaſure*. *round about*] ſo that the Lord dwelt in the miſt of his people, and the tents of the Saints, were as a wall round about Gods Sanctuarie to guard it. For as in Jeremie 50.29. the camping againſt Babylon *round about*, was that none thereof might *eſcape*: ſo here they encamped about Gods Sanctuarie, for the ſafety thereof. According to which type, the Chriſtian Church is deſcribed in Rev. 4.2.4. &c. where there is a Throne in the miſt, anſwerable to the Tabernacle and Temple called Gods throne, in Ezek. 43.7. and *round about the throne, are ſeven and ſeventie thrones*; which is double the number of the twelve Tribes here camping, becauſe the Church is increaſed under the Goſpel, and the place of her Tents enlarged, Eſa. 54.2. And between the throne, and the circuit round about the throne are *ſeven living creatures full of eyes*, &c. Rev. 4.5. the Watchmen or Miniſters of the Church; as here between the Lords tent and the tents of Iſrael, the Levites camped in foure quarters, whereof ſee Num. ch. 3. & ch. 1. v. 50. Hereupon the Church is deſcribed to be thoſe that are *round about* the Lord, Pſal. 76.12.

Ver. 3. *foremoſt*] or, *on the fore part*, that is, as followeth,  *Eaſtward*, or towards the Sun riſing: for the Eaſt is ſaid to be *before*, and the Weſt *behinde*, Eſa. 12. The South is called *the right ſide* of the world, Pſal. 89.13. and the North the left, all

which

which *Eſa* deſcribeth by theſe names, in Job 23.8, 9. So R. Sol. Lurbi noeth on this place, *foremoſt or before*, is the Eaſt quarter, and the Weſt is called *behinde*. *the captives*] or, *the Prince, Ruler*; as in Num. 1.16. to alter in this chapter. *Judah*] the father of our Lord Chriſt after the fleſh, Luke 3. he as he was moſt in number of all the Tribes, Num. 1.27. ſo as a Lion whom none durſt raiſe up, Gen. 49.8, 9. he is the chiefe ſtandard-bearer and chiefe captaine of all the captaines of Iſrael, camping in the firſt place, as did Moſes and Aaron the chiefeſt of the Levites, in the ſame quarter betweene Judah and the Sanctuary, Num. 3.38. Alſo when they marched, Judah went foremoſt, Num. 10.14. And after Joſaphats death, Judah went firſt up to fight againſt the Canaanites, Judg. 1.1, 2. He figured Chriſt the Lion of the Tribe of Judah, who alſo is Michael, that with his Angels fighteth againſt the Dragon, and goeth before his heavenly armies; Rev. 5.5. & 12.7. & 19.11, 14.

Verſ. 5. *Iſſachar*] and with him Zabulon, verſ. 7. both younger brothers to Judah, that they might the more willingly be under his regiment: all of them ſonnes of Leah the free woman, placed in this firſt quarter.

Verſ. 7. *The Tribe of Zabulon*] underſtand from v. 5. *ſhall encampe next*: ſo the Greeke explaineth it. *And they that encampe next*, &c. So in ver. 14, 22. 29.

Verſ. 9. *an hundred thouſand*, &c.] the greateſt number of Warriars, by many, were in this firſt quarter, where Judah was ſtandard-bearer; almoſt thirty thouſand more than in any other quarter. The next in number to him, was the laſt ſquadron, where Dan bare the ſtandard: ſo they that went foremoſt, and came hindmoſt, had the greateſt armies, for the more ſaſetie of the Sanctuarie (which marched in the middeſt) and of all Iſrael. The number of every one, may be viewed thus:

1. In the campe of Judah, 186400. Eaſt.
2. In the campe of Reuben, 151450. South.
3. In the campe of Ephraim, 108100. Weſt.
4. In the campe of Dan, 157600. North.

*ſet forward firſt*] or, *march and journey firſt*, when the hoſt removeth, Num. 10.14. as they encamped in the firſt place, Eaſtward, before the doore of Gods Tabernacle.

V. 10. *Southward*] the order proceedeth from Eaſt to South, and ſo to the Weſt and North; according to the courſe of the Sun, and climates of the world. And this ſecond place is given to Reuben, becauſe he was the firſt borne, though he loſt his firſt birth-right, Gen. 49. which *Indar* and *Iſſeph* had ſhared betweene them; and he is put down to the ſecond place.

Ver. 12. *Simeon*] next brother to Reuben, and of the ſame mother: with whom is joynd Gad the firſt-borne of that mothers maid Zilpha, (v. 14.) both for to keep them the more eaſily in ſubjection, and to nourish brotherly love.

Verſ. 14. *Reguel*] in Greeke *Raguel*: he was before called Deguel, Num. 1.14. becauſe theſe Hebrew letters are like one another, and often changed, as is noted on Gen. 4.18.

Verſ. 16. *ſecond*] in the ſecond place: ſee Num. 10.18.

Verſ. 17. *Tent of the congregation*] in Greeke, *the Tent of the Teſtimonie*, the Sanctuarie of God: which was to ſet forth in the miſt of the campe, both to ſhew Gods preſence among them, and the honour againe that they ſhould doe unto him. As it is written of the Church, *Gad is in the miſt thereof, ſhe ſhall not be moved*, Pſal. 64.5. See alſo Song 3.7, 8. The manner and order of carrying the Tabernacle, is ſhewed in Num. 10.17. &c. *the campe*] the order of the Levites camping, is ſhewed in Num. 3. their marching in Num. 10.

Verſ. 18. *Ephraim*] hee the younger brother, is ſtandard-bearer before his elder, Manſſer: as *Isaiah* prophesied his ſuperioritie, Gen. 48.14. 20. *ſea-ward*] that is, as the Chaldee expounds it, *Weſtward*: ſee the notes on Gen. 12.8.

Verſ. 20. *Manſſer*] and next him Benjamin, ver. 22. ſo all Raubels ſonnes encamped together, on the Weſt quarter of the Sanctuarie.

Verſ. 24. *an hundred thouſand*, &c.] this was the ſmalleſt number of all the armies; almoſt 80. thouſand fewer than in the ſtandard of Judah, ver. 9.

Verſ. 25. *Dan*] Hee was the firſt borne of the handmaids children, and *Iſachars* fiſt ſon, Gen. 30.6. and by prophesie he was to *judge his people* as the other Tribes, Gen. 49.16. ſo God here appointeth him the ſtandard; and he hath the greateſt number of Warriars, ſaving Judah.

V. 27. *Aſi*] the youngſon of the other handmaid Zilpha; yet ſet next unto Dan, as is noted on Num. 1.15. with whom *Naphthali* Dons brother is joynd, ver. 29. ſo the three handmaid children, were in the Northerne and hindmoſt quarter: that in Gods ordering of the Tribes, his wiſdom might appeare. Wee may behold the order of the Lords armies, as they encamped, thus:

1. JUDAH,

1. **JUDAH**, Issachar, and Zabulon: in whose Camps were 186400 Warriours.

East.

Moses, Aaron, and  
the Priests.

4. **DAN**, Aser, and  
Naphtali: in whose  
Camps were 157600  
Warriours.

North.

The Court  
of Gods  
Sanctuar: Kohath.  
Levites of  
Merari.

2. **REUBEN**, Si-  
meon, and Gad: in  
whose Camps were  
151450 Warriours.

South.

3. **EPHRAIM**, Manasses, and Benjamin: in whose  
Camps were 108100 Warriours.

West.

The Sanctuarie and the Court-yard about it, were in a long square, twice so long as they were broad, as their description in Ex. 26. & 27. sheweth. But in what forme the campe of Israel was, the Scripture expreth not, save that it was round about the Tabernacle Num. 2. 2. It is likely therefore to be in a square, and so many thousand tents as Israel had, could not be pitched in a little room. *Iosephus* (in *Antiq. Ind. l. 3. c. 11.*) saith, that between every Tribe, in the four quarters, there was a distant space, and like a mart or faire, to buy and sell in their booties, with Attorneys in their shops, as if it had been a Citie. *Jonathan* in his *Thargum* on Num. 2. 3. saith, *The campe of Israel was twelve miles long, and twelve miles broad.* Unto this forme of the Church in the wilderness, the Scriptures after have reference, both in the name, calling the beloved Citie, *the campe of the Saints*, Rev. 20. 9. (as in 2 Chron. 31. 2, the Temple is called *the Campe of the LORD*;) also for the manner of situation, the heavenly Jerusalem is *four square, the length as large as the breadth*, Revel. 21. 16. which forme was likewise shewed in vision to *Ezekiel*, Ezek. 48. 20. and is the most firme and settled against all troubles. And as here, Gods Sanctuarie is walled about with the twelve

Tribes of Israel: so the new Jerusalem hath a wall with twelve gates, and names written thereon, of the twelve Tribes of the sonnes of Israel: and the wall hath twelve foundations, and in them the names of the twelve Apostles of the Lambe, Rev. 21. 12, 14. As here there were three Tribes on every quarter, so Jerusalem hath three gates on the East, three on the North, three on the South, and three on the West, Rev. 21. 13. Ezek. 48. 31-34. As these twelve Tribes, (the walls of Gods Tabernacle) had their fathers names graven on twelve sundry precious stones, Exod. 28. so the foundations of the wall of the heavenly citie, is of the like stones, Rev. 21. 19, 20. As here between the Sanctuarie and the Tribes of Israel, were four companies of Levites, to watch and ward the holy place: so between Gods Throne, and the foure and twenty Elders compassing it, there are foure Living creatures full of eyes, glorifying God night and day; after whom, the twenty foure Elders fall downe and worship God, Revel. 4. 6, 10. Finally, as into this campe of the Lord in the wilderness, no unclean persons might enter, but were shut out, Num. 5. 2, 3, 4. so into the new Jerusalem, there may be no unclean person, or any thing that defileth, &c. Rev. 21. 27. And the earthly Jerusalem (called the

holy

holy Citie, *Mat. 4. 5. Luke 4. 9.*) was in the ages following (when Israel dwelt in Canaan) antiverable in holiness to this campe of Israel, as the Hebrewes record, saying, *As was the Campe in the wilderness, such was the Campe in Jerusalem.* From Jerusalem (gate) to the mountaine of the House (of the Lord): the campe of Israel. From the Mountaine of the House, to the gate of Nicamor (which was the East gate of the Temple,) the campe of Levi. From thence and forward, the campe of the Divine Majesty; answerable to the tapestry-hangings (of the Lords court) that were in the wilderness. *Talmund Bab. in Zebachim. ch. 14. in Gomara.* See also the annotations on Exod. 40. 33. In the second Temple, the East gate of the court was called the gate of Nicamor; as the comment on the foresaid place of the Thalmud sheweth. And *Maimony in Misna. tom. 3. in Beit habikirab. ch. 5. f. 5. 5.* saith of it thus; Every of the gates was ten cubits broad, and twenty cubits high, and had doors covered with gold, except the East gate, which was covered with brass, like gold, and that gate was called the high gate [2 Chron. 27. 3.] and that was the gate of Nicamor.

Verl. 29. And the tribe in Greeke, And they that campe next, shall be the tribe of Naphtali. See verl. 7. Thus God adjoined to every of the four standards, two tribes; and those the next of blood inferior unto them, for to maintain order, and nourish love, and to afford mutual helpe. Our Saviour also ordained among his Apostles a kinde of combination and fraternitie, as is to be scene by the rehearsal of their names, in *Mat. 10. 2, 3, 4.*

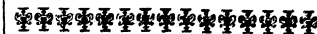
1. Simon Peter, and Andrew his brother.
2. James (or Jacob) sonne of Zebedee, and Iohn his brother.
3. Philip, and Bartholomew.
4. Thomas, and Matthew the Publican.
5. James sonne of Alphaeus, and Lebbaeus (or Judas his brother, *Luk. 6. 16. Iude v. 1.*)
6. Simon Kananites (or the zealous,) and Judas Iscariot.

And these did Christ send forth by two and two, *Mat. 6. 7.* to warre the warfare of his Gospell, as *1 Tim. 1. 18.* And when Iscariot lost his office, Matthias was chosen in his place, *Act. 1. 26.* Afterward there were added Paul and Barnabas, *Act. 13. 2.*

Verl. 32. These are those ministers in Greeke, This is the minister (or visitation) the house; that is, as the Greeke saith, the house: for in verl. 34. 600. thousand &c.] the summe that was mentioned before, in Num. 1. 46. See the notes there.

Verl. 34. so they camped] or pitched their tents. The holy Ghost commendeth unto us the obedience of Israel, as before in the making of the Sanctuarie, Exod. 39. 42, 43. so here in their orderly camping about, & marching before and after it. That as Order in all things is beautiful, and desirable especially in the Church, & things pertaining to the service of God: wherefore the Apostle joyed to behold the order of the Church in Colosse, and the steadfastness of their faith in Christ,

wherein he exhorted them still to walk in him, *Coloss. 2. 5, 6.* And Balaam when he beheld this Campe of Israel, from the top of the Rocke, did not only admire the multitude of them, and the presence of the Lord among them; but said, *How goodly are thy Tents, O Tabernacle of Israel! As the vallies are they spread forth, as gardens by the rivers side &c.* Num. 23. 9. 10. 21. and 24. 5, 6. And Solomon describeth the church to be like unto a Tircab, (a pleasant place where the King of Israel dwelt, *1 King. 14. 17.*) comely as Jerusalem, (which was also beautiful for situation, *Psal. 48. 2.* and compact together, *Psal. 122. 3.*) terrible as an armie with banners, *Song. 6. 4.*



### CHAP. III.

1. The sonnes of Aaron, the Priests. 5. The Levites are given to the Priests, for the service of the Tabernacle, 11. In stead of the first-borne of Israel. 14. The Levites are numbered by their families. 21. The families, number and charge of the Gersonites. 27. Of the Kohathites. 33. Of the Merarites. 38. The place and charge of Moses and Aaron. 40. The first-borne of Israel are freed by the Levites. 44. The overplus are redeemed.

AND these are the generations of Aaron, and Moses, in the day that Iehovah spake with Moses, in mount Sinai. And these are the names of the sonnes of Aaron; Nadab the first-borne, and Abihu, Eleazar, and Ithamar. These are the names of the sonnes of Aaron the Priests, which were anointed: whose hand he filled, to minister in the Priests office. And Nadab and Abihu died before Iehovah, when they offered strange fire before Iehovah, in the wilderness of Sinai; and they had no sons: and Eleazar and Ithamar ministered in the Priests office, in the sight of Aaron their father.

And Iehovah spake unto Moses, saying; Bring nere the tribe of Levi, and present it before Aaron the Priest: and they shall minister unto him. And they shall keepe his charge, and the charge of all the congregation, before the Tent of the congregation, to serve the service of the Tabernacle. And they shall keepe all the instruments of the Tent of the congregation, and the charge of the sonnes of Israel, to serve the service of the Tabernacle. And thou shalt give the Levites to Aaron, and to his sonnes: they are given are given, unto him, out of the sonnes of Israel. And thou shalt appoint Aaron and his sonnes; and they shall keepe their Priests office: and the stran-

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ger that commeth nigh shall be put to death.

11 And Iehovah spake unto Moses, saying;  
12 And I beheld I have taken the Levites from  
among the sonnes of Israel, in stead of every  
first-borne, that openeth the wombe, of the  
sonnes of Israel: and the Levites shall be  
mine. Because every first-borne is mine: in  
the day that I smote every first-borne in  
the land of Egypt, I sanctified unto mee every  
first-borne in Israel, from man unto beast:  
mine they shall be, I am Iehovah.

14 And Iehovah spake unto Moses, in the  
wilderness of Sinai, saying; Muster the sons  
of Levi, according to the house of their fa-  
thers, according to their families; every male,  
from a moneth old and upward, shalt thou  
muster them. And Moses mustered them,  
according to the mouth of Iehovah, as hee  
was commanded. And these were the sons  
of Levi, by their names: Gershon, and Ko-  
hath, and Merari. And these were the  
names of the sonnes of Gershon, according  
to their families: Libni, and Shimei. And  
the sonnes of Kohath, according to their fa-  
milies: Amram, and Izhar, Hebron, and Vzziel.  
And the sonnes of Merari, according to  
their families, Mahli, and Mushi: these are  
the families of the Levites, according to the  
house of their fathers. Of Gershon, was the  
family of Libni, and the family of Shimei:  
these are the families of the Gershonites.  
22 Those that were mustered of the, by the num-  
ber of every male, from a moneth old & up-  
ward, the mustered of them were seven thou-  
sand, and five hundred. The families of the  
Gershonites shall encampe behinde the Ta-  
bernacle, Seaward: And the Prince of the  
house of the father of the Gershonites, shall  
be Eliasaph, the son of Lael. And the charge  
of the sons of Gershon; in the Tent of the  
congregation, shall be the Tabernacle, & the  
Tent, the covering thereof, and the hang-  
ing veil for the doore of the Tent of the  
congregation. And the tapestry-hangings  
of the Court, and the hanging veil for the  
doore of the Court, which is by the Taber-  
nacle, and by the altar round about, and the  
cords thereof, for all the service thereof.

27 And of Kohath was the familie of the  
Amramites, and the familie of the Izharites,  
and the familie of the Hebronites, and the  
familie of the Vzzielites: these are the fa-  
milies of the Kohathites. By the number of  
every male, from a moneth old and upward,  
eight thousand, and six hundred, keeping

the charge of the Sanctuary. The families  
of the sonnes of Kohath shall encampe  
on the side of the Tabernacle, Southward.  
And the Prince of the house of the father  
of the families of the Kohathites shall be Eli-  
zaphan, the sonne of Vzziel. And their  
charge shall be the Arke, and the Table, and  
the Candlestick, and the Altars, and the  
vessels of the Sanctuary, with which they  
shall minister, and the hanging veil, and  
all the service thereof. And the Prince of  
the Princes of the Levites shall be Eleazar,  
the sonne of Aaron the Priest, having the  
oversight of them that keepe the charge of  
the Sanctuary.

Of Merari was the familie of the Mah-  
lites, and the familie of the Mulsites: these  
are the families of Merari. And those that  
were mustered of them by the number of  
every male, from a moneth old and upward,  
were six thousand, and two hundred. And  
the Prince of the house of the father of the  
families of Merari shall be Zurriel the  
sonne of Abihail: they shall pitch on  
the side of the Tabernacle, Northward.  
And the oversight of the charge of the sons  
of Merari shall be the boards of the Taber-  
nacle, and the barres thereof, and the pillars  
thereof, and the sockets thereof, and all the  
vessels thereof, & all the service thereof; And  
the pillars of the Court round about, and  
their sockets, and their pins, and their cords.  
And they that encampe before the Taber-  
nacle, foremost before the Tent of the con-  
gregation, Eastward, shall be Moses, and  
Aaron and his sonnes, keeping the charge  
of the Sanctuary, for the charge of the sons  
of Israel: and the stranger that commeth  
nigh shall be put to death. All that were  
mustered of the Levites, which Moses muste-  
red and Aaron, at the mouth of Iehovah,  
according to their families, every male, from  
a moneth old and upward, were two and  
twenty thousand.

And Iehovah said unto Moses, Muster  
every first-borne male of the sonnes of Is-  
rael, from a moneth old and upward, and take  
the number of their names. And thou shalt  
take the Levites for me, I am Iehovah; in  
stead of every first-borne of the sonnes of  
Israel; and the cattle of the Levites, in stead  
of every firstling among the cattle of the  
sonnes of Israel. And Moses mustered, as  
Iehovah commanded him, every first-borne  
among the sonnes of Israel. And all the first-  
borne males by the number of names, from

a moneth old and upward, of those that  
were mustered of them, were two and twen-  
tie thousand, two hundred, and seventie and  
three.

44 And Iehovah spake unto Moses, saying;  
45 Take the Levites in stead of every first-borne  
among the sonnes of Israel, and the cattle  
of the Levites, in stead of their cattle: and  
46 the Levites shall be mine, I am Iehovah. And  
for those that are to be redeemed of the two  
hundred, and seventie and three, which are  
more than the Levites, of the first-borne of the  
sonnes of Israel, Thou shalt even take  
47 five shekels a peece by the poll: after the  
shekel of the Sanctuary, shalt thou take;  
48 the shekel is twentie gerahs. And thou shalt  
give the money to Aaron and to his sons,  
or the redeemed that are mee, among them.  
49 And Moses tooke the redemption money, of  
those that were more than the redeemed of  
the Levites. Of the first-borne of the sonnes  
of Israel, took he the many: a thousand,  
50 three hundred, and sixty & five shekels, after  
the shekel of the Sanctuary. And Moses  
51 gave the money of them that were redee-  
med, to Aaron and to his sonnes, according  
to the mouth of Iehovah, as Iehovah had  
commanded Moses.

#### Annotations.

1 **T**he generations [that is, the children of Aaron,  
and genealogie of the Levites, and the things  
that befall unto them; for so the word generations  
is used for accidents that fall out unto any, as is  
noted on Gen. 5. 1. In this and the next chapter,  
he sheweth the numbering of the Levites, and their  
order in administration: who were numbered  
apart, and not with the other tribes, because they  
were to attend the service of the Tabernacle, and  
encampe about it, not with the other twelve  
tribes, Num. 1. 49. 50. and 3. 8, 9, 10. 23. 38. And  
they were to be numbered after an other manner,  
not from twenty yeeres old, as the tribes were,  
Num. 1. 3. but from a moneth old, as touching  
their tale, Num. 3. 15. and from thirtie yeeres old  
to fifty, as touching their service, Num. 4. 3. And  
also, because there was no inheritance given them, among  
the sonnes of Israel, Num. 26. 62. but the Lord was  
their inheritance, Deut. 10. 8, 9. Now to be num-  
bered apart, and not with others, signified some  
special favour towards such, and care over them,  
as Num. 23. 9.

3 V. 3. *be filled* [that is, consecrated (or perfected)  
as the Greeke translatheth. See the annotations on  
Exod. 29. 9. and Levit. 8.]

4 V. 4. *dyd* [by a fire from the Lord, Levit. 10.

1, 2. This is mentioned againe, in Num. 26. 61.  
1 Chron. 24. 1, 2. *had upon finnes*] the He-  
brewes (as Chaskuni upon this place,) say, if  
they had had sonnes, those sonnes had beene  
before Eleazar and Ithamar: for *whosoever is fore-  
most in inheritance, is foremost for honour (or digni-  
tie.)* in the sight of Aaron.] or, before the  
face, that is, whiles Aaron lived, as before the face  
of Itharah, Gen. 11. 28. is, while Tharah lived;  
before the Moone and Sonne, Psal. 72. 5. 17. is,  
whiles they continue to give light. The Greeke  
translateth *With Aaron*. Elsewhere it is said,  
by the hand of Aaron, 1 Chron. 24. 19. Of these  
two, there were so many Priests in Davids dayes,  
that he distributed them into 24. courses, sixteene  
of Eleazar, and eight of Ithamar, 1 Chron. 24. 3.  
4. The Hebrew Doctors say, Moses divided the  
Priests into eight wards (or courses,) foure of Elea-  
zar, and foure of Ithamar: and so they were until the  
Prophet Samuels dayes. Then Samuel and David the  
King parted them into 24. courses. And over every  
course (or ward) there was one chiefe Priest. And  
they went up to Jerusalem to serve by course every  
week. And every sabbath day they changed, one  
course went up; and the next after them came in,  
&c. Maimony tom. 3. treat. of the Instruments of the  
Sanctuary, chap. 4. sect. 3. Compare 1 Chron. 9. 22.  
25. 2 King. 11. 5, 7.

V. 6. *present it* [or, cause it to stand; speaking of  
the tribe. In Greeke, *present them*.]

V. 7. *his charge*] Hebr. his custody (or obser-  
vation;) that is, that which he commanded them  
to observe. See this phrase in Lev. 18. 30.

of all the congregation] the Greeke explaineth it, of  
the sonnes of Israel, as in vers. 8. So in 2 Chron. 35. 3.  
serve the Lord your God, and his people Israel. It  
meaneth also such things, as they were charged  
to keepe: but the Levites now were taken in  
their stead. to serve the service] in Greeke,  
to worke (or doe) the workes of the Tabernacle:  
which in Num. 8. 11. is said, to serve the service  
of the Lord. After, in the 8. verse, the Greeke tran-  
slateth, according to all the workes of the Tabernacle.  
The Hebrewes write thus; *The bed of Levi are all  
of them separated for the service of the Sanctuary. And  
it is commanded that the Levites be prepared and  
readie for the service of the Sanctuary, whether they  
be willing or not willing; (as in Num. 18. 23.) And  
the Levite, he shall serve the service of the Tent  
of the congregation. And the sonne of Levi which will  
take upon him all the Levites commendations serving  
one thing, they receive him now in, till he take all upon  
him.* Maimony treat. of the Instruments of the Sanct.  
chap. 3. sect. 1.

V. 9. *are given are given*] that is, as the Greeke  
hath it, and Moses himselfe in Num. 18. 6. explai-  
neth it. *are a gift given*: or, they are wholly given.  
So the Ministers of the Gospell are called *gifts*,  
Ephes. 4. 8. 11. *unto him*] for his helpe,  
in the charge and worke of the Sanctuary: they mi-  
nistring unto him, and he and his sonnes mini-  
string before the Tabernacle, Num. 18. 2, 6.

V. 11. *shall appoint* [or, constitute] for in office as  
Bishops, or Overleers. The Greeke explaineth it  
B b b b 2 thus

then shall constitute over the Tabernacle of Testimony, their Priests Office for every thing of the Altar, and within the veil, Numb. 18. 7. the stranger,] that is, whosoever is not of Aarons seed, as is explained in Numb. 16. 40. for no man taketh the honour unto himselfe, but hee that is called of God, as was Aaron, Hebrewes 5. 4. So Chazkuni here expoundeth stranger to bee Isaac or Levite that cometh more to minister. And Maimony in Biah kumidshi, chap. 9. fell. 1. faith, Who is the stranger? Whosoever is not of the seed of Aaron, the males. And after, God him selfe forbiddeth the Levites to come nigh the vessels of the Sanctuary and the Altar, on paine of death, Numb. 18. 3. put to death by the Magistrate, or by the hand of God, as was Korah, for presuming to do the Priests office, Num. 16.

12 Ver. 12. every first-borne which (before the Levites were taken in their stead) did minister to the Lord, as is noted on Exod. 24. 5. And upon what occasion God tooke the Levites in stead of the first-borne, is to be seene in Exod. 32. 26, 29. Deut. 33. 9. shall be mine to minister before me, as the Chaldee expoundeth it.

13 Ver. 13. I smite in Chaldee, I killed: see Exod. 12. 29, 30. The Lord having slaine all the first-borne of Egypt, & spared the Israelites, did therefore challenge for his owne, and sanctitie to himselfe all Israel first-borne, Exod. 13. 2. but tooke the Levites & their cattell, instead of Israels first-borne men and cattell, Num. 3. 45. and gave them as a gift to Aaron, to minister unto him. Who being in his Priesthood a type of Christ, all these rites are in him fulfilled: For unto Christ, God gave children, Heb. 2. 13. and they are a congregation of first-borne written in heaven, Heb. 12. 23. being of Gods owne will begotten by the word of truth, that they should be a kinde of first-fruits of his creatures, Jam. 1. 18. to whom he also giveth the first-fruits of his spirit, Rom. 8. 23. These wait on, and follow the Lambe (Christ) being bought from among men, and first-fruits unto God and to the Lambe, Rev. 14. 4. These were brought for an offering unto the Lord, out of all nations; and of them the Lord hath taken for Priests and for Levites, Eccl. 66. 20, 21. and Christ hath made us Kings and Priests unto God and his Father, that we may force him day and night in his Temple, Rev. 1. 6. and 7. 15.

15 Ver. 15. Miste] or, Number, Hebr. zift. This was done by Moses and Aaron, ver. 39. and by the Princes of the Congregation, Numbers 4. 34. though here the commandment is directed unto Moses only. house] in Greeke, house, old] Hebr. form of a month. The cause why the Levites were numbered from this age, was for that they came in place of the first-borne of Israel, whose redemption is appointed from a month old, Num. 18. 15, 16. And they were counted after the houses of their fathers, not of their mothers; for if a woman of Levi were married to a man of Judah, or any other tribe, her sonne was not a Levite. The Hebrew Canons say; Priests and Levites, and Israelites may lawfully see in (that is, marrie) one to another, and that which is borne, groweth after the male, &c.

as it is written, ACCORDING TO THE HOUSE OF THEIR FATHERS: the house of his father, that is, his family, and not the house of his mother. Maim. in Iljorei Lash, c. 19. f. 15.

Ver. 16. the month] that is, as the Chaldee expoundeth it, the word; and the Greek faith, the case of the Lord.

Ver. 17. Gersjon] in Greeke Gersom (but in ver. 25. Gersan.) So Exod. in Gen. 46. 12. is Esrom, Mat. 1. 3. Kohath] or as in Greeke, Kanab. See Gen. 46. 11. Exod. 6. 16.

Ver. 18. Libni] in Greeke, Lolnei and Semec. See Exod. 6. 17.

Ver. 19. Hebron] or, as the Greek also writeth it, Chebron, and Ozziel. See Exod. 6. 18. Here Kohath hath foure Families: so many as both his brethren had together.

Ver. 20. Mahli] in Greeke, Mosoi and Masui. See Exod. 6. 19.

Ver. 21. Gersjon] in Greeke Gersom, mistaking D. for K. by reason of the likeness of the letters in Hebrew. See the notes on Gen. 4. 18.

V. 23. Scamard] that is, as the Chaldee explaineth it, westward. See Num. 2. 18.

Ver. 24. house of the father] that is, principall house, for v. 30. and 35. Eliazaph] in Greeke, Elisaph, by interpretation, God hath added. Lael] that is, For God.

V. 25. the charge] or the custody, the holy things which they were to carry, keepe and looke unto; whereof see more in Numb. 4. Tabernacle] the curtains of the Tabernacle, Num. 4. 25. for the boards were under Merarites charge, Num. 3. 36.

Tent] made of ten curtains: see Exod. 26. 1. &c. covering] made of goats hair, Exod. 26. 7. And here is to be understood, the other coverings also made of rammes skines, and Yachash skines, Exo. 26. 14. for they belonged to the Gersonites charge, Numb. 4. 25. hanging veil] whereof see Exod. 26. 36.

Ver. 26. Tappery hanging] whereof see Exod. 26. 29. &c. hanging veil] mentioned in Exod. 27. 16.

Ver. 28. of the Sanctuary] Hebr. of the sanctitie, or Holinesse: meaning, the holy things; as the Greek faith, of the Holies: what they were is expressed in v. 31. See Num. 4. 15. and 10. 21. Here the Families of the Levites may be viewed by their numbers;

1. Of the Gersonites 7500.
2. Of the Kohathites 8600.
3. Of the Merarites 6200.

By their situation when they camped about the Tabernacle;

1. Gersonites, behind westward, v. 23.
2. Kohathites, Southward, v. 29.
3. Merarites, Northward, v. 35.

And to make up the square, Moses and Aaron with the Priests encamped to the eastward, v. 38.

By their charges, for there was committed unto the care and carriage of the

1. Gersonites, the Tent, Coverings, veils, hanging of the Court, &c.
2. Kohathites, the Arke, Table, Altars, and Instruments

struments of the Sanctuary.

3. Merarites, the boards, barres, pillars, sockets, &c.

Among their families of Levi, we may observe the speciall prerogatives of Kohath the second sonne.

1. He excelleth in multitude of families, or chiefe fathers, having foure, when as each of his brethren had but two.

2. He excelleth in multitude of children, ha-8600, that is, 11,000. more than his elder brother Gerson, and 2400. more than Merari.

3. Of him came Moses the King, Aaron the Priest, and Mary the Prophetesse; and to all the Priests were of this family, Exod. 18. 20. Numb. 26. 58, 59.

4. His families have the chiefe place about the Sanctuary, the South quarter, next unto Moses, Aaron, and the Priests, Numb. 3. 29.

5. They have the charge of the most holy things within the Sanctuary, as the Arke, Table, Candlestick, Altars, &c. Numbers 3. 31.

6. Whereas the tribe of Levi had 48. cities allowed them in Canaan, Kohaths posterity had 23. of them; for the Priests had 13. cities, and the other Kohathites ten; and so he had in a manner a double portion, as much as both his brethren, Job. 21.

7. Of the Prince of these Kohathites Eliazaphan (Numb. 3. 30.) there were 200 Levites to helpe home the Arke in Davids dayes, (no such mention being made of the other two Princes) besides 512. Kohathites of other families: when of Gersjon and Merari, there were not so many: 1 Chron. 15. 5. 8. 9. 10.

29 Ver. 29. Southward] the south is in Psal. 89. 13. called the right side; and in this place it hath a name in Hebrew derived also of the right hand; because for it is when men stand with their faces to the East: see the notes on Numb. 2. 3.

30 Ver. 30. Eliazaphan sonne of Vezai] hee was of the fourth and youngest familie of the Kohathites, yet preferred to be Prince over them. This (as the Hebrews thinke) was offensive to Korah who was of the second family of Izhar; and occasioned him to rebell. See the notes on Num. 16. 1. Eliazaphan is by interpretation, My God hath stured up; and Vezai, God is my strength.

31 Ver. 31. All the service thereof] in Greeke, all the works of them.

32 Ver. 32. of the princes] the Greeke faith, over the princes; and the Chaldee addeth, appointed over the princes. of the Levites] Hebr. of Levi, whose name is put for all his posterity, as the Greeke and Chaldee translate Levites. So Aaron is used for the Ananites, 1 Chron. 12. 27. Eleazar] by interpretation, The helpe of God: having the charge] or, the Bishop, having the Bishops office; which hath the name in Hebrew, of Visitation; in Greeke, of Overseeing: and to this word is translated by the holy Ghost, Episcopus,

that is, a Bishops office or charge, in Act. 1. 20. from Psal. 109. 7. And in Num. 4. 16. the Greeke translatheth it Episcopos, Bishop. So in Ezek. 44. 11. having charge (that is, Bishop) at the gate of the house, where the Greeke translatheth it Porters. In Thargum Jonathan it is explained thus: Hee inquired by Yrim and Tummim, under his hand were they appointed that keepe the custody of the Sanctuary. As Aaron the high Priest figured Christ, Heb. 5. 1. 4. 5. 6. Eleazar in his office being Prince of Princes, shadowed the office of our Lord Jesus, who is the Prince of the Kings of the earth, Reel. 1. 5. the Arch-pastor, 1. Pet. 5. 4. the great Pastor of the sheep, Hebr. 13. 20. and Bishop of our sinners, 1 Pet. 2. 25. And hence arose the distinction of the high Priest, and the second Priest, as in 2. Kings 25. 18. And when Aaron was dead, and Eleazar high Priest in his place, Numbers 20. 26. 28. then Phinehas Eleazars sonne, was Governor over the Levites, 1 Chron. 9. 20.

Ver. 35. Zurie] in Greeke Surriel, which signifieth God is my Rocke. Alibail] or Alibail, as the Greeke pronounceth it: by interpretation, The fathers strength.

Ver. 36. the oversight of the charge] that is, as the Chaldee expoundeth it, that which shall bee committed to the charge (or custody) of the sonnes of Merari, the service thereof] in Greeke, the works of them. And because these things were heave to beare, the Lord allowed them sure wages, according unto their service, for to ease the carriage, Numb. 7. 5. 8.

Ver. 38. foremost] or, as the Greeke translatheth it, Eastward: see Numb. 1. 2. Moses and Aaron] The Hebrewes (as Ead-hattarim upon this place) doe observe, that here is a pause (or, distinction) betweene Moses and Aaron, to teach that Moses (pitched) in one place by himselfe, and Aaron and his sonnes in another place by themselves. Thus Moses a Levite of Kohath, was King in Israhel, Deut. 33. 5. and Aaron his brother, Priest: as for Moyses two sonnes, Gersjon and Eleazar (Exod. 18. 3. 4.) here is no mention of them, neither in Numbers 26. neither had they any prerogative, but were among the other Kohathites, and named of the tribes of Levi, that is, common Levites, 1 Chronicles 24. 14. the charge] or, the custody, the watch of the Sanctuary: the Levites being assistants under them, Numbers 18. 2. 3. Of the watch which was wont to be kept in the Sanctuary, see the annotations on Numbers 15. 8. the stranger] that is any saving Aaron and his sonnes; see ver. 10.

Ver. 39. and Aaron] in the Hebrew, there are many extraordinary pricks over the name of Aaron, for speciall cause: R. Sol. Lerebi faith, they were to signifie that Aaron himselfe was not among the number of the Levites, none of the 22000. hee mentioned. Observe Aarons dignity: Hee was the elder brother unto Moses the King, Exod. 7. 7. Hee was by marriage brother to Naasson Prince of Judah, for hee had to wife Elizabeth his sister, Exod. 6. 23. Hee was joynt with Moses, in the government of Israel, Psal. 77. 20. Hee had



the prerogative to sacrifice for the whole church, 1 Chron. 23. 13. But Christ our King and Priest after the order of Melchisedek, farre excellet him, Heb. 7. and 8. chap. *two and twenty thousand.* This summe accordeth not with the former particulars; for there were of Gershon, 7500. of Kohath, 8600. of Merari, 6200. which make in all 22. thousand and three hundred. But Aaron & the Priests, as also the first-borne of the Levites, were the Lords after a peculiar manner, Exod. 13. 2. and therefore deducted from the rest, which were all taken in stead of the first-borne of Israel. So there were so many thousand Levites, as there are Hebrew letters: because they were above others, to apply the study of Gods Law, Deut. 33. 10. which because they did not according to their duty, God so disposed that *Ishazadab* the Priest, in the 22. generation after Aaron, was carried captive with the people into Babylon, 1 Chron. 6. 3-15. And here againe Gods providence appeareth, that the Levites increase should be by just thousands, & the Priests and first-borne of Levi, by hundreds: without any broken number, such as was among the first-borne of Israel, ver. 43. See the notes on Numb. 1. 25. Again, whereas the least of all the other tribes of Israel, from twenty yeeres old an upward, had 32000. and 200. Numb. 1. v. 34 35.) and the greatest, 54000. and 600. (v. 27.) here the Levites which were counted from a moneth old and upward, were but 22000. for the Lords portion was the least. Yea of these 22. thousand, there were found but *eight thousand five hundred and six score*, that were to doe service in the Sanctuary, Numb. 4. 47. 48. so small was the number of those that served God in his ministerie, in comparison with the camps of Israel.

40 Ver. 40. *After* or *Number*. *moneth* *old* Hebr. *some of a moneth*.

41 Ver. 41. *unto me* or, *unto me*, as the Chaldee expounds it, *thou shalt bring near the Levites before me*. *every first-borne* Or, *all the first-borne*, which being appointed unto the Lords service, the Lord taketh the Levites to serve him in their stead. This was for the first-borne males of man and beast which the Israelites now had: all the first-borne that came after this were to be redeemed, or given to the Priest, Numb. 18. 15. See the notes on ver. 12. and 13.

43 Ver. 43. *and seventy and three* Gods speciall providence appeareth againe in this number of the first-borne, that it should be so neere unto the number of the Levites taken in their stead: whom God destinated from the womb unto his service, and made the summes of them so neere. A like worke of God is observed by Moses in Deut. 32. 8. how he had appointed the borders of the peoples, according to the number of the *sonnes of Israel*. And whereas six hundred thousand men & more (Numb. 1. 46.) had but 22. thousand and 273. first-borne males in all their families, it appeareth, that the far greater number of Israels first-borne were females, who by reason of their sex were not fit to serve God in his Sanctuary.

Which figured the small number of Gods elect, among the many that are called, Matth. 22. 14. Rom. 9. 6. 7. 8. For the elect are such as doe serve God day and night in his Temple, Revel. 7. 15. and are Priests unto God, Rev. 5. 10.

Ver. 45. *shall be mine* which the Chaldee explaineth, *shall minister before me*.

Ver. 46. *those that are to be redeemed* Hebr. *And the redeemed*; or, as the Greeke translath it, *And the redemptions* (or *ransomes*.) So after in ver. 48. 49. 51. Here the overplus of the first-borne of man, is reckoned, and the summe of their ransome, ver. 50. but the overplus of cattle is not reckoned.

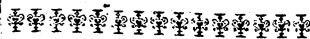
Ver. 47. *five shekels a peece* Hebr. *five five shekels*: which the Greeke translath *five shekels by the head*. These *five shekels* (the price let here, and in Numb. 18. 16) was the value set in Lev. 27. 6. from a moneth old to five yeeres old, and it was the least of all the valuations: so that God burdened the Israelites with the ransomes as little as might be.

*twenty gerahs* or, *twenty pennes*; the *gerah* was a peece of silver that weighed fixteene barley graines; so the shekel weighed three hundred and twenty graines; see the notes on Exod. 30. 13.

Ver. 48. *the money* Hebr. *the silver*: so in ver. 49. 50. 51. *of the redeemed* understand, *the money of those that are redeemed*: or, as the Greeke translath, *the redemptions of those that are moe*.

Ver. 50. *Of the first-borne* in Hebrew, *Each of the First-borne* is singular, as spoken of one; but translated in Greeke plurally, as implying all. And this seemeth to be taken, not of particular persons (as, of them that were last numbered, or any other) for the burden should have lien unequally upon a few: but of the Church in general. Or, to cut off contention, it was done by lot; as R. Salomon Lechi catch, he brought 2000. scrolls or papers (according to the number of the Levites, ver. 39.) and on every of them was written, *A sin of Levi*: and 273. papers, (according to the number of the First-borne Israelites moe than the Levites, ver. 46.) and on every of them was written, *five shekels*; they mingled them and put them in a basket; then said hee unto them, come draw your papers according to your lot.

Ver. 51. *of them that were redeemed* the Greeke translath, *the silver, the ransomes of them that were overplus*: this was given to Aaron, because the Levites were given to him, ver. 9. and when Levites failed, this money was in their stead, not the first-borne themselves, but their ransomes, for which the other Levites supplied their place and service. This redeeming of men by silver, forehad a better redemption by Christ; as it is written, *Ye know that ye were not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ*, 1 Pet. 1. 18. 19. according to the *moneth* that is, the word, as the Chaldee translath; and the Greeke, by the *voice of the Lord*.



## CHAP. IV.

1. *The Age and Time of the Levites Service.* 4. *The carriage of the Kohathites, when the Priests have taken downe the Tabernacle.* 16. *The charge of Eleazar.* 17. *The office of the Priests.* 21. *The carriage of the Gershonites.* 29. *The carriage of the Merarites.* 34. *The number of the Kohathites that served,* 38, *of the Gershonites,* 42, *and of the Merarites.*

1 AND Jehovah spake unto Moses, and  
2 unto Aaron, saying; Take the summe  
3 of the sonnes of Kohath, from among  
4 the sons of Levi, according to their families,  
5 according to the house of their fathers. From  
6 thirtie yeeres old, and upward, even until  
7 fiftie yeeres old, every one that entred into  
8 the army, to doe the worke in the tent of the  
9 Congregation. This shall be the service of  
10 the sonnes of Kohath, in the tent of the con-  
11 gregation, the holiness of holinesses. And  
12 Aaron shall come and his sonnes, when the  
13 Campe setteth forward; and they shall take  
14 downe the Velle of the covering, and cover  
15 with it the Arke of the Testimonie. And  
16 they shall put thereon a covering of Tachash  
17 skin, and shall spread a cloth wholly of  
18 blew, above; and shall put in the barres  
19 thereof. And upon the Table of Shew-  
20 bread they shall spread a cloth of blew, and  
21 put thereon the dishes, and the cups, and the  
22 bowles, and the covers to cover withall; and  
23 the continuall bread shall be thereon. And  
24 they shall spread upon them a cloth of scar-  
25 let, and cover it with a covering of Tachash  
26 skin, and they shall put in the barres thereof.  
27 And they shall take a cloth of blew, and cover  
28 the Candlesticke of the light, and the  
29 lampes thereof, and the tongs thereof, and  
30 the snuffe-dishes thereof, and all the oile ves-  
31 sels thereof, wherewith they minister unto  
32 it. And they shall put it, and all the vessels  
33 thereof, within a covering of Tachash skin,  
34 and shall put it upon a staffe. And upon the  
35 Altar of gold they shall spread a cloth of  
36 blew, and cover it with a covering of Ta-  
37 chash skin, and shall put in the barres there-  
38 of. And they shall take all the instruments  
39 of ministry, wherewith they minister in the  
40 Sanctuary, and put them in a cloth of blew,  
41 and cover them with a covering of Tachash  
42 skin, and shall put them upon a staffe. And  
43 they shall take away the ashes from the altar,

and spread upon it a cloth of purple. And  
they shall put upon it all the vessels thereof,  
wherewith they minister about it; the fire-  
pans, the flesh-hooks, and the shovels, and  
the basons; all the vessels of the Altar: and  
they shall spread upon it a covering of Ta-  
chash skin, and put in the barres of it. And  
Aaron and his sonnes shall make an end of  
covering the Sanctuary, and all the vessels  
of the Sanctuary, when the campe is to set  
forward; and after that, the sonnes of Ko-  
hath shall come to beare it; and they shall  
not touch the holiness, lest they die: these  
things shall be the burden of the sonnes of Ko-  
hath, in the Tent of the congregation. And  
to the oversight of Eleazar the sonne of Aa-  
ron the Priest (*permaneth*) the oyle of the  
light, and the incense of sweet spices, and  
the continuall meat-offering, and the annoin-  
ting oyle; the oversight of all the Taberna-  
cle, and of all that therein is, in the Sanctu-  
ary, and in the vessels thereof.

And Jehovah spake unto Moses and unto  
Aaron, saying; Cut ye not off the tribe of  
the families of the Kohathites from among  
the Levites. But this doe unto them, that  
they may live and not die, when they ap-  
proach unto the holiness of holinesses: Aa-  
ron and his sonnes shall goe in, and appoynt  
them every man unto his service, and to his  
burden. But they shall not goe in to see  
when the Sanctuary is covered, lest they die.

## R R R

And Jehovah spake unto Moses, saying;  
Take the summe of the sonnes of Gershon,  
of them also; according to the house of their  
fathers, according to their families. From  
thirtie yeeres old, and upward, unto fiftie  
yeeres old, shalt thou muster them, every  
one that entred to warre the warfare, to  
serve the service, in the Tent of the Congre-  
gation. This shall be the service of the fa-  
milies of the Gershonites, to serve, and for  
the burden. And they shall beare the Cur-  
taines of the Tabernacle, and the Tent of  
the Congregation, the covering thereof, and  
the covering of Tachash skin, that is upon  
it above, and the hanging velle for the doore  
of the Tent of the Congregation. And the  
Tapestry hangings of the Court, and the  
hanging velle for the doore of the gate of  
the Court, which is by the Tabernacle, and  
by the Altar, round about; and their cords,  
and all the instruments of their service, and  
all that is made for them; and they shall  
serve

27 I. rve. At the mouth of Aaron and his sons shall be all the service of the sonnes of the Gershonites, in all their burden, and in all their service; and yee shall appoint unto them in charge all their burden. This is the service of the families of the sonnes of the Gershonites, in the Tent of the congregation; and their charge shall be under Ithamar the sonne of Aaron the Priest.

29 The sonnes of Merari, according to their families, according to the house of their fathers, shall thou muster them. From thirty yeeres old and upward, even unto fifty yeeres old, shall thou muster them, every one that entred into the army, to serve the service of the Tent of the congregation.

31 And this shall be the charge of their burden, according to all their service in the Tent of the congregation: the boards of the Tabernacle, and the barres thereof, and the pillars thereof, and the sockets thereof. And the pillars of the Court round about, and their sockets, and their pinnes, and their cords, with all their instruments, and with all their service: and by names shall yee reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari according to all their service in the Tent of the congregation under the hand of Ithamar the son of Aaron the Priest. And Moses and Aaron, and the Princes of the congregation, mustered the sonnes of the Kohathites, according to their families, and according to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred into the Army, for the service, in the Tent of the

36 Congregation. And those that were mustered of them, according to their families, were two thousand, seven hundred, and fifty.

37 These were they that were mustered of the families of the Kohathites, every one that served in the Tent of the congregation, which Moses and Aaron did muster according to the mouth of Iehovah by the hand of Moses. And those that were mustered of the sonnes of Gershon, according to their families, and according to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred into the army, for the service in the Tent of the congregation. Even those that were mustered of them, according to their families, according to the house of their fathers, were two thousand and six hundred and thirty. These were they that were

mustered of the families of the sonnes of Gershon: every one that served in the Tent of the congregation, whom Moses and Aaron did muster, according to the mouth of Iehovah.

And those that were mustered of the families of the sonnes of Merari, according to their families, according to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred into the army for the service in the Tent of the congregation. Even those that were mustered of them, according to their families, were three thousand, & two hundred. These were they that were mustered of the families of the sonnes of Merari, whom Moses & Aaron mustered, according to the mouth of Iehovah, by the hand of Moses. All those that were mustered, whom Moses and Aaron, and the Princes of Israel mustered, of the Levites, according to their families, and according to the house of their fathers. From thirty yeeres old and upward, even unto fifty yeeres old, every one that entred to serve the service of service, and the service of burden, in the Tent of the congregation. Even those that were mustered of them, were eight thousand, and five hundred, and eighty. According to the mouth of Iehovah mustered he them by the hand of Moses, every man according to his service, and according to his burden: and they were mustered of him, as Iehovah commanded Moses.

## Annotations.

**T**ake the summe] Hebr. To take (Of which phrase see the notes on Exod. 13. 3.) the head, and that in number, is the summe, as the Greeke translatheth it: and the Chaldee faith, the Count (or reckning) of the families of Kohath; whose families are here first reckoned, because they were to carry the holiest things. Of Kohath's preeminence, see the notes on Num. 3. 28. Of him Chazkuni here observeth, *I thought Gershon was the first-borne, ya Kohath is first reckoned, because he carried the Arke house* in Greeke houses: so after sundry times in this chapter.

Verf. 3. thirty yeeres old] Hebr. a sonne of thirty yeeres of which phrase see the notes on Gen. 5. 32. Here the beginning of their service is at thirty yeeres of age; in Numbers 8. 24. it is said to be at five and twenty yeeres; (according to which, the Greeke here, and in verf. 23. 30. translatheth it five and twenty;) and in Divids time it began at twenty, 1. Chron. 23. 24. and so in Ezechi-

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his daies, 2 Chron. 31. 17. and after in Ezraes time the Levites were appointed from twenty yeeres old and upward, Ezra 3. 8. The places in Moses may thus be accorded, that here he speaketh of entering upon their full ministration, which requiring laborious, to carry the Sanctuary, &c. required full strength of body, and discretion of minde, and began therefore at 30. But in Num. 8. 24. hee appoynteth 25 for the beginning of their learning to doe the workes. So Maimon faith, *At some of Levi cometh into the Court into his service, until they have first learned him five yeeres; as it is said (in Num. 8. 24.) FROM FIVE AND TWENTY YEERES OLD;* and another Scripture faith, *(in Num. 4. 3.) FROM THIRTY YEERES OLD;* hee face are for him to learn. And hee entred not upon his service, till hee be grown great, and bee a man; as it is said *(in Num. 4. 49.) EVERY MAN ACCORDING TO HIS SERVICE.* Mijnet. tom. 2. treat. of the Instruments of the Sanctuary, ch. 3. f. 7. Chazkuni (on Num. 8.) reconcileth it thus; at 25 yeeres old, they entered all of them to doe the higher workes, as to watch that no stranger came into the Sanctuary, &c. and at 30 yeeres of age, they were in their strength, &c. and did beare the Sanctuary, &c. Now this age of thirtee yeeres for the numbering of the Levites, continued also in Davids time, 1 Chron. 23. 3. But then the Levites were no more to carry the Tabernacle, nor a yeffels of it, verf. 26. fo by the last wordes of David, the Levites were numbered from twenty yeeres old and above, verf. 27. which David did by direction from the Lord, 1 Chron. 28. 13, 19 that beginning to learne sooner, they might bee the fitter at thirtee to serve the Lord and his people. And it is probable, that the multitude of people, and so of sacrifices increasing, the Levites if they had not minitred till thirtee yeeres old, would not have sufficed for the service of the Temple; therefore God then by David altered the time of their entrance. This age of thirtee yeeres, was by Gods providence in Ioseph when he began to governe Egypt, Gen 41. 46. in David, when he began to reigne, 2 Sam. 5. 4. Iohn the Baptit (a Levite) began also his Ministrie at that age; and Christ (fulfilling all Figures) at the same age began the preaching of the Gospel, Luke 1. 35. 36. and 3. 2. 3. 23, &c. It taught them also, that the Ministres of the Lord should be no Novices (or young Schollers,) as 1 Tim. 3. 6. *until fifty yeeres old* Hebr. and until a sonne of fifty yeeres; at what time naturall strength usually beginneth to decay; therefore GOD would have them then leave off the harder service; but fill they ministred with their brethren in the Tabernacle, to keepe the charge, &c. Num. 8. 26. *into the armie* or, to the warfare, as is further explained in verf. 23. to warre the warfare, which the Greeke translatheth, to minister. Hereupon the Apostle calleth the worke of the Ministrie, to warre a good warfare, 1 Tim. 1. 18; and mentioneth the weapons of their warfare, 1 Cor. 10. 4. and calleth Timothy a good soldier of Iesus Christ, 2 Tim. 2. 3, 4. because by the sword of the

spirit, and other weapons of righteousness, they were to cast downe imaginations, and lusts that warre in mens members, Eph. 6. 17. & 2 Cor. 6. 7. and 10. 5. Iam. 4. 1. Compare Exod. 38. 8. *to doe the worke* in Greeke, all the workes in Chaldee, to serve the service; this explained the former wordes, to be holy and spiritual. So the Bishopps office is called a good worke, 1 Tim. 3. 1. for it is to labour in the word and doctrine, 1 Tim. 5. 17.

Verf. 4. the bulwaffe of holiness] that is, the most holy things; as the Arke, Table, Candlestick, Altar, &c. which the Kohathites were to beare, ver. 5, 7, 9, 11, 15. These are generally named the Sanctuaries, Num. 10. 21. and 3. 28.

Ver. 5. setteth forward] or, removeth, journeyeth from mount Sinai towards Canaan; and this was when the cloud was taken up from off the Tabernacle, by the Lord, Num. 10. 11, 12. the cile of the covering] called in Greeke, the shadowing veile; by the Apollie, the second cile, Heb. 9. 3. whi was made of blew, purple, scarlet, and fine linnen, with Cherubims, and was hanged between the holy place and the most holy, Exod. 26. 31, 33. This veile figured the fift of Christ, Heb. 10. 20. as the Arke principally signified Christ also, & Gods preinence with his church in him. See the notes on Exod. 25. 10, 17. the Testimony] the tables of Gods law, which were in the Arke, as in the heart (or by jewels) of Christ, Ex. 25. 16. Pia. 40. 8. This Arke of the testimony was covered with the veile, whiles the Tabernacle did stand, Exod. 40. 3. and now when the Tabernacle is to be taken down and removed, the Arke is covered with the same veile.

Verf. 6. shall put] Hebr. shall give, in Greeke, put over, to wit, over the Arke and veile. *Tachsh sken* in Greeke, *hachshib* (or *hachshib*) skin: see Exod. 25. 5. This was to cover it from all injury of weather, as raine or the like; even as the whole Tabernacle, when it stood, was covered with such, Exod. 26. 14. Elai. 4. 5, 6. It was also to signifie the hiding of these mysteries for a time: see after on verf. 13. *a cloath bulwaffe of blew* these were those clothes or garments of ministerie mentioned in Exod. 31. 10. above; *ymposl* i. wherein the Arke had the preeminence of glory above all the other holy things; for their upmost coverings were of skin; but the Arke had above the skinn a cloath of blew, or skie colour, for the honour of Christ whom it figured. *the barres thereof* made to beare the Arke with them, Exod. 25. 14, 15. See the annotations there.

Verf. 7. of Shew-bread] Hebr. *Talle* of faces, or of Presence; meaning, of the bread of Presence, (or Shew-bread) as the Chaldee here explaineth it, and Moses elsewhere expresth. They were twelve Cakes, representing the twelve Tribes of Israel, or whole Church: see the annotations on Exod. 25. 30. and Levit. 24. 5. *of blew* the Greeke here translatheth it purple, to cover withall] Hebr. of covering, or, of pouring out: of these, see the notes on Exod. 25. 29. *continua bread* or, bread of continuance; so called, because it was always upon the table; and when the old was taken off, new was set on, every Sabbath, 25

as is noted on *Levit. 24. 8.*

- 8 Ver[8. of *sanctuary*] Only the Arke (representing Christ) & the Table with Shew bread (representing the church) had three coverings; all the other holy things, had but two. And none was covered with *scarlet*, but this Table only.
- 9 Ver[9. of the *light*] in Greeke, *inlightning* (or *glorifying*) *cardsticks*: see the notes on *Exod. 35. 14.* This was a figure of Gods Law, *Psal. 119. 105. Prov. 6. 23. 2. Pet. 1. 19.*
- 10 Ver[10. upon a *staffe*] *for, upon a *leazar*, or barre*; such as things are removed and carried with between two, or more, *Nam. 13. 23.* The Greeke translatheth it, *upon barres*; so in *ver[12. Chazmani]* noteth here, that it is said, *upon a staffe*, and not *under a staffe*, lest that which was carried should bee disceged on the ground.
- 11 Ver[11. *Altar of Gold*] the *Incense altar*, which stood within the holy place: a figure of Christs mediation for his church, and of their presenting their prayers unto God by him. See the notes on *Exod. 30. 1. 6.*
- 12 Ver[12. *instruments*] or *vessels of ministerie*; Gentlers, cups, &c. or such as are mentioned in *2 King. 25. 14. 15.* *Sanctuarie*] Hebr. *sanctuary*; in Greeke, the *holies*. *a staffe*] in Greeke *barres*; as *ver[10.]*
- 13 Ver[13. the *offer* from the altar] This the Greeke translatheth, *They shall put a covering upon the altar.* The Altar of brasse, which stood in the courtyard, is here meant. *of purple*] Only the brazen altar was covered with purple; as the Table only with *scarlet*, *ver[8.]* and these two colours are sometime used for another; as, *They put on him a *scarlet* robe*, *Mat. 27. 28.* for which in *Job. 19. 2.* is written, *they put on him a purple robe*; so in *Mark. 15. 17.* they clothed him with purple: all the colours signified the heavenly dignity of these holy things, by the blood of Christ. And although the Altar of brasse stood in the open court, where all might see it, yet when they removed, it also was covered as the other, holy things.
- 14 Ver[14. *Vessels*] or *instruments*, as *ver[12.]* *fire-pans*] of these and the rest, see the notes on *Exod. 27. 3.* At the end of this verse the Greeke version mentioneth the *Laver*, *Exod. 30. 18.* (which in Moses is here altogether omitted) thus: *And they shall take a purple cloth, and cover the Laver and the base (or foot) thereof, and shall put thereon a covering of hyacinth skin; and shall put (them) upon Lavers.* It seemeth to be not without mystery, that other Moses mentioning *fire-pans*, *hesh-pokes*, and other less things, should quite omit the *Laver*, which usually is reckoned among the holy things of the Sanctuarie, *Exod. 35. 16. and 38. 8.* and *39. 39. and 40. 30.* And as in Melchisedeks history in *Gen. 14.* he omitted his parentage, kindred, birth and death; from which silence in the holy story, the Apostle reasoneth as if he had beene without parents or kindred, beginning of dayes, or end of life, *Heb. 7.* So here (it it may be lawfull to compare the like) the *Laver* is left uncovered, and alwaies open to the eyes

of the people; that it might be a lively representation of Gods grace in Christ, continuing & opened as an ever-springing fountaine: that by the washing of the new birth, by repentance & faith in the blood of Christ, we may in all our travels, at all times, cleanse our hands & feet, (our works and ways), as the sacrificers did from the Laver, *Ex. 30. 19. 20.* That albeit the face of the church is sometime hid, (as the Tabernacle wrapped up), and the Light of the Word shineth not, nor publike worship performed: yet alwaies Gods elect, having faith in him, may wash and purge themselves in Christ his blood, unto forgiveness of sinnes, sanctification of the spirit, & salvation.

Ver[15. the *sanctuary*] Hebr. *Sanctuary*, or *Holiness*; that is, as the Greeke explaineth it, *Holy things*: see *Nam. 3. 28.* This covering of the Sanctuarie, besides that it was for the honour and defence thereof, had also a further mystery. For as Moses put a *scarlet* upon his face, *Exod. 34. 33.* that the *sinners of Israel* could not steadfastly looke to the end of that which is abolished, *2 Cor. 3. 13.* so the Tabernacle (which our fathers carried with *Jesus* into the possession of the Gentiles, *Act. 7. 45.*) was folded up, and veiles and coverings were cast upon the holy things, that the Israelites could not behold the end of those types, whose end & accomplishment we now clearly see by the Gospel; by the revelation of the mystery which was kept secret since the world began: but is now made manifest, and by the scriptures of the Prophets, according to the commandment of the everlasting God, made knowne to all nations, for the obedience of faith, *Rom. 16. 25. 26.* Therefore we have Gods Throne and true Tabernacle set forth without veiles or covers, *Rev. 4. 8. c.* The Temple of God is opened in heaven; and there is seen in his Temple, the Arke of the Testamentall covenant, *Revel. 11. 19.* *we touch the holiness*] that is, the *holy things*, as the Greeke translatheth. This restraint, was like that concerning mount Sinai, which by reason of Gods presence thereon, might not be touched, upon paine of death, *Exod. 19. 12. Heb. 12. 18.* *left they dye*] Hebr. and dye: which the Chaldee expoundeth, *and not dye*: the Greeke, that they *dye*: the word not before used, being here againe to be understood, as it is in *Job. 30. 20. 25. and 31. 20. Psal. 9. 19. Prov. 30. 3. Dent. 7. 26.* and often elsewhere. The Scripture it self sheweth this want, and supplieth it, as in *2 Chron. 9. 20.* *none were of silver, it was accounted of*: that is, it was not accounted of; as is expressed in *1 King. 10. 21.* This judgement here threatned, was executed upon *Uzzabab* a Levite, who putting his hand to the Arke of God, was therefore smitten of God, and died, *1 Chron. 13. 10.* *shall be the burden*] that is, as the Greeke translatheth, *they shall beare these things*, to wit, on their owne shoulders, and not by wagons, or any other meanes, *Nam. 7. 9.* Therefore it was a fault in Davids dayes, that the Arke was carried upon a cart, *1 Chron. 13. 7.* for they fought not the Lord, *after the due order*, *1 Chron. 15. 12. 13.*

Ver[16. to the oversight] the Bishops office, or charge.

charge the Greeke translatheth, *Bishop Eleazar*; the Chaldee, that which shall be committed to the charge (or custody) of Eleazar, *oyle of the Light*] that is, *for* (or *for*) the golden candlestick. These four patriarches, the Hebrewes say, Eleazar was to carry himselfe: for *Charazani* (on this place) writeth; *The oyle of the Light, and the oyle of Anointing, the one in the right hand, and the other in his left. And the Incense in his bosome; and the Meat-offering on his shoulder.* R. Elias, in *Reshit chomab*, treat. of *Feere*, ch. 16. noteth the like from the *Ierusalem Talmud*, adding withall, *Behold, according to his high place was his humility, to honour the Lord, to beare all this burden at one time.* *the Sanctuarie*] Hebr.

the sanctify: Greeke, the *Holy*. Eleazar had besides the charge of the oyle, incense, &c. the care of all the sanctuarie also, and of the burdens of the Kohathites, *Nam. 3. 32. vessels*] or *instruments*; in Greeke, the *workers thereof*. In this office, Bishop Eleazar was a figure of Christ (the Bishop of our souls, *1 Pet. 2. 25.*) unto whom it pertained to give grace (the oyle of the Spirit) for understanding of the Scriptures, *Luk. 4. 18. and 24. 45. Job. 1. 16.* To put odours of sweet incense unto the prayers of all Saints, by his mediation, *Revel. 8. 3. 1. Tim. 2. 5.* To present his Church as a pure Meat-offering and sacrifice unto his Father, *Eph. 5. 26. 27. 1 Cor. 5. 7.* To give the anointing oyle of the holy Ghost for our sanctification, & rejoicing of our hearts, *Job. 7. 39. 1 Job. 2. 27.* To oversee all Churches and Ministers, and all actions in Churches, where he is present, and walketh among them till the worlds end, *Mat. 28. 20. Rev. 1. 13. and 2. 1. 2. 8. c.*

18 Ver[18. *Cut ye not off*] or, *Cause ye not to cut off*; in Greeke, *destroy* not, that is, Cause not, or occasion not by your default, them to be cut off, haply you not looking to your charge, they haply transgresse, and so I destroy them, as I did Nadab and Abihu, *Lev. 10.* *the families*] understand, any of the families: the Greeke translatheth, *Destroy ye not of the tribe the family of Kohath.*

19 Ver[19. *live and not die*] of this phrase, see *Dent. 33. 6.* Thargum Jonathan expounds it, *live in the life of the righteous, and not die with flaming fire*: having reference to *Levit. 10. 2.* *of holiness*] that is, the *most holy things*; in Greeke, *the holies of holies*. *every man*] Hebr. *man*, man, man, to his service, that is, each one to his severall worke, that so disorder and confusion might be avoided, & none might intrude into anothers worke. The Hebrew canons say, *The Levites are to be warned that they do not one anothers work; as that the Singer helps not to do the Porters work; or the Porter the Singers, as it is written* EVEREY MAN UNTO HIS SERVICE, AND TO HIS BURDEN. *The Levites that doe the Priests service, or a Levite that employeth himselfe in that worke which is not his owne worke, are in danger of death by the hand of God*, *Nam. 4. 19.* *Alimony* in *Mishn*, treat. of the Instruments of the Sanct. ch. 3. sect. 10. 11.

20 Ver[20. *so fe*] so in *Exod. 19. 21.* the people were charged not to breake through unto the LORD so fe: and because the men of Bethle-

mesh looked into the Arke of the Lord, he smote of the people fiftie thousand and seventy men, *1 Sam. 6. 19.* This restraint taught them what discord there is betweene God and sinful men, and how great need we have of a Mediatour. And as the Priests themselves might not alwaies enter into the most holy place, *Lev. 16. 2.* whereby the holy Ghost this signified, that the way into the holy of holies was not yet made manifest, while as the first Tabernacle was yet standing, *Hebr. 9. 8.* so in that the Levites bare things which they might not touch nor see, it signified a concealing in part of the myserie of the Gospell, which in other ages was not made knowne unto the senses of men, as it was afterward revealed unto his holy Apostles and Prophets by the Spirit, *Eph. 3. 5.* the myserie which was hid from ages and from generations, but now is made manifest to his Saints, *Coloss. 1. 26.* *is covered*] Hebr. *is swallowed up*; which word is often used for *destruying* and *abolishing*, *Job. 2. 3. Nam. 16. 30. 32. Esai. 9. 16. and 3. 12.* applied here to the hiding and covering of the holy things, which was done suddenly, and is by the Chaldee interpreted, *when they cover the vessels of the Sanctuarie*. It signified the abolishing that after should be of this worldly sanctuarie, and shadows therein, by Christ, *Heb. 9. 1.* *— 11.* whose death was a destroying of the true Tabernacle and Temple, *Job. 2. 19. 21.* The Apostle also treating of the death of the Saints useth this similitude; *If our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hand, eternall in the heaven. For we that are in this Tabernacle doe groane, being burdened, not for that we would be unclothed, but clothed upon; that the mortal thing might be swallowed up of life*, *Ecc. 2. Cor. 5. 1. 4.* So Peter calleth his death, the putting off of his Tabernacle, *2 Pet. 1. 14.* And this similitude is very fit: for as here in Moses Tabernacle, the most holy things were first covered and taken away; so the soule & powers thereof are first withdrawn from the body by death. Then, as the curtains and coverings were taken off, and folded up; so the flesh and skin of our bodies are pulled off, and eaten with worms. And as the boards of the Tabernacle were lastly dissolved and pulled asunder, so shall our bones & sinewes. Compare the description of mans making in *Job. 10. 8. — 12. 8.* of his dissolution, *Ezek. 12.* And as the Tabernacle dissolved, was afterward set up againe, *Nam. 10. 21.* so shall our bodies at the day of resurrection, *1 Cor. 15.* *left they die*] Hebr. *and die*; in Chaldee, *and not die*; as before in *ver[15.]*

END

Here beginneth the 35 section of the Law: see *Gen. 6. 9.*

Ver[22. *Take*] Hebr. *to take*; see *ver[21.]* of them also *in Gen. 1. 26.* *Take ye* Though the Kohathites (of the second brother) were first numbred, because they were to carry the holy things, on their shoulders; yet God would not have the other families neglected, or to administer confidently, but counted & appointed also to their charges: wherein his providence shineth no lesse than before.

23 Verſ. 23. *to warre the warfare* [which the Greeke explaineth, *to miniſter*: ſee the notes on verſ. 3. *to ſerve the ſervice*] in Greeke, *to doe the warfare*: this is an explanation of the former warfare.

24 Verſ. 24. *the ſervice* [in Greeke, *the miniſterie*, and *for the burden*] in Greeke, *to ſerve and to beare*. By the ſervice, underſtand their miniſterie in the Tabernacle when it ſtood, wherein they aſſiſted the Prieſts; as alſo the taking downe and ſetting up of it, Num. 10. 21. and by the burden, their carrying of the Sanctuary, when it removed.

27 Verſ. 27. *At the mouth* [or, according to the mouth; in Chaldee, *At the word*. So after in verſ. 37. and 41. and 45. and 49. in all their burden] in Greeke, according to all their miniſtrations, and according to all their works. yet ſhall appoint in Greeke, thou ſhalt appoint (or number) them. in charge] or, in cuſtodie; in Greeke, by names, as in verſ. 32. all their burden] in Greeke, all their works.

28 Verſ. 28. *their charge* [or, their cuſtodie, their diſtribution. under the hand for, in the hand, that is, under the government and direction of Iehovah: ſo in verſ. 33. The Prieſts being the chiefe in the Sanctuary, and figures of Chriſt, were to appoint and overſee all the works of the inferior miniſters; and ſo Chriſt and his Apoſtles did unto the miniſters of the Chriſtian Churches, Mat. 28. 20. 1 Cor. 12. 4. 5. 6. Tit. 1. 5. 8c. 1. Tim. 1. 3. and 3. 1. — 15.]

30 Verſ. 30. *thirty years* [in Greeke, *twenty five years*: the reaſon of this difference is noted on ver. 3. So after in verſ. 35. *into the arme*] or, warfare: that is, ſervice in the Tabernacle; as the Greeke tranſlatech it, *to miniſter*: ſee verſ. 3.

31 Verſ. 31. *the charge* [or, cuſtodie; in Greeke, *obſervation*. the ſockets] which were *an hundred*, made of an hundred talents of ſilver, Exod. 38. 27. of the boards, and bars, ſee Exod. 26. 18. — 27. By reaſon of the weight of theſe things, the Merarites had four wagons allowed them, for the carriage, Num. 7. 8.

32 Verſ. 32. *their ſockets* [which were of braſſe, Exod. 27. 10. — 17. by names. in Chaldee, by their names: the Greeke ſaid the like of the Gerſhonites charge, in verſ. 37. Whereas the ſockets, pillars, pines, cords, and other instruments were many, and ſeemed of leſſe importance than the other holy things within the Sanctuary; the Lord appointed them to have them delivered by names, leſt any ſhould be neglected, or left, or to ſeek when the Tabernacle ſhould be ſet vp againe. Signifying hereby the care that he hath of his Church, and of every member, even the leaſt; and ſo of all his ordinances. Thus the good Shepherd is ſaid to call his owne ſheepe by name, Joh. 10. 3. And David gave unto Solomon, both the pattern of all things to be made in the Temple, and gave gold and ſilver by weight, for every table, candleſtick, lampe, ſtick-hook, bowle, cup, baſon, &c. 1 Chron. 28. 11. — 17.]

35 Verſ. 35. *into the arme* [or, to the warfare; in Greeke, *to miniſter*: ſee verſ. 3. So after, in verſ. 39. and 43.]

Verſ. 36. *two thouſand, ſeven hundred, and fifty* there were of the Kohathites in all, *eight thouſand and ſix hundred*, Num. 3. 28. of which, not a third part were able men for the Lords ſervice, as here wee ſee.

Verſ. 40. *two thouſand and ſix hundred and thirtie* [In all there were ſeven thouſand and five hundred Gerſhonites, Num. 3. 22. of which, little more than the third part were fit to ſerve in the Tabernacle.]

Verſ. 44. *three thouſand and two hundred* [So of ſix thouſand and two hundred Merarites (Num. 3. 34) there were more than half ſit to ſerve the Lord in his Sanctuary. The numbers of them all, and of ſuch as were able to ſerve the Lord, and contrary, may be viewed thus:]

Kohathites,	In all,	8600.
	Able men,	2750.
	Vnable,	5850.
Gerſhonites,	In all,	7500.
	Able men,	2630.
	Vnable,	4870.
Merarites,	In all,	6200.
	Able men,	3200.
	Vnable,	3000.

The wiſdome and providence of God appeareth in theſe numbers. The Kohathites, that were moſt in the whole ſumme, are feweſt for the ſervice of God: the Merarites, that were feweſt in number, yeeld moſt for his ſervice. And whereas the greateſt burde was for the Merarites, as the boards of the Sanctuary, overlaid with gold, the pillars the ſockets, ſome of ſilver, & ſome of braſſe, leſt they ſhould murmur at their charge, God furniſheth them with moe able men than any of the other families, beſides wagons given to eaſe them. And whereas commonly in families, the younger & the aged ſort are many moe than men of middle years; it is here otherwiſe, that the greater haife of the Merarites are ſtrong men, betwene thirty & fifty years of age. By this diverſitie of number among the Levites families, God ſheweth his wiſdome in fitting men for the worke where he hath appointed them, whether it requireth multitude, or gifts: for, *To one is given by the Spirit, the word of wiſdome; to another the word of knowledge; by the ſame Spirit; to another, faith; by the ſame Spirit; to another, the gifts of healing; by the ſame Spirit, &c. dividing to every man ſeverally as he will.* 1 Cor. 12. 8. — 12. David being employed in warres, had many valiant Worthies, and ſtrong men for that purpoſe, rehearſed in 1 Chron. 11. and 12. ch. So had Iudah, and the other tribes, as wee ſee in Num. 2. Moſes was furniſhed with wiſdome and knowledge, but wanted ſpeech and utterance; therefore Aaron was given to bee his mouth and ſpokes-man, Aſſ. 7. 22. Exod. 4. 10. 14. 16. yet Moſes by his writings, ſpeaketh now eloquently in all Churches, and ſhall doe to the worlds end, when Aaron is ſilent. The like was in Paul, whole weakneſſe in ſpeech was his reproach among the

faſe Apoſtles, 2 Cor. 10. 10. and 11. 6. though he excelled in knowledge & other graces, the fruits whereof the world ſill reſpecth from his Epistles.

47 Verſ. 47. *that entered* [to wit, into the warfare, or army, as verſ. 3. the ſervice of ſervice] the worke of miniſtry, aſſiſting the Prieſts, when the Tabernacle ſtood; and taking it downe, and ſetting it up: the Greeke tranſlatech it, *the worke of worke*. the ſervice of burden] the worke of beaſing the Tabernacle, when it was removed: in Greeke, the worke that were to be borne.

48 Verſ. 48. *eight thouſand and 500. and 80.* Behold the ſmall number of ſuch as warred the ſpiritual warfare of God in his Sanctuary, that of the whole tribe of Levie, there were but 8580. ſe men: when the tribe of Iudah afforded 74. thouſand and 600. for the outward warfare, in the hoſt of Iſrael, Num. 1. 27.

49 Verſ. 49. *the mouth* [in Chaldee, *the word*; in Greeke, *the voice*. muſtered he] or, be numbered: meaning Moſes and the Princes, as verſ. 34. ſpoken of as of one man.



## CHAP. V.

1. The unclean are removed out of the Camp. 5. Confession and reſtitution is to be made in treaſſe. 11. The law of jealouſie. 15. How the ſuſpected woman is to be brought unto the Prieſt, with an oblation, 19. is to be abjured by the Prieſt, 24. and is to drink of the bitter water that cauſeth the curſe. 27. The events following if ſhee be deſiled, or not deſiled.

1 And Iehovah ſpake unto Moſes, ſaying: 2 Command the ſonnes of Iſrael, that they ſend away out of the campe, every leper, and every one deſiled by a ſoule. Both male and female ſhall yee ſend away; without the campe ſhall yee ſend them: that they deſile not their camps, in the middeſt whereof I dwell. And the ſonnes of Iſrael did ſo, and ſent them away without the campe; as Jehovah ſpake unto Moſes, ſo did the ſonnes of Iſrael.

5 And Iehovah ſpake unto Moſes, ſaying: 6 Speake unto the ſonnes of Iſrael: A man or a woman, when they ſhall doe any of all the finnes of men, to tranſgreſſe a tranſgreſſion againſt Iehovah, and that ſoule beee guilty; 7 Then they ſhall confeſſe their finne which they have done, and he ſhall reſtore his treſpaſſe in the principall thereof; and the fifth part thereof ſhall hee add unto it, and ſhall give it to him againe whom he hath treſpaſſed. And if the man have no kinfman, to reſtore the treſpaſſe unto him, the treſpaſſe

ſhall be reſtored unto Iehovah, unto the Prieſt, beſide the ram of the atonements; whereby atonement ſhall be made for him. And every heave-offering of all the holy things of the ſonnes of Iſrael, which they ſhall bring neere unto the Prieſt, ſhall bee his: And every mans hallowed things ſhall be his: that which any man giveth to the Prieſt, his it ſhall be.

And Iehovah ſpake unto Moſes, ſaying; Speake unto the ſonnes of Iſrael, and ſay unto them: Any man, if his wife goe aſide, and tranſgreſſe againſt him a tranſgreſſion; And a man lye with her, with ſeed of copulation, and it be kept cloſe from the eyes of her husband, and ſhee hath hid her ſeife, and ſhee is deſiled, and there is no witneſſe againſt her, and ſhee is not taken: And the ſpirit of jealouſie paſſe upon him, and hee be jealous of his wife, and the bee deſiled; or the ſpirit of jealouſie paſſe upon him, and hee be jealous of his wife, and the bee not deſiled: Then ſhall the man bring his wife unto the Prieſt, and hee ſhall bring her offering for her, the tenth part of an Ephah of barley meale: he ſhall not powre oyle upon it, nor put frankincenſe thereon, for it is a Meat-offering of jealouſies, a Meat-offering of memoriall, making memoriall of iniquity. And the Prieſt ſhall bring her neere, and make her ſtand before Iehovah. And the Prieſt ſhall take holy water, in an earthen veſſell; and of the duſt which is in the floore of the Tabernacle, ſhall the Prieſt take, and put it into the water. And the Prieſt ſhall make the woman to ſtand before Iehovah, and ſhall uncover the womans head, and put in her hands the Meat-offering of memoriall; it is the Meat-offering of jealouſies: and in the hand of the Prieſt ſhall be the bitter water, that cauſeth the curſe. And the Prieſt ſhall charge her by an oath, and ſay unto the woman; If no man hath lien with thee; and if thou haſt not gone aſide to uncleaneſſe, under thy husband, bee thou free from the bitter water that cauſeth the curſe. But thou, if thou haſt gone aſide under thy husband, and if thou be deſiled, and ſome man hath had his copulation with thee, beſide thine husband: And the Prieſt ſhall by oath charge the woman, with an oath of curſing; and the Prieſt ſhall ſay unto the woman; Iehovah give thee, ſo be for a curſe, and for an oath, among thy people, when Iehovah doth give thy thigh to fall, and thy

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22 belly to swell. And this water that causeth the curse, shall enter into thy bowels, to make the belly to swell, and the thigh to fall: and the woman shall say, Amen, Amen.

23 And the Priest shall write these curses in a book: and hee shall blot them out, into the bitter water. And hee shall cause the woman to drinke the bitter water, that causeth the curse: and the water that causeth the curse, shall enter into her to bitterness.

24 And the Priest shall take out of the womans hand, the Meat-offering of jealousies, and shall wave the Meat-offering before Jehovah, and offer it upon the Altar. And the Priest shall take an handful of the Meat-offering, even the memorial thereof, and burne it upon the Altar; and afterward hee shall cause the woman to drinke the water.

27 And when hee hath caused her to drinke the water, then it shall be if she be defiled, and have transgressed a transgression against her husband, that the water that causeth the curse, shall enter into her to bitterness; and her belly shall swell, and her thigh shall fall, and the woman shall be for a curse among her people. And if the woman be not defiled, but be cleane, then she shall be free, and shall conceive seed. This is the law of jealousies, when a woman goeth aside under her husband, and is defiled. Or a man, when the spirit of jealousy passeth upon him, and he be jealous of his wife, and shall make the woman to stand before Jehovah; and the Priest shall doe unto her all this law. And the man shall be free from iniquity: and that woman shall beare her iniquity.

Annotations.

1 Command [After that God had set his Church and ministry in order, he next giveth lawes for the purity and holiness of his Church in that order, by removing all sin and uncleanness from among them; and after, by appointing the exercises of godliness. Of this he saith, Command: whereby the weight of the things here spoken of, is signified. that they send away] or, as the Greeke translath, and let them send away, that is, put out of the campe; and there were three Camps, the Sanctuary, called the Campe (or tents) of the LORD, 2. Chron. 31. 2. the Campe of the Levites, Numbers 3. and the Campe of Israel, the twelve tribes, Numb. 2. See the annotations on Exod. 40. 33. And as the unclean were to be put out of the Camp, pitching about the Sanctuary: to out of the camp which went to warre against their enemies, Deut. 23. 10. 11. The Campe of the

Lords Sanctuary was most holy: none which was unclean in any thing, might enter in, 2 Chron. 23. 19. Leper [who was defiled and unclean, all the dayes that the plague was upon him, and was to dwell alone, without the Campe, Lev. 13. 46, see the annotations there. an issue] The Law of their uncleanness is given in Levit. 15. a soule, that is, a dead soule, as Numb. 6. 6. meaning a body; the Chaldee here translath, by the bones of the soule of a man; taking the soule for a dead carcase; as in Levit. 21. 1. there the Chaldee hath, the dead. Who so touched any dead man, was unclean seven dayes, Numb. 19. 11. &c. whereas for touching other dead creatures, they were unclean but until evening, Levit. 11. 24. 39. 40. These legall pollutions, figured our pollution by sinne of all sorts, (as in their places is shewed): and the removing of such out of the Lords campe, figured the removall of unrepentant sinners out of the Church; into which any thing that defileth may in no wise enter, Revelations 21. 27. the unclean may not come in, 1. Ely 52. 1. Ver. 3. male and female] Hebr. From male unto female, whereby he meaneth both sorts: and as Chazkuni here observeth, hee saith not man and woman, to teach that in case of uncleanness, the great and the small are all alike. Upon this Law, Mary the sister of Moses and Aaron, being striken with leprosie, was put out of the Campe, Numb. 12. 14. 15. without the Campe] or, to without, that is, to a place without the Campe. But were they all to be together in one place? seeing the Hebrews were to remaine alone, Levit. 13. 46. The Hebrew doctors expound this Law thus; There were three camps, the campe of the Divine Majesty (that is, the Sanctuary:) about that the campe of the Levites, and from thence unto the end, the campe of the standards of all four quarters, that was the campe of Israel. The Leper was put forth out of them all; he that had an issue might be in the campe of Israel, but was put forth out of the second: and hee defiled by the dead, hee might be even in Levitic campe, and was not put forth save from the campe of the Majesty (of God) Sol. Iarobi, on Numb. 5. This, though it seemeth contrary to Moses, is the common opinion of the Hebrews, as may be seene in Talmud, Bab. in Petachim, chap. 6. and Maimon in Misi, in Biath hamidash, chap. 3. where he rendereth this reason; The Leper because his uncleanness is greater, hee is sent away further than his fellows; for every one whose uncleanness is greater, his putting forth is further than his neighbours. Therefore they send forth the Leper out of the three camps, which is out of Ierusalem, because hee defileth by entrance, whereas he that hath an issue, defileth not so. And they send forth men and women that have issues, the menstruous, and women in childbed, out of the two camps, which is out of the mountaine of the house (of God:) because they defile bed, and eat, which the unclean by the dead doe not. The Chel] that is, the Rampart or Courtyard, in the Temple, which was more outward than the womens court, as the womens was more than the mens court, they put forth out of it, heathens, and such as are defiled by the dead, and defiled

defiled by lying with the menstruous. If a Leper came into Ierusalem hee is beaten (with forty stripes); if hee come into the mountaine of the house (of God) hee is beaten with fourscore stripes, &c. Wee may here note the difference and degrees of places, and their holiness, which the Hebrews say were ten, within the Land of Canaan, Ierusalem, and the Temple. 1. The walled towne; 2. The citie Ierusalem; 3. The mountaine of Gods house, (mount Sion); 4. The Chel, or outmost court; 5. The womens court, (which some thinke to be that which is called the womens court, 2 Chron. 20. 5.) 6. The mens court, 7. The Priests court, (2 Chron. 4. 9.). 8. The place betweene the Porch and the Altar, (1 Chron. 8. 12.). 9. The Temple, or House it selfe. 10. And the most holy place, or Oracle within the Temple; 1 King. 6. 16. 17. 19. Of these it is written in the Bab. Talmud in Celim, chap. 1. f. 6. &c. and by Maimon in Misi, in Beth habehirah, chap. 7. f. 12. &c. thus: All the Land of Israel is holy above all other lands; for they bring out of it, the Sheaf, and the two loaves, (Levit. 23. 10. 17.) and the First-fruits which they bring out of other lands. Ten holinesses are in the Land of Israel one above another. The walled towne is holier then the rest of the land, for out of them they put the leprous: neither doe they bury the dead within them, without consent of seven good men of the city, or of all the people of the city, &c. Ierusalem is holier then other walled cities; for they ate the light holy things, and the second tithe, within the walls thereof. The mountaine of (Gods) house, is holier then it; for none that have issues, are menstruous, or in childbed, may come in thither. The Chel (or Rampart) is holier than it, for no heathens, or defiled by the dead, or that hath lien with the menstruous, may come in thither. The womens court is holier then the Chel; for none that is washed (from his uncleanness) that day (before Sunne setting, as Levit. 15. 6.) may come therein. The court of (the men of) Israel, is holier then the womens court, for none that hath not brought his offering for atonement (though hee be otherwise cleane, as Levit. 12. 6. 7. and 14. 9. 10. and 15. 13. 14. 15.) may come into it. And the unclean that cometh therein, is guilty of cutting-off. The Priests court, is holier then that, for no Israelites may come in thither, save at the time of their necessities, for imposing of hands, or for atonement, or for slaying, or for waving (the Sacrifices.) Betweene the Porch and the Altar, is holier then that, for none that are blisfited, or have headed, or have their clothes rent, may come thither. The Temple is holier then betweene the Porch and the Altar: for none may come therein, but he that hath his hands and feet washed. The Holy of holies is holier then it; for more may come in there, but the high Priest, on Atonement day, at the time of service, Levit. 16. For the better understanding of these things, wee may further observe touching the Temple in Ierusalem, how they say, The mountaine of the house (of God) which was mount Moriah, (2 Chron. 3. 1.) was five hundred cubits (long) and five hundred (broad) and was inclosed with a wall. And it had five gates, one on the West, and one on

the East, and one on the North, and two on the South: and the breadth of a gate was twenty cubits, and the height twenty: and they had dorres. Within that was a (wooden) fence compassing round about, the height whereof was ten hand breadth, and within that fence was the Chel (or Rampart) ten cubits high, and of that it is said in Lwin. 8. Hee made the Rampart and the wall to lament: this was the wall of the court. Within the Rampart was the court, and all the court was in length 187. and in breadth 135. (cubits) and had seven gates, &c. The Sanctuary was not all of it in a place, but in a cleft (or ascent) of the Mount. When a man went in at the East gate of the Mountaine, hee went to the end of the Chel (or Rampart) in a level ground. And hee went up from the Chel to the womens court by twelve steps; the height of every step was halfe a cubit, and the breadth halfe a cubit. And all the womens court hee went on a level: and from it to the courts of Israel (the mens court) by fifteen steps; and all the court of Israel hee went on a level. Thence hee went up to the Priests court, which was two cubits and an halfe higher than Israel. And hee went all the Priests court, and betweene the Porch and the Altar in a level. Thence hee went up to the porch by twelve steps. And the Porch and the Temple was all on a level. So the height of the floor of the Temple was above the floor of the East-gate of the mount of the house, two and twenty cubits. Maimon in Beth habehirah, chap. 5. & 6. that they defile [not] or, and let them not defile (or make unclean) their camp: for the least of these three, namely the unclean by the dead, whatsoever hee touched was unclean, Numb. 19. 22. Hg. 2. 12. This taught them sanctification, in abstinence from communion with sinne and sinners: as the Apostle sheweth in 2. Cor. 6. 17. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you, &c. And in Heb. 12. 15. Looking diligently, &c. lest any root of bitterness springing up, trouble you, and thereby many be defiled. I dwell in Chaldee, my divine presence (Shechinah) dwelleth. This reason respecteth not only the former uncleannesses, but the sinnes also that follow, of transgression, ver. 6. and secret adultery, ver. 12. 13. So the Hebrews also acknowledge; as Chazkuni (on this place) saith, Forasmuch as the Divine presence (of God) is among them, and they encampe round about the Tabernacle: it is necessary that they purifie their camps from uncleanness, and cleare themselves from robbery, and from dishonest wrickness, &c. of the wrongs that goeth aside, and to observe the things decreed for purification.

Ver. 6. the sinnes of men] in Greeke, human sinnes, that is, any such sinne as men use to fall into through their frailty. to transgress a transgression] that is, to commit (or by committing) a transgression: so in Levit. 6. 2. where this Law is more explained. The Chaldee expounderh it, to falsifie a falsehood, that is, to speake (or doo) falsly: the Greeke, despoiling despoiled, in Hebrew Magdalah: whereof see the notes on Lev. 5. 15. This is the second Law of Israels purity; & it is against morall sin & pollution thereby; which the sinner was to purge by confession of sin, restitution of damage; C c c c 2 and



and sacrifice. *against Jehovah*] in the Chaldee, before the Lord. This is meant in regard of his denials or oath before the Lord; as Lev. 6.2, 3. that said: In Chaldee, that man: it meaneth man or woman, as before is expressed. *be guilty*] or, *be in trespass*.

7 Ver. 7. *shall confess*] This, though it be here adjoined to this particular, belongeth to all sinne, which bee that confess and for sake shall have mercy. Prov. 28.13. for God looketh upon men; if any say, I have sinned and perverted that which was right, and it profiteth me not; he will deliver his sinner from going into the pit, and his life shall see the light, Job 33.27, 28. The Hebrews set downe this duty thus; *All the precepts in the Law, whether they command or forbid a thing, if a man transgress against any one of them, either presumptuously, or ignorantly, when he maketh repentance, and turneth from his sinne, he is bound to confess before the blessed God, as in Numb. 5. 7. This confession is with words; and it is commanded to be done. How do they confess? Hee saith, O Lord I have sinned, I have done pervertly, I have trespassed before thee, and have done thus and thus; and I beseech thee, O Lord, be merciful unto me, and I will never do this thing againe: and this is the foundation of confession. And who is to make a large confession, and is long in this thing, hee is to be commended, and is the owners of sinne and trespass offerings, when they bring their oblations for their ignorance, or for their presumptuous sinne, atonement is not made for them by their oblation, until they have made repentance, and confession by word of mouth. Likewise, all condemned to death by the Magistrates, or condemned to stripes, no atonement is made for them by their death, or by their stripes, until they have repented and confessed. And so hee that hurteth his neighbour, or doth him damage, though he pay him whatsoever hee oweth him, atonement is not made for him till hee confesse, and turne away from doing so againe for ever, as it is written (in Numb. 5.6.) any O F A L L THE SINS OF MEN. Maimony in Mishna treat. of Repentance, chap. 1. sect. 1. *his trespass*] or, *his guiltiness*, Hebr. *Asham*: meaning the thing for which hee is guilty: as is explained in Lev. 6. 4. & noted on Lev. 5. 16. The *Asham* (Guiltiness) here spoken of, is the thing taken by rapine, or the price thereof, saith Maimony, in treatise of Robberies, and last things, chap. 8. sect. 6. *in the principle*] or, *in the summe* (the head) thereof; that is, every whit of it: so in Lev. 6. 5. *the gift*] see the notes on Lev. 5. 16. and 6. 5. Of this point the Hebrews say, Hee that sweareth upon deniall of goods, payeth not the fifth part, until hee confesse it of himselfe: but if there come witness, and he stand still in his deniall, hee payeth the principle only upon the mouth (that is, the testimony) of the witnesses: but payeth not the fifth part, because the fifth part was the sacrifice, & come for atonement, and hee bringeth not them, but upon his owne mouth (or confession) Maimony evens of Robberies, chap. 7. sect. 8.*

8 Ver. 8. *no kiss*] Hebr. *Gul*; which is general for any kinman, that redeemeth, avengeth, or to whom a thing appertaineth when the other is dead. Hereupon the Hebrews apply this law to the stranger; for they say, there is no man in Israel without kinmen, either brother, or child, or other of his blood, &c. but this is (meant of) the

stranger that dieth and hath no beire: Sol. Tardion on Numb. 5. and Maimony in treatise of Robberies, &c. chap. 8. sect. 6. *the trespass*] or *guiltiness*, the thing for which hee is guilty: as ver. 7. unto the Priest] who being the Lords minister, should receive it for him. The holy blessed (God) is the Father of the stranger, and meet to intercede that which is his, therefore it should be given in the summe of his house, which is the Priest, saith Chazkuni on Numbers 5: If (a man) have done rapine unto a stranger, and sweare unto him (falsly) and the stranger dye, then hee is bound to pay the principal, and the fifth part, unto the Priests that ascribe (or ward.) If a Priest rob a stranger which hath no beire, and sweare unto him, and the stranger dye, this Priest hath no right to his robbery, whiche is under his hand; but it goeth one from under his hand, to his brethren the Priests, the summe of the custody (that is, which serve in that ward) Maim. treatise of Robberies, &c. chap. 8. section 4. 9. *ramme of atonement*] whereby atonement was made for him with God, by the Priest: whereof see Leviticus 6. 6, 7. Here also they say, the trespass offering is not offered, until hee that hath done the robbery have restored the principal to the owner, or to the Priest, if hee have robbed a stranger that hath no beire. If hee have given the principal, and offered his trespass offering, atonement is made for him, and the fifth part hindereth not the atonement; and hee is bound to give the fifth part, after the Maimony treatise of Robberies, chap. 8. Sect. 13.

Ver. 9. *heave-offering*] or oblation, in Chaldee, separation (or separated thing) of all] or, with all the holy things: according to which sense the Greeke translatheth, and all the beloved things. So in Ezek. 44.30. the first of all the first fruits of all things, and every heave-offering of all, of all your heave-offerings shall be the Priests, and the first of your dough shall ye give unto the Priest, that he may cause the blessing to rest in thine house. *shall bring near*] or, shall offer to the Priest, and so unto God by him: therefore the Greeke translatheth, shall offer to the Lord, to the Priest, to him shall be. Of the gifts which God appointed to the Priests, see Numbers 18. In that the Lords offerings were given to the Priest, it figured, that all things were given of the Father unto Christ, whom hee had made beire of all things, Heb. 1.2. And it taught the people their duty, for the maintaining of his ministers, Malac. 3. 8. 9. 10. 1. Cor. 9. 13, 14.

Ver. 10. *shall be his*] that is, shall be the Priest, as in Ezek. 44.30.

Ver. 12. *Any man*] Hebr. *man man*, that is, whatsoever. This is the third Law, for the sanctification of the Church, in case of sinne suspected, and not manifest. Which God would have to be looked unto, and purged. *goe aside*] to wit, from him to another man, and commit adultery. A figurative speech, taken from going aside out of the right way: so in Prov. 7. 25.

*transfess*] disloyally and unfaithfully, as the Hebr. *Maghal* signifieth, Leviticus 5. 25. The Greeke translatheth it *despise*; the Chaldee, *deale falsly*.

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13 Ver. 13. *Amn*] in Greeke, any: meaning a number man belideth her husband. *from beere*] that is, from the knowledge. Of the way of an adulterous woman, it is said, Shee eateth, and drinketh her man's, and saith, I have done no wickedness, Prov. 30. 20. *hath hid her selfe*] or *hath bin hidden*, hath bene in secret, meaning either that shee hath dissembled her iniquity, or hath bene in a secret place with some other man, whereby they may justly be suspected, and her husband hath cause to be jealous. In this latter sense, the Hebrews understand it, and make it the ground of the Law following for her tryall. They say, The jealousie spoken of in the Law, Numb. 5. 14. is when (the man) hath said unto his wife before witnesses, hee was in secret with such a man. The hiding (or secrecie) spoken of in Numb. 5. 13. is, when shee hath bene in secret with that man, touching whom hee hath said unto her before two witnesses, hee was in secret with him: if shee hath stayed with him so long, as till shee might be defiled, then it is unlawful for her husband to company with her, until shee hath drunke of the bitter water, and the thing bee tryed. And at such time as there is no matter for her that goeth aside (to drinke) shee is unlawful for him for ever, and is put away from him without a bill of divorcy. If hee be jealous of her for but at once, and have said unto her, hee was in secret with such and such: if shee have bene in secret with him two together, and taried so long, as till shee might be defiled, though they were both her brothers, or her father, and her brother, shee is unlawful (for her husband) until shee have drunke. If shee have said unto her before two, though shee with such a man, this is not jealousie; yes, though shee have bene in secret with him by (his testimony of) witnesses, and taried till shee might be defiled, shee is not unlawful (for her husband) neither doth shee drinke for this jealousie. Likewise, if hee have said unto her, hee was in secret with him; and shee be sene speaking with him, this is not to be in secret, neither is shee unlawful (for her husband) neither is shee to drinke. As, if there have not bene jealousie before, though two doe come and scisse, & sleepe in secret with him, and taried till shee might be defiled, shee is not unlawful for her husband, neither is shee to drinke. If hee have bene jealous of her before two (witnesses) and hee hath sene her in secret with him touching whom hee was jealous, and that shee taried till shee might be defiled; hee shee is unlawful for her husband, and is put from him, and hee shall give a bill (of divorcy) for hee cannot cause her to drinke upon his owne mouth (or testimony). Maimony in Mishna, tom. 2. in Sotah, chap. 1. sect. 1. 8. Theft and the like cautions party concerning this Law: some of which seeme to be uncertaine traditions.

*no witness*] that shee is defiled: for upon testimony, or if the were taken with the manner, there was not to drinke, but to dye by the Magistrate. Leviticus 20. 10. Job. 8. 4. 5. And whereas hee speaketh here ungenerally of a witness, the Hebrews observe, that if there bee but one witness against her, who saith, shee is defiled, shee is not to drinke, Sol. Tardion on Numbers 5. Shee is unlawful (they say) for her husband (to company with her) for ever, and doth not drinke, but is put away without a divorcy.

If two witnesses come together, and one say, shee is defiled, another say, shee is not defiled: or, if one say, shee is defiled, and after word two other come and say, shee is not defiled; then shee drinketh, Maimony in Sotah, chap. 1. sect. 14. 17.

Ver. 14. *the spirit of jealousie passe upon him*] or, *passe over him*: the Greeke saith, come upon him, that hee be affected with a jealous mind, as the wind is said to passe over the gaffe, when it is letten or blatted with the wind, Psal. 103. 15. 16. which in Esay 40. 7. is said to blow upon it. And the spirit of jealousie, meaneth a jealous motion or affection of the mind, wherewith it is caried, as the Scriptures elsewhere speake, of the spirit of wisdom, the spirit of counsel, the spirit of knowledge, Esay 11. 2. Ephel. 1. 17. the spirit of fornications, Hof. 4. 12. the spirit of feare, 2 Tim. 1. 17. the spirit of meeknes, Gal. 6. 1. the spirit of slumber, Rom. 11. 8. And in 1. Cor. 14. 12. spirits are put for the gifts and motions of the spirit. *jealousie*] or, after the Greeke, Zealousie, a zealous affection, which is sometime used in the good part, sometime in the evil; as Zeale also is sometimes good, Job. 2. 17. 2. Cor. 7. 11. sometime evil, Gal. 5. 20. called bitter zeale. Iam. 3. 14. So the Hebrews have one word *Kinah*, for zeale, jealousy, envy, and emulation; as Phineas was zealous for the Lord, Numb. 25. 11. Elias was zealous for him, 1 King. 19. 10. Iothuah envid for Moses sake, Numb. 11. 29. And jealousie is an affection hard (or cruell) as the rage; the cooler thereof are cooler of fire, Song. 8. 6. it is the rage of a man; therefore hee will not spare in the day of vengeance, Prov. 6. 34. This affection is said (after the manner of men) to be in God himselfe. Exod. 20. 5. and Paul was zealous for the Corinthians, fearing lest they should be corrupted, 2 Cor. 11. 2. 3. upon him] the husband, who only had the power to bring his wife to this trial. Wherefore the Hebrews write, that if a man be out of the countrey, or in prison, or the like; and his wife have an evil report for lightnesse, &c. the Magistrates are to call her, and say unto her, hee was in secret with such a man. If shee answer afterward, that shee was with him in secret, so long as that shee might be defiled; the Magistrates are to forbid her husband company ever after, and rend her bill (of divorcy). And when her husband comes home, or out of the prison, hee gives her a bill of divorcy; but hee cannot cause her to drinke, because himselfe was not jealous of her. Maimony in Sotah, chap. 1. sect. 11.

Ver. 15. *his wife unto the Priest*] who was in his office a figure of Christ, by whom God will judge the secrets of men, Rom. 2. 16. the order of this action is said to be thus; The husband cometh to the Magistrates of his cite (where he dwelleth) and saith unto them; This my wife, I am jealous of her for such a man, and shee hath bene in secret with him, and these are witnesses; and hee, shee saith that hee is cleave, and is willing to drinke, for trial of the thing; Then the Magistrate shall heare the words of the witnesses: and they appoint two to bee with the man, to keepe him that bee company not with her, before shee have drunke: for, shee is unlawful for him, until shee

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have drunk. And they send him to Jerusalem: for they canst not the suspected woman to drink, but in the great counsel of seventy Elders in the Sanctuary. When they are come to Jerusalem, the great Council sell for her among them, and they terrify her, and make her sore afraid, that she should not drink, &c. If she say, I am defiled; or, I will not drink; she is put from her husband without a dowry. But if she stand in her case that she is chaste, they bring her to the East-gate of the Court-yard, which is over against the holy place, &c. If she be arrayed in white garments they put upon her black: or if she have fair black clothes, they put upon her clothes that are not fair; and take off all ornaments of silver and gold that are on her. And they gather a great company of women unto her; for all the women there present are bound to see her; as it is said (in Ezek. 23. 48.) That all women may be taught not to do after your lechewesse.

And every man that will come and see, may come and see. And she standeth among them without scarfe or vail, only in her clothes, and her coiffe that is on her head, as a woman within her house, &c. and afterwards the Priest adjureth her, in the language that she knoweth, and understandeth, *Maimny* in *Sotab*, chap. 3, sect. 1. 2. &c.

[of barley] it might be of no other graine, nor any other quantity than the tenth of an Ephah, neither more nor lesse: see the annotations on *Levit*. 5. 11 and 2. 2. The Hebrews make this a mystere, bought an Adulteress for fifteen peeces of silver, and an homer and an halfe of barley; *Esf*. 3. 1. 2. The Hebrews here note, *Mekah*, not floure; barley, not wheat; she hath done the will of a beast, and her oblation is the meat of a beast. *Sol. Terebi*, on *Nim*. 5. not put] Hebr. *not give frankincense*: oil figured grace, which was waiting in her actions; *frankincense* gave a sweet favour, which her workes did not before God; therefore both must be wanting, as in all meat-offerings that were for sinne. See the notes on *Levit*. 5. 11 and 2. 2. The Hebrews make these two distinct precepts: so that hee which transgresseth and putteth oil, and frankincense, is beaten for the oil in particular, and for the frankincense in particular. *Maim*, in *Sotab*, chap. 3, sect. 1. 2. a meat-offering of jealousy] Hebr. a *Minebah* (whereof see *Levit*. 2. 1) in Greeke, a sacrifice of jealousy. From this word the Hebrews say: If a man be jealous of his wife for many men, and she have been in secret with every one of them; hee is to bring him one Meat-offering for them all, when hee canst her to drink; as it is said, IT IS A MEAT OFFERING OF JEALOUSIES: one Meat-offering for many jealousies, *Maimny* in *Sotab*, chap. 4, sect. 16. making memorials] or, causing iniquity to be remembered. And this is the reason why it might have neither oil nor incense, which other Meat-offerings had. *Levit*. 2.

16 Ver. 16. make her stand] present her before the Lord, for the judgement was his, not mans: by standing, some understand, her staying there, till the Priest went into the Tabernacle, to gather up dust to put in the water, (*verse* 17.) For he went into the Tabernacle to take dust from thence: but see was not in. *Chazkuni* on *Numbers* 5.

Verf. 17. holy water] the Chaldee expoundeth it, Water of the Laver (whereof see *Exod*. 30. 18.) the Greeke tranlateth it, purifying water. The quantity, Moses mentioneth not: the Hebrews say, half a log of water out of the Laver, and he measured it by the halfe log which was in the Sanctuary. *Maimny* in *Sotab*, chap. 3, sect. 9. The halfe Log contained as much as three eegges: see the notes on *Exod*. 30. 24. and *Levit*. 14. 10. *carthen vessel*] this they say, was to be a new vessel, without any work had over teade. *Maim*, in *Sotab*, chap. 3, sect. 9. And they make this use of it, She had drunk with the adulterer, good wine in faire goblets: therefore shee is to drink bitter water, in a contemptible earthen dish. *Sol. Terebi*, on *Numb*. 5. and *Ionatan* in *Targum*.

dust] in all use, dust was a signe of basenesse, forrow and affliction, *Job*. 2. 12. *Psal*. 7. 5. and 22. 15. *Lam*. 3. 29. it was the food of the curst Serpent, *Gen*. 3. 14. *Esf*. 6. 25. This was given her to drink, that if she had hearkned to the Serpents temptation, shee should be partaker of his curse. Yet being the dust of the Sanctuary, it was in respect thereof, holy, (as the ground whereon Moses and Josua stood where God appeared, was holy, *Exod*. 3. 5. *Isa*. 5. 15.) so it taught her to feare judgement from the Lord, *into the water*] or, upon the water: as the Hebrews say, hee put it upon the top of the water, that it might be seen on the upper part of the water. And againe, If hee put in the dust before the water, it was unlawful. *Maim*, in *Sotab*, chap. 3, sect. 10. and chap. 4, sect. 12.

Ver. 18. to stand] the same was said before, in *verse* 10. Hereupon the Hebrews say, the woman was led about from place to place in the court, to weary and tyre her, to see if shee would confesse. *Sol. Terebi*, on *Numb*. 5. and *Maim*, in *Sotab*, chap. 3, sect. 3. uncover the womans head.] The covering on the womans head, is a signe of her subjection to the man, *1 Cor*. 11. 5. 6. 7. 10. so the uncovering of her head might be a signe, that now shee was in her owne power, to cleare or condemne her selfe. It was also a signe of forrow, *Levit*. 21. 10. so this her case and action was forrowfull; and for a woman to have her head bare in such an asseembly, was shameful, *1 Cor*. 11. 5. 6. Of this action the Hebrews write: that one of the Priests came and took hold on her clothes before, and rent them downe to her heart; and uncoverd her bayre, and smited the locke of her head, for to make her unseemly. *Maim*, in *Sotab*, chap. 3, sect. 11. the Meat-offering] which being brought by her husband for her, *verse* 15, shee was to take, as by that signe offering her selfe to the Lords tryall; unto whom this Meat-offering was by her presented.

in the hand of the Priest] All the while that her hand is bare, and the Meat-offering in her hands, the water is to lee in a vessell in the Priests hand, that shee may see the water. *Maim*, in *Sotab*, chap. 3, f. 14. the bitter water] or water of bitterness, in Greeke, water of *aversion*, because it convinced her if shee were guilty; but how was it bitter? By reason of the effect, for it killed her if shee were guilty, and death is said to be bitter, *1 Sam*. 15. 32. *Ezek*. 7. 28. and afflictions are bitter, *Esf*. 3. 17. The Hebrews thinke also it was bitter in taste,

taste, and that the Priest put into the water some bitter thing, as wormewood, or the like. *Maimny* in *Sotab*, esp. 3, sect. 10. Salomon, speaking of an harlot, saith, that the end of her is bitter as wormewood, *Prov*. 5. 4. as it is to others, so unto her selfe. that causeth the curse] or, the bitter-curse bringing water: so called, because it brought the curse into her, if shee were guilty, *verse* 22. This similitude David useth, praying against the wicked, let (the curse) come into his bowels like water, *Psal*. 109. 18. *Jonathan* in his *Targum* expoundeth it, the bitter water of tryall; because it tryed her honesty: But *Onkelos* the Chaldee paraphrast expoundeth it, that causeth the curse, or maketh curst.

19 Ver. 19. charge her by oath] or, adjure her, make her to sweare. In ages following, when Israel in dispection lost their language, this adjuration was to be in that tongue which the woman knew and understood. *Maimny* in *Sotab*, esp. 3, sect. 7.

If no man] that is, no other man, besides thine husband: *Rom*. 7. 3. as in *Gen*. 36. 6. unto a land, is by the Chaldee expounded, to an other land, under thy husband] that is, since thou wast married: for a married woman is in Scripture phrase, said to be under an husband, *Rom*. 7. 2. Or in stead of thine husband, that is, beside him. The Hebrews say, The husband may deale by oath with her, that shee hath not committed whoredome with that man concerning whom he is jealous of her, nor with any other man. And that shee hath not committed whoredome under him, after shee was betrothed, before hee married her, or after. But he may not deale with her, that shee did not commit whoredome before they were betrothed, neither after shee was put away, if shee had beene put away, and returned to him againe: for if shee committed whoredome in that time, shee is not unlawful for him. *Maim*, in *Sotab*, esp. 4, sect. 17. be thus free] or, be guiltlesse, cleare, innocent: that is, thou shalt have no hurt by this bitter water. From this example, the Hebrews hold that in all judging of persons, they should first see if they may be cleared.

20 Ver. 20. had his copulation] or given his copulation, that is, his seed of copulation] or, given his copulation; as is expressed in *Levit*. 15. 18.

21 Ver. 21. by oath charge] or, adjure the woman, lay on oath upon her: as *Isa*. 6. 26. *1 Sam*. 14. 24. oath of cursing] or, of execration: in Greeke, with the oaths of this curse. give thee to be for a curse] that is, make thee a curse and an oath: that thy name and punishment may be mentioned for an example & terror to others: as in *Jer*. 29. 22. 23. of them shall be taken up a curse by all the captivity, &c. saying: The LORD make thee like *Zedekiah* and like *Ahab*, whom the King of Babylon refused in the fire; because they committed villany in Israel, and committed adultery with their neighbours wives. So if any tooke an oath upon themselves, they might likewise say, the Lord make me like such a woman; whose belly did swell, &c. If I have done this thing. And as for a curse, so for an oath; as in *Esf*. 6. 15. ye shall leave your name for an oath, unto my clothes; meaning for an oath of execration, as in this place. thy thigh to fall] Hebr. thy

thigh falling: in Greeke, thy thigh fallen: in Chaldee, thy thigh distilld. The thigh is used for the place or instrument of generation, as in *Gen*. 46. 26. the sister that came out of Jakobs thigh. Falling is often used for dying, as in *1 Chron*. 24. 11. there fell of Israel; which is expounded in 2. *Sam*. 24. 15. there dyed. So the falling of the thigh may be understood of the dying and rotting of the thigh or wombe: or properly of the falling downe of the wombe out of the place, whereby it became unfit for generation. belly to swell] in Greeke, the belly burst: so in *verse* 27. It is a tradition of the Jewes, that the water which Moises made the Israelites to drinke with the powder of their golden calfe, *Exod*. 23. 20. had like effect in such as were guilty of that sinne, and could not be convicted by witnesses, that their bellies swelled. *Sol. Terebi*, on *Exod*. 32. and *R. Menachem*.

Ver. 22. shall enter] or, let it enter, and the thigh] that is, thy thigh, as the Greeke explaineth it. Amen Amen] in Greeke, *So be it, So be it, Amen* is an Hebrew word, but retained by the Apostles in Greeke, *1 Cor*. 14. 16. and is now used in all languages. By interpretation it significth Truth, Verity, or faithfulness, as in *Esf*. 65. 16. the God Amen, is the God of Truth: and lo Christ is called Amen, which is expounded the faithfull and true witness, *Rev*. 3. 14. And in speech unto mea, it is an earnest asseveration, as Amen I say unto you; *Mat*. 24. 47. which another Evangelist interpreteth in Greeke *Althow*, that is Verily, or Of a truth, *Luke*. 12. 44. It is also interpreted in Greeke *Nai*, that is Yea, as in *Mat*. 23. 36. Amen I say unto you; as which in *Luke*. 11. 51. is written I ea (or Verily) I say unto you, wherefore both Hebrew and Greeke are joyned together in *Rev*. 1. 7. yea Amen: so in 2. *Cor*. 1. 20. And when it is added to the end of prayers, or of curses, as here and in *Deut*. 27. 15. it is an approbation & confirmation with delive that the thing may be bee, which is explained by adding the word *Lord* unto it; as in *Jer*. 11. 5. I assevered and said, Amen O LORD; and more fully in *Jer*. 28. 6. Amen, the LORD doo sighe the LORD doo performe the words, &c. Wherefore in the prayers of the Church, they used of old (and so at this day) to answer and say Amen, *1 Cor*. 14. 16. and sometime twice Amen Amen, *Neb*. 8. 6. and in other constant affirmations, it is also used in 2. *Cor*. 1. 20. all the promises of God are in Christ, yea and are in him Amen. Thus the woman by her answer, confirmed the oath and curse, and tooke it upon her selfe if shee were defiled; or testified her faith in God, that hee would cleare her being not defiled; and therefore the word is doubled.

Ver. 23. write these curses] all these words whereby hee adjured the woman. in a book] or, in a scroll. The Hebrews use to call all writings, books, whether they be large or briefe, all bills, bands, letters or epistles, and the like; as in *Deut*. 24. 1. a book (that is a bill) of divorcement: and in 2. *Sam*. 11. 14. David wrote a book (that is, a letter, an epistle) to Ioad, in *Esf*. 39. 1. Merodack son booker (that is, letters, as the Greeke tranlateth it epistles) to Ezekias. The manner of writing

writing this, is by the Hebrews thus described; *He (the Priest) brought a roll of parchment a cubit, at the L. of the Lev., and wrote thereon in the holy tongue (that is, in Hebrew) the names men, as in the bill of divorce, and at the words whereunto he added, later by letter, words; and he wrote with no Amen Amen. Maimon in Sotah, chap. 3, § 8. They have moreover divers observations, without which they say the writing was unlawful; as that it must not be written by night, but by day, as her drinking, and oblation was in the day time; nor written backward, or confusedly, but in order; nor written before she had taken the oath upon her; for it is said (in veric 21.) *hee shall adjure her, and then (in verc 23.) the Priest shall write.* Nor written on paper or any thing save parchment: nor written by a (common) *Israhelite*, or a young *Israhel*, but by a Priest that minieth; nor written with ink line, or any such thing, as leaveth a mark or impression upon the parchment; but with such as may be all wiped (or scraped) off into the water and other like rites, *Lev. chap. 4, § 7, 8, 9.**

*Use them out* [or, *wipe them*], *for then into the water, that no word, letter, or mark of the writing should remain on the book: if there remain on the scroll any mark of the writing which may be known, it is unlawful: until hee have wiped it out well and thoroughly. Maimon in Sotah, chap. 4, § 16.* It signified that all the words of the curse should enter into her, that if she were guilty, her name might be blotted out of Israel, with infamy, by the judgement of God, *the swift minis against adulterers Mal. 3, 5.* If she were guiltlesse, the curses written against her were blotted out, and should not appear to her reproach. So this word is used in the defacing of sinne, through the mercie of God, as in *Ezai 43:25, 1. I am he that blot out thy transgressions for mine own sake, and will not remember thy iniquities.*

24 Verc 24, to bitterness [in Chalde to cursing; meaning that they shall bee evil and bitter in their effect unto her.

25 Verc 25, *make the Meate-offering* [that is, move it to and fro: i.e. the notes on Exod 29, 24. The Hebrews write, that the Priest took the ministring vessel wherein the Meate-offering was, and put it upon her hands, and the Priest put his hand under her, and waved it. Maimon in Sotah, chap. 3, § 15. *Upon the altar* [hee brought the Meate-offering to the first-west borne of the altar, like other Meate-offerings of particular persons, and took an handful thereof, and burned it on the altar, and thereupon she was eaten by the Priests. Maimon in Sotah, chap. 3, § 15. Of this they further say, If the Meate-offering be polluted before it be put into a ministring vessel, it is to be redeemed as all other Meate-offerings that are polluted before they be sanctified by a ministring vessel, and hee is to bring another Meate-offering. If it be polluted after it is sanctified in a ministring vessel, then it is burnt. And so if she say, I am defiled, before the handful be taken of it; or if she say, I will not drink; or if her husband will not have her drink, or if there come witnesses that she is defiled, or if he die, or if she die, then the Meate-

offering is all burnt. And if any of these things happen after the handful is offered, the remainder is not eaten. If her husband be a Priest, the remainder of the Meate-offering is not eaten, because her husband hath a part therein, &c. but the handful is offered by it selfe, and the remainder is scattered upon the place of the altar, *Lev. chap. 4, § 14, 15.* That which is spoken of burning it when it is polluted, is not meant of burning it upon the altar; but in another place, where uncleane things were burnt, which might neither be offered to God, nor eaten by men.

Verc 26, the memoriall [so the handful is called: see the notes on Levit. 2, 2.]

Verc 27, to bitterness [with most bitter effect; in Chalde to cursing; as verc 24. The Hebrews say, that if she be defiled, immediately her face will turn yellowish, her eyes will sticke out, &c. and they carry her out of the womens court wherein she standeth; and first her belly will swell, and after that her thigh will fall, and shee shall dye. And in the same house that shee die, the adulterer shall die also, by whose means shee was made to drink, whosoever hee be. Maimon in Sotah, chap. 3, § 16, 17. *shall fall* [or *not*, see verc 21. This judgement is according to the transgression; that as with that part she sinned, to therein she should be punished. And thus the curse entered into her bowels like water, (as in *Ezai 109, 18.*) not by any natural effect of this drinke, but by the power of God; who often bringeth great things to passe, by unlikely means as with *day* made of spittle, Christ opened the eyes of the blind, *Iob 9, 6, 7.*

Verc 28, *shall be free* [not have any harme by the drinke: as in verc 19. *conceive seed*] Hebrew, *shall be sown with seed*, which the Chalde expoundeth, *shall prove with child.* This setteth forth Gods power and goodnesse, in effecting such things for clearing the innocent; and working by one drinke such contrary effects, according to the unclannesse or cleanness of the party that receiveth it. Even as his word is to one, the *Law of death unto death*; and to another the *Law of life unto life*, 2. Cor. 2, 16. The Hebrews write of this woman, *When shee hath drinke the bitter water, if she die not out of hand, shee is lawfull for her husband (to company with) though he be a Priest. And although shee beginne to come upon her, and shee have paine in other parts of her body; yet forasmuch as her belly swelleth not, nor her thigh begins to fall, shee is lawfull; but if her belly begins to swell, and her thigh to fall, shee is certainly unlawfull. And if shee bee unskilled, when shee hath drinke shee will waxe strong, and her face waxeth cleare; and if shee have any sickness it will leave her, and shee shall conceive and beare a man child. And if shee were wont to have hard travell, shee shall have speedy travell; and if shee were wont to bring forth many, shee shall bring forth many. Maimon in Sotah, chap. 3, § 21, 22.*

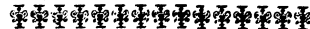
Verc 29, *under her husband* [that is, being married: in Greeke, *being under an husband*: see v. 19.]

Verc 30, *shall make the woman to stand* [or, *shall present her*. The Hebrews hold that some women might not drinke, & that none was ever forced

ced to drinke, except shee would her selfe. They say, *A woman of reborn (her husband) is jealous, and shee hath become in secret (with another man) they compell her not to drinke: but if shee agree, and say, I am defiled: shee is put away without dowry, and is unlawfull for her husband ever after; and drinkeb not. Likewise if shee say, I am not defiled, neither will I drinke; they compell her not to drinke, but shee is put away without dowry. Also if her husband say, I will not cause her to drinke, or if hee hath been with her after that shee was in secret (with another) shee drinkeb not, but takeb her dowry, and goes her way, and is unlawfull for him ever after. Some women (they say) are not meet to drinke, though they be willing, and their husbands also would have them drinke, but are put away without dowries: as shee that is wife to a man blind, or lame, or dumb, or deaf, or that wants a hand; likewise if the woman her selfe be lame, or dumb, or blind, or wanteth an hand, or is deaf; or shee that is but heretick, and not married. But if a man be jealous of his betrothed wife, and shee be in secret (with another man) after shee is married, then shee drinkeb as all other women. A woman that standeth to drinke, if her husband dye before shee doe drinke, then shee drinkeb not, neither receiveth shee any dowry. Maimon in Sotah, chapter 2, § 11, 12. &c. These and the like exceptions they make, some of which seeme to be devised for to favour divorcement, whereunto the Lewes have beene overmuch addicted, as appeareth by *Mal. 2, 16. Math. 19, 3, 8, 9.* Moreover they say, If a woman have drinke of the bitter water, and have beene cleared thereby, and her husband bee jealous againe of her concerning the man for whose sake shee was made to drinke, and shee have beene in secret with him; hee cannot make her drinke for his sake the second time, but shee is unlawfull for her husband ever after, and is put away without dowry. But if hee be jealous over her for another man, and it be proved by witnesses, that shee hath beene in secret with that other, shee is made to drinke the second time; yea though it be many times, if hee canse her to drinke for severall men. Maimon in Sotah, chap. 1, § 11, 12.*

30 Verc 30, *free from iniquity* [or, *guiltlesse, innocent from iniquity*, by doing what in him lyeth not to find out and purge this sinne in his wife, and not nourishing jealousy in his mind still. Whereas by not doing this, hee partaketh after a sort with his wives sinne. So Chazkuni on this place saith, *The man shall be free for that hee letteth not his wife alone playing the whore under him. The Targum called Ionathans, translateth it thus; And if the man be free from sinner, that woman shall leave her some. And the same exposition others give of these words, saying, Any man that hath used unlawfull copulation in his dayes after that hee is waxen great, the curse-bringing water shall not try his wife. Numb. 5, 30. If when the man is free from iniquity, the woman bewaile her iniquity. Maimon in Sotah, chap. 2, § 8, and ch. 3, § 17, 22. Therefore among the Israelites it is said, that no man which had himselfe beene guilty that way, could bring his wife to this triall. And of their care about this case of*

jealousie, it is thus recorded: *On the fifteenth day of Adar (which was the Hebrewes month, Esh 9, 1. (called now February), the Magistrates looked unto the necessities of the multitude, and made examination of such as were meet to drinke, to cause them to drinke; and of such as should bee jealous of a woman, and to cause her to be put away without dowry. And at all times they made the suspected woman to drinke. The wisemen commanded the son of Israel to bee jealous of their wives, &c. but not in the midst of laughter, or lightnesse, nor in the midst of contention, nor to bring sorrow upon them, &c. It is not meet for a man to containe himselfe, and to be jealous before witnesses at the first, but betwixt him and her, in guiltlesse and by way of purity and admonition, that hee may guide her in the right way, and remove scandall. And whosoever is not careful of his wife, and children, and family, to admonish them and visit their wayes continually, until hee knowe that they are at peace from all sinne and iniquity, hee is a sinner; as it is written (in *Iob 5, 24.*) AND THOU SHALT KNOW, THAT THY TIENT SHALL BE IN PEACE: AND THY SHALT VISIT THINE HABITATION, AND SHALT NOT SLEEP IN MAIN. in Sotah, chap. 4, § 11, 18, 19. *shall leave her iniquity*] that is, the punishment of her iniquity, *Lev. 20, 17, 19, 20. Ezek. 44, 5.* And this tended to the glory of God (who findeth out and punisheth all sin, and adultery in speciall, *Ezek. 13, 38. Mal. 3, 5.*) to the purging of the Church, (which should be as a new linnen without the leaven of fornication, 1. Cor. 5, 7.) and to the pacifying of meane jealous spirits, with peace in their families. By this severity of God against secret whoredome, above other sins, we are taught what judgement remaineth for such as commit idolatry, which is spirituall whoredome, *Ezek. 23, 37.* & often done in secret, *Ezek. 8, 12.* for which lin, God is jealous, to visit the iniquity of the Fathers upon the children, *Exod. 20, 5.* and will give them blood, in wrath and jealousy, and they shall beare their lewdnesse and their abomination, *Ezek. 16, 38, 58.* and 23, 35. so that the curse of the Law entrench as water into their bowels, *Dan. 9, 11. Psa. 109, 18.**



#### CHAP. VI.

1. The Law of the Nazarite, what hee must abstaine from in his dayes, habits, and conversation, whilst the vow is upon him. 9. How when he is defiled he shall make an atonement by sacrifice, let all fall which was done before, and begin againe to observe his vow. 13. What sacrifices the Nazarite must bring, when his vow is fulfilled, and what rites hee is to performe therein. 22. The Law how the Priests should bless the people of the Land.

AND Jehovah spake unto Moses, saying; Speake unto the sonnes of Israel, and lay unto them: A man or woman,

man, when he shall separate to vow a vow of a Nazirite, to separate himself unto Iehovah: Hee shall separate himselfe from wine and strong drinke; he shall not drink vineger of wine, or vineger of strong drinke; neither shall hee drink any liquor of grapes, nor eat grapes moist or dried. All the daies of his Nazariteship, hee shall not eat of any thing that is made of the wine vine-tree, from the kernels even to the husk. All the daies of the vow of his Nazariteship, the rafour shall not passe upon his head; untill the daies be fulfilled, which he separateth himselfe unto Iehovah, he shall be holy, letting the locks grow, the haire of his head. All the daies that hee separateth himselfe unto Iehovah, hee shall not come at a dead foule. For his father, or for his mother; for his brother, or for his sister; he shall not make himselfe uncleane for them, when they die: for the Nazariteship of his God, & upon his head. All the daies of his Nazariteship, hee shall be holy unto Iehovah. And if the dead die by him, unawares suddenly, and he hath defiled the head of his Nazariteship, then he shall shave his head, in the day of his cleansing, in the seventh day shall hee shave it. And in the eighth day hee shall bring two turtles, or two young pigeons, to the Priest, to the doore of the tent of the congregation. And the Priest shall doe the one for a Sin-offering, and the other for a Burnt-offering, & shall make atonement for him, for that hee sinned by a foule; & he shall sanctifie his head in that day. And he shall separate unto Iehovah the dayes of his Nazariteship, and shall bring a lambe of his first yeare, for a Trespasse-offering: & the former dayes shall fall, because his Nazariteship was defiled.

And this is the Law of the Nazirite: in the day, when the dayes of his Nazariteship are fulfilled, he shall bring him to the doore of the Tent of the congregation. And hee shall offer his oblation unto Iehovah, one he lambe of his first yeare, perfect for a Burnt-offering: and one he lambe of her first yeare, perfect, for a Sin-offering. And a basket of unleavened cakes, cakes of fine flowre mingled with oyle, and wafers of unleavened cakes, anointed with oyle: and their Meat-offering & their drinke-offerings. And the Priest shall bring them neere before Iehovah, and shall make his Sin-offering, and his Burnt-offering. And the ram, hee shall make a sacrifice of Peace offerings, unto Iehovah; with the bal-

ket of unleavened cakes: and the Priest shall make his Meat-offering & his drinke-offering. And the Nazirite shall shave, at the doore of the Tent of the congregation, the head of his Nazariteship: and hee shall take the haire of the head of his Nazariteship, and put it on the fire, which is under the sacrifice of Peace offerings. And the Priest shall take the fadden shoulder of the ram, and one unleavened cake, out of the basket, and one unleavened wafer, and shall put them on the palmes of the hands of the Nazirite, after he hath shaved himselfe of his Nazariteship. And the Priest shall wave them for a wave-offering before Iehovah; it is holy, for the priest, with the wave brest, and with the heave shoulder: and after the Nazirite may drinke wine. This is the Law of the Nazirite, who shall vow his oblation unto Iehovah, for his Nazariteship, besides that, that his hand hath attained according to his vow, which he shall have vowed, fo shall hee doe, according to the law of his Nazariteship.

And Iehovah spake unto Moses, saying; Speake unto Aaron, and unto his sonnes, saying; Thus shall yee blesse the sonnes of Israel: saying unto them;

Iehovah blesse thee, and keepe thee.

Iehovah make his face shine upon thee, and be gracious unto thee.

Iehovah lift up his face upon thee, and give unto thee peace.

And they shall put my name upon the sons of Israel: and I will blesse them.

## ANNOTATIONS.

**V**hen hee shall separate] to wit, himselfe. This word separate, signifieth to exempt, after a speciall and marvellous manner, from common estate, as is noted on Levit. 27. 2. The Greeke translataeth it, *Who so shall greatly vow a vow*. The Lord having before given order for the purification of the Campe of Israel, in necessary duties and things commanded, doth the like here for voluntary service, which he would accept at their hands. And this Law for abstinence from wine and strong drinke, is set next the Law for the defiled or suspected woman; because by drinking such things, people doe often fall into fornication, Gen. 19. 32. ~35. as it is said, *Looke not upon the wine when it is red, &c. shine eyes will behold strange women*, Prov. 23. 31. 33. But by abstaining therefrom, the body and mind may be kept chaste and pure. *a vow*] which is a religious promise made

made unto God: see the annotations on Lev. 27. 2. And whereas he spake of man or woman, it is to be understood of such as are free, & in their owne power; for they that were under the power of an other, their superiour might disannul their vow, if he would, by the Law in Num. 30. 4. &c. So in this speciall vow, as the Hebrew canons say, *The father (of a child) or the husband (of a wife) may disannul the Naziriteship of his wife, if he will, as in other vowes*. *Maim. in Nefiu. tom. 3. in Nazirub. chap. 2. fcll. 17.* a Nazirite] this name we retaine of the Hebrew Nazir; (whom the Greeke sometime calleth *Nazarenus* after the Hebrew, Iudg. 13. 5. sometime expoundeth Sanctified or Consecrated, *Amos 2. 12.*) and Nazir by interpretation is one Separated or exempt unto some speciall sanctity, or dignity, as Ioseph is called a Nazirite, or separated, Gen. 49. 26. Deut. 33. 16. and Nazir is used for a Crown: see Exod. 29. 6. And whereas our Saviour Christ is called a Nazarene, *Matth. 2. 23.* it was not of this name Nazir, nor of this vow (for hee both dranke wine, and was polluted by the dead, Luke 7. 33. 34. and 8. 49. ~54. which the Nazirites might not doe): but because hee was Neisr the Branch out of the roots of Iesse, Eley 11. 1. and was brought up in the citie Nazareth (or Nasirath) *Mat. 2. 23.* therefore hee was called a Nasirane, or (according to the Greeke pronunciation) a Nazarene: which title the Evangelists give him in many wayes, *Nazarenus the Nazarene, Mat. 16. 6. Nazarenus the Nazarene, Mat. 2. 23. and 26. 71. Nazarene, the Nazarene, Act. 2. 22. and 6. 14. and Iesus of Nazareth, Act. 10. 38.* all which differ from Nazarenus, the word by which the Greeke sometime expresse the Nazir or Nazirite, mentioned in this Law. Notwithstanding though Christ was no Nazirite according to this carnall commandment (as the Apostle speaketh of the Priesthood, *Heb. 7. 16*) yet the truth of this type was fulfilled in him, by the spirit of sanctification, and after the power of an endlesse life. *to separate himselfe*] or, to make himselfe a Nazirite for thereof here is both the name, and differeth from the word separate used before, which was more generall. The Greeke translataeth to *sanctifie* (or *pur*) he himselfe: which word the Holy Ghost useth in *Act. 21. 24. sanctifie* (or *purifie*) thy selfe with them, that is, be a Nazirite with them. Nazirites were some appointed of God, as *Samson*, Iudg. 13. 5. and *Lohn the Baptist*, Luke 1. 15. some by men, and they were either Nazirites all the dayes of their life, as was *Sam. 1. 11.* or but for certaine dayes, as the lawes here given by Moses, shew. And for the vow of a Nazirite, the Hebrewes have these rules: Hee that saith, *I will not depart out of this world untill I be a Nazirite*; hee is to be a Nazirite out of hand, lest hee die presently; and if hee deferre his Naziriteship, hee is to give against (if this law in Deut. 32. 21.) *Thou shalt not delay to pay it*. When a man hath purposed in his heart, and uttered with his lips, words which carry this sense that hee will be a Nazirite; though they carry this sense a farre off (not plainly) hee is a Nazirite. Hee that saith, *he I will be a Nazirite from the kernels of grapes only,*

or from the bark only; or a Nazirite from shaving, or from uncleanness only; hee is a full Nazirite; and all the particular (rites) of Naziriteship are upon him; yet though it was not in his heart to separate himselfe but from that thing only, so far as hee hath spoken that hee will separate from that which is forbidden the Nazirites, hee is a full Nazirite. If they fill him a cup of wine, and give it him to drinke, and hee say, *I am a Nazirite from it*; hee is a full Nazirite. But if hee have a grievous sinne, or maxime, and they request him to drinke that hee may forget his sinne, and hee say, *I am a Nazirite from it*; then that cup only is unlawful unto him, and hee is no Nazirite; for there was no further intentment than that hee would not drinke this cup. Hee that saith, *I will be a Nazirite*, upon condition that I will drinke wine, or bee polluted by the dead, or forsee my haire, hee is a Nazirite, and is forbidden these all; because hee conditioneth against that which is written in the Law, and who so conditioneth against that which is written in the Law, his condition is frustrate. Hee that saith, *I will be a Nazirite when I have a son*, when a sonne is borne unto him, hee is a Nazirite. Hee that voweth Naziriteship in ignorance, or by constraint &c. is free, as for other vowes. But hee that is by purpose brought to vow Naziriteship, is a Nazirite. If a father say to his little sonne, *Thou shalt be a Nazirite*, and the sonne be silent; then hee is a Nazirite, and the father is bound to direct him in all the particulars of Naziriteship; if the sonne will not, &c. hee is no Nazirite. *Maimony in Nazirub. chap. 1. fcll. 4. &c. and chap. 2. fcll. 1. 3. 14.* unto Iehovah] to be holy unto him, as verse 8. in Chaldee, before the Lord; and Iohnan explaineth it, *in the name of the Lord*. This sheweth the end and use of these voyes to be religious, for the strengthening of faith, and increase of vertue, and for honour and thankfulness unto God, after men have obtained his blessings, as 1. Sam. 1. 11. 27. 28. Wherefore it was a favour of God unto his people, when hee raised up such among them, whereby they might be incited unto holiness of life; as he saith, *I raised up of your sonnes for Prophets, and of your young men for Nazirites*, *Amos 2. 11.* Hereupon the Hebrewes teach; Hee that saith, *Loe I will be a Nazirite if I doe so or so*, or if I doe it not, and the like; hee is a wicked man, and such a Naziriteship is the wicked mens. But hee that voweth to the Lord by way of holiness, is honest and commendable; and of him it is said (in Numb. 6. 7.) *The Crowne of his God is upon his head: and the Scripture compareth him with a Prophet*, *Amos 2. 11.* *Maimony in Nazirub. chap. 10. fcll. 14.* It appeareth by 1. Maccab. 3. 49. that in publike calamities they used to make and keepe this vow more specially; for there, when they warred against Antiochus, they stirred up the Nazirites, who had accomplished their dayes.

Ver. 3. separate from mine] or, be a Nazirite, (in Gr. hee is justified) from wine, that is, abstaine from drinking it. God giveth order for the Nazirites diet to abstain from all fruits of the vine-tree, for their habit, to abstaine from cutting their haire, & for their converting with others, that they ab-

tain from all pollution by the dead, verſe 5. 6. Al which figured out mortification, as in the particulars ſhall appear. *and ſtrong drink* [in Hebrew, *Shecar*, is called for that it cauſeth drunkenneſſe; and hereof the Greeke borroweth the name *Sikera*; but the Chaldee expoundeth it, *old wine*; ſaying, *From wine new and old he ſhall ſeparate himſelf*: and in *Plal. 69. 13*, the Greeke calleth *Shecar* wine: but the Holy Ghoſt in *Luke 1. 15*, keepeth the name *Sikera*. And it generally comprehendeth all ſtrong drinke made of any fruit: howbeit the Hebrewes reſtrain it here to ſuch only as is made of the fruit of the vine, ſaying, *Three ſorts of things are forbidden the Nazarite; pollution, and ſwearing, and the fruit of the vine: but ſtrong drinke made of Dates, or ſuch like, is lawfull for the Nazarite; and the ſtrong drinke which is forbidden him by the Law, is ſtrong drinke made with mixture of wine. Adaimony in Nazir. chap. 5. ſect. 1.* But this reſtrain may bee their owne tradition. By this prohibition, God taught the Nazarites ſanctification in mortifying the luſts of the fleſh, for the drinking of theſe indangereth men to forget the Law of God, *Prov. 31. 45*, to mock, and to rage, *Prov. 20. 1*, they take away the heart, *Hof. 4. 11*, the Prielt & the Prophet erre through theſe in wiſdom, and ſummed in judgement, *Eſay 28. 7*. Therefore Daniel in his mourning dranke no wine, *Daniel 10. 3*. John Baptiſt the Nazarite dranke no wine, and is therefore counted a mourner, *Luk. 7. 32*, 33. and the Nazarites by this abſtinence were taught, inſtead of wine, to be filled with the Spirit, *Eph. 5. 18*, and with the love of the Lord, which is better than wine, *Song. 1. 2*.

*Vinegar of ſtrong drinke* [in Chaldee, *vinegar of old wine*. figur] or maſture, the Greeke tranſlateth, *no ſweeter things are wrought (or made) of the grape, tho mixed with water, or other drinke; for generally any thing that cometh of the vine, is forbidden*, as the Angel explaineth this law in *Judg. 13. 14*, which notwithstanding the Hebrew doctors do reſtrain to that which cometh of the fruit of the vine only, holding the juice of the leaves, or the like to be lawfull. And further they ſay, if a little wine be mingled with honey, or the like, ſo that there be no taſte of the wine, that is lawfull for the Nazarite to drinke. Yet for the things here expreſſed, as wine, grapes ripe or unripe, greene or dry, huſke or kernell, whoſeuer did eat any one of them preſumptuouſly, was to be beaten by the Magiſtrate, *Adaimony in Nazir. chap. 5. ſect. 2. 6. 8.*

Verſe 4 of his Nazariſhip, or of his ſeparation, conſideration, meaning the vow thereof, as verſe 5, ſayeth, *the Greeke here tranſlator of his vow*. made of the wine vine-tree that is, any of the fruit thereof: for a tree is ſaid to make fruit, when it yeldeth or bringeth it forth, as in *Gen. 1. 11*, therefore in *Judg. 13. 14*, it is explained, *that cometh of (or proceedeth from) the wine vine-tree*: and the word wine is added to the wine, only here and in that place, to ſignifie that wine, or the fruit of the vine (which beareth God *adaimony*, *Judg. 9. 13*.) is in ſpeciall manner forbidden the Nazarite, for the myſteric being touched. And by *Judg. 13*, it ap-

peareth, that ſuch as God ſanctified to be Nazarites from the wombe, their mothers alſo (whiles they went with child of them) were to abſtine from theſe things; becauſe by the mothers meat the child is nourished. So it figured a full and whole renunciation of worldly pleaſures: even from the time of our new birth, untill the accompliſhment of our ſanctification. *from the kernell* [that is, either kernell or huſke of the grape; which though they have not ſuch force as the liquor to affect the mind, yet God here forbiddeth to teach an exact care to avoid evil, and danger, occaſion, provocation, yea or appearance of evil, as 1 Theſſ. 5. 22. as we are alſo to hate not only pollution of the fleſh, but even the garments ſoiled by the fleſh. *Inde verſe 23*, not Idols only, but alſo their coverings and ornaments, *Eſay 30. 22*. And for this, the Hebrewes ſay, that *All things forbidden of the vine are equal to wine*: ſo that if he put greene grapes with dry, or with unripe grapes, and with kernels and huſks, and eat of this mixture but ſo much as an olive, he is to be beaten. Likewiſe if he drinke a quarter (of a Log) of the mixture of wine with vinegar, he is beaten. If he eat the like quantity but of the huſks, which are the outward ſkin, or of the kernels which are the ſeeds within, he is beaten. *Adaimony in Nazir. chap. 5. ſect. 3.* Moreover they teach, that it is unlawful for a Nazarite to ſtand in the company of them that drinke wine, but he is to keepe himſelf farre away, for there is a ſumming-bloch before him: our wiſe men have ſaid, he ſhould not come neere a vineyard. *Ibid. chap. 5. ſect. 10.* As the Nazirites were to abſtine from all that cometh of the vine, ſo from eating any uncleane thing, *Judg. 13. 14*, which alſo was a ſigne of their ſanctification: ſee *Levit. 11*.

Verſe 5, of his Nazariſhip, or ſeparation; in Greeke, of his ſanctification (or purity,) not paſſe in Greeke, not come upon his head; that is, hee ſhall not cut his haire. The Nazarite that ſhaveh his head, is to be beaten; whether it be with raſor or with ſizers; likewiſe if hee pluck off his haire with his hand, hee is to be beaten. *Adaimony in Nazir. chap. 5. ſect. 11.* till the day hee fulfilled] The Scripture ſetteth no number of dayes how long a man ſhall be a Nazarite; but as he vowed, ſo was he to performe. Howbeit the Hebrew doctors write, A Nazariſhip abſolvieth in thirty dayes: as hee that ſaith, I will be a Nazarite, hee is not leſſe then thirty dayes; and though hee ſay, I will be a Nazarite with a very great Nazariſhip, hee is not leſſe thirty dayes, becauſe hee expreſſed no time. If hee expreſſe a time leſſe than thirty; as if hee ſay, I will be a Nazarite one day, or ten, or twenty dayes; yet is hee a Nazarite thirty dayes: for there is no Nazariſhip leſſe than thirty dayes. This thing we have by tradition. If hee expreſſe a time more than thirty dayes, as 31, or 40, or 100. dayes, or 100 yeeres, then hee is to be a Nazarite according to the time which hee expreſſed, neither leſſe nor more. If hee ſay, I will be a Nazarite for an houre, hee is to be a Nazarite thirty one dayes. If hee ſay, I will be a Nazarite thirty dayes, and an houre, hee is to be a Nazarite thirty one dayes; for there are no houres determined. Hee that ſaith, I will be a Nazarite two Nazariſhips, or ſure,

he is to be a Nazarite according to the number which he hath mentioned, every Nazariſhip of them ſhall be 30 dayes. And at the end of every 30 dayes, he is to ſhave his haire, and bring his offering, and begin to count for his ſecond Nazariſhip; though he have ſpoken of 100 thouſand Nazariſhips: though it be impoſſible he ſhould live ſo long, he is to count one after another untill hee die, or untill hee have accompliſhed the number of his Nazariſhips. He that ſaith, I will be a Nazarite for ever, or all dayes of my life; he is a Nazarite for ever. If he ſay, I will be a Nazarite 1000 yeeres: he is a Nazarite for the time determined, although it is impoſſible for a man to live 1000 yeeres. And what differeth a Nazarite for ever, from a Nazarite for a determined time? A Nazarite for a determined time, may not ſhave his haire, till the end of the dayes of his ſeparation, Num. 6. 5. But a Nazarite for ever; if his haire be too heave for him, may lighten it with a raſor at every twelve-months end, and bring three beaſts for his oblation, when he ſhaveh himſelf: as it is written of Abſalom, (2 Samuel 14. 26.) at every yeeres end hee pulled, &c. And Abſalom was a Nazarite for ever; as we have beene taught by tradition. Samſon was not a full Nazarite: for hee vowed not to be a Nazarite, but the Angel ſeparated him from uncleanneſſe. And what was required of him? He might not drinke wine, nor ſhave his head; but he might be polluted by the dead; tho alſo we have by tradition. Therefore hee that ſaith, I will be a Nazarite like Samſon, hee is to be a Nazarite from polling his head, and from wine, for ever; but may be deſiled by the dead, *Adaimony in Nazir. chap. 3.* And *Talmud Bab. in Nazir. chap. 1*. He that ſaith, I will be a Nazarite one day before my death, it is unlawfull for him to drinke wine, or to deſile himſelf, or to ſhave his head for ever, *Adaimony ibidem. chap. 4. ſect. 10.*

the lock] or, the haire, as after it is explained by another word of like ſignification. The haire is an ornament and a covering by nature: and as by waſhing of garments, the cleaning from impuritie was ſhadowed, *Exo. 19. 10*. ſo by keeping them white and cleane, the continuance of ſanctification is ſignified, *Rev. 3. 4*, & *17. 14, 15*, & *19. 8*. Such was the keeping of the head from the raſor: for when the Nazarite (*v. 9*), or the Leper, (*Lev. 14. 8, 9*) was cleaſed from impuritie, their haire was ſhaven off: for the keeping it from ſhaving, ſignified, that they had kept themſelves from uncleanneſſe. Therefore when the Lord would figure out the rejection of Iſrael, as being unclean before him, he did it by this ſigne of cutting off the haire with a raſor, *Eſa. 7. 20*, *Eze. 5. 1-10*. The growing of the haire ſignified alſo the growing of the graces of Gods Spirit in them, as in Samſon, who with the loſſe of his haire, loſt alſo the power of God: and as his haire grew againe, ſo his ſtrength in God renewed, *Judg. 13. 25*, & *14. 19*, & *16. 17, 19, 20, 22, 28*. This ſtrength came not by the growth of the haire, (for long haire rather weakeneth the body than ſtrengtheneth it naturally) but by the Lord, who ſanctified to his people outward ſignes, whereunto himſelfe only added grace: as he ſanctified the waters of Jordan to waſh away Naſmans leproſie, which of themſelves had

no ſuch efficacy, 2 Kin. 5. 10, 14. Moreover, as the womans long haire, is noted as a ſigne of her husbands power over her, and her ſubjection unto him, 1 Corinth. 11. 5-10, ſo the Nazarites haire might be the like ſigne of their ſubjection to the Lord, under whole power they had by this vow, in ſpeciall manner committed themſelves for further ſanctification in his ſight.

Verſe 6, at a dead ſoule] that is, a dead perſon, whereby he ſhould be deſiled: the ſoule is often uſed for the whole man, living or dead, ſee *Lev. 19. 28*, & *21. 1*, and ſo *Jonathan* in his *Targum* here explaineth it, at the ſigne of man that is dead. Thus the ſoule is put for the body, for at death the ſoule departeth, *Gen. 35. 18*, and by the Hebrew Canons, the dead deſileth not, untill his ſoule be departed; *Maimony in Talmud meſh. ch. 1. ſect. 15*. Of pollution by the dead, ſee *Num. 19. 11*, &c. This reſtraining from the dead, (in whom the image as it were of Gods curſe for im, was to be ſeene, for the wages of ſinne is death, *Rom. 6. 23*), figured our abſtaining from finfull and dead works, and ſuch as live in them (which are dead while they are alive, 1 Tim. 5. 6), that we may keepe our ſelves unſpoiled of the world, *Jam. 1. 27*.

Verſe 7, not make himſelfe unclean] or, as the Greeke tranſlateth, not be deſiled for him; namely in touching, mourning for, or burying them. For this, as for the former, the Nazarite if he did it preſumptuouſly, was to be beaten by the Magiſtrate, *Adaimony in Nazir. c. 5. ſect. 15*. This alſo taught them to moderate their affections and ſorrow, for their earthly parents, that they might be holy unto their father which is in heaven. Here the Hebrews have their traditional exceptions, ſaying, It is lawfull for a Nazarite to have the pollution by the dead, which is commanded, as if walking by the way, he light upon a dead body, and there is none there to bury him, then it hee to deſile himſelfe for him, and to bury him. If two Nazarites light upon a dead, the one a Nazarite for 30 dayes, the other for an hundred; hee that is a Nazarite for 30 dayes ſhall make himſelfe unclean, (and the other not.) The like they ſay for ſhaving his head, that it is lawfull for him, if it be a ſhaving commanded; as, if a Nazarite prove a Leper, and he be healed of his leproſie within the dayes of his Nazariſhip, hee is to ſhave off all his haire, for the ſhaving of him is commanded in *Leviticus 14. 8*. And whereſoever thou findeſt a commandment to doe a thing, and a prohibition from doing it; if a man can keep them both, hee doth well; and if not, the commandment is to be done, and the prohibition is to be let paſſe. *Maimony in Nazir. chap. 7. ſect. 11, 12, 14, 15*, and *Talmud in Nazir. chap. 7.* The Nazariſhip] or, the ſeparation, Hebrew, *Nexer*, in Greeke, the vow; in Chaldee, the crosse of his God, (as the word *Nexer* here uſed, is elſewhere a crosse, *Leviticus 21. 12*.) This is the reaſon why he muſt mortifie his affections, and rather follow his vow in honouring the Lord, than to follow naturall dutie in honouring his dead parents. So unto him that would have had leave to bury his father, Chriſt ſaid, Follow me, and let the dead bury their dead, *Matthew 8. 21, 22*. And here we may compare

D d d the



the Nazarites with the high Priests, for sanctimonie. The Priests might drinke no wine, or strong drinke, when they went to minister before the Lord, Lev. 10.9. to the Nazarite might drinke no wine, or strong drinke, while he was separated to be holy to the Lord. The high Priest might not go in to any dead body, nor defile himselfe for his father or for his mother, Lev. 21. 10, 11. so neither might the Nazarite. The high Priest had on his head (the *Nazar* or *coronne*) of the anointing oyle of his God, Lev. 21. 12. the Nazarite here hath the *Nazar* (or *coronne*) of his God upon his head. These both of them in their office and sanctimonie, were types of Christ, on whose head, his *Nazar* (or *coronne*) was to flourish, as is promised in 1 Pt. 1. 32. 18. And Christians, made Kings and Priests unto God, Rev. 1. 6. have on their heads, *crowns* of gold, Rev. 4. 4.

8 Ver. 8. *hol* thus God, besides the former outward observations, requirith inward and spiritual holinesse; without which, all the other were but vanities.

9 Ver. 9. *unawares* or, *on a sudden*, which is by another word after repeated, to shew that whatsoever sudden unexpected death it were, he was thereby defiled. And here is the second part of the Nazarites Law, when his sanctimonie begun, should be by uncleannesse nullified, and fall; till by sacrifice he was reconciled unto God, and began a new through his grace in Christ. *and he hath defiled* or, *then he hath defiled*, &c. *shall shave his head*: to the Greeke explaineth it, *defiled shall be the head of his vow*, and he shall shave, &c. Because all the daies of his Nazaritship he should be pure from pollution by the dead.

*shave his head* [this shaving was to cleanse him from pollution; and differeth from the shaving, when he had fulfilled his vow, ver. 18. which was to be at the doore of the Sanctuary; and the haire burned there. When the Nazarite sheweth himselfe for his uncleannesse, he need not shave him at the doore of the Sanctuary, nor cast his haire into the fire. But whether he be shaven without or within the Sanctuary, his haire is uncleanfull to be put to any use, but must be buried, sixth *Maimony* in *Nezir*, ch. 6. f. 14. This had like mysterie, as the shaving of the Leper when he was cleansed, in Lev. 14. and signified the renouncing of his owne righteousness by the workes of the Law, as being d-filed by sin: compare Phil. 3. 8, 9.

*the seventh day* [which was the day when all defiled by the dead, were cleane, being sprinkled with the holy water, Num. 19. 11, 12.]

10 Ver. 10. *two twines* [This accordeth with the Law, for making atonement for such as had uncleane illnesses, when they were cleansed, Lev. 15. 14. &c. see the Annotations there. The Hebrews say, When a Nazarite is defiled with any uncleannesse, for which he is to scape himselfe, one is to sprinkle upon him on the third day, and on the seventh day, (Numb. 19. 12.) and he is to shave the haire of his head, in the seventh day, and to wash in the seventh day, after he is sprinkled, in doe all that are defiled by the dead, (Num. 19. 19.) and when his *Sin* is set, he shall bring his offerings on the eighth day, and they are two twines, or two young doves, &c. *Maim.* in *Nezir*, ch. 6. f. 11.]

Ver. 11. *shall doe* or make ready, that is, offer unto God: as that which is laid in 1 Chro. 21. 23. *let my lord the King doe*; by another Prophet explained, *let my lord the King take and offer up*, 2 Samuel 24. 22. If a Nazarite be uncleane with many uncleanneses, he is brought for them but one oblation; to wit, if he be uncleane the second time, before he bring his oblations for the first uncleannesse; yet though he delay many daies after his cleansing, before he bring his *Sin-offering*, and is defiled in these daies, he bringeth but one oblation. But if he be uncleane, and then cleansed, and have brought his *Sin-offering*, and is defiled the second time after that hee hath brought his *Sin-offering*, although he hath not as yet brought his trespass-offering, and his burnt-offering, he is bound to bring other oblations. *Maimony* in *Nezir*, chap. 6. f. 15.

he is smitten by a fault [in Chaldee, by the dead: that is, for that he misfed of his sanctification or Nazaritship, having beene polluted by the dead. So, *sinning* is used for *missing* of the thing aimed at or intended, Judg. 20. x. 6. This taught the contagion of sin, which a man unawares, and inevitably often falleth into, (for in many things we offend all, Jam. 3. 2.) for which, when we know that we have sinned, we are to make confession unto God, and by faith to apprehend the sacrifice of Christ, whereby atonement is made for us, 1 Joh. 2. 1, 2. *for* [the head] [that is, the head of his Nazaritship, as ver. 9. by beginning anew, the daies of his vow of Nazaritship, during which, the haire of his head must grow, and hee keepe himselfe from uncleannesse. So Sol. Larchi here explaineth it, *sanctify his head*, to begin againe the count of his Nazaritship. And the verbe following confirmeth this.]

Ver. 12. *shall separate* to wit, as a Nazarite, for so the Hebrew word meaneth, which the Greeke translatheth, *sanctify*. Hereby God taught, that as he hath given Christ to be an atonement for our sins; so when we are cleansed by faith in him, we must not continue in sin, that grace may abound, but endeavour anew to fulfill our vow, and walke in newnesse of life, and yeeld our selves unto GOD, as those that are alive from the dead, Rom. 6. 1, 4, 13. And as by sacrifices figuring Christ, the Nazarite was cleansed for his former uncleannesse; so by a trespass-offering, which also figured Christ, he was prepared for the observation of his vow renewed: because all grace and abilitie to doe good, is of God, obtained by Christ Jesus our Lord, James 1. 17. John 15. 5.

*the daies of his Nazaritship* [in Greeke, all the daies of his vow; that is, so many daies as hee had vowed at the first. And when he beginneth to be reckoned? From the time that hee bringeth his *Sin-offering*: but his burnt-offering and his trespass-offering, binder him not from reckoning [if they be not brought.] *Maimony* in *Nezir*, chap. 6. f. 12.]

*of his first year* [Hebr. some of his year, so in ver. 14. of which phrase, see the notes on Gen. 5. 32. Exod. 12. 5. and of the trespass-offering; see Levit. 5. *shall fall* that is, shall be lost and counted as none; as the Greeke translatheth, *shall be accounted*, or, not reckoned; in Chaldee, *frustrate*. Thus one little pollution unawares,

unawares, nullifieth many daies puritie; for the Law requirith perfect obligation, and curseth him that continueth not in doing all things commanded, Deuteronomie 27. 26. Galatians 3. 10. and, *whosoever shall keepe the whole Law; and yet faileth in one point, he is guilty of all*, James 2. 10. And here this nullitie of the former daies is added only to the third dutie of the Nazarite, that he should not defile himselfe by the dead; and not to either of the former two, which might seeme to be greater. Of this the Hebrewes have these observations. A Nazarite that drinketh wine, or eateth that which cometh of the vine, though many daies, he destroyeth not (or frustrateth not) the daies of his Nazaritship, nor not one day. And so if he shall shave off a little haire of his head, or either ignorantly or presumptuously shave all his head, &c. he frustrateth (but) 30 daies, till hee have lockes againe, and after that hee beginneth to reckon: As if hee cometh to be a Nazarite on 100 daies, and after 20 daies his head is shaven; then hee must wait 30 daies, till the haire of his head be growne: and after 30 daies, he is to reckon 80 daies, for the complement of the daies of his Nazaritship. And all those 30 daies, all the particular daies of a Nazarite, he upon him; only they come not into his reckoning. A Nazarite that is defiled, whether presumptuously or ignorantly, yet, though it be by the pollution of an Heathen, by constraint, he frustrateth all; and must be shaven with the shaving for uncleannesse; and bring the oblation for uncleannesse; and is to begin againe to reckon the daies of his Nazaritship, Numb. 6. 12. *That* [which hee be defiled in the day, when the daies of his Nazaritship are fulfilled, and in the end of the day, all is frustrate. If he be defiled the day after the fulfilling, *that is*, the day when hee bringeth the oblations of puritie; he frustrateth 30 daies only: and thus he is to doe. He is to bring the oblations for uncleannesse, and shave for uncleannesse, and begin to reckon the Nazaritship of 30 daies; and then he is to shave for cleannesse, and bring the oblations of cleannesse [mentioned in v. 1 & 4. &c.] And if he be defiled after any one of the bloods be sprinkled for him, he frustrateth not a whit, but bringeth the rest of the oblations for cleannesse. If he vow to be a Nazarite, while he is uncleane by the dead, his Nazaritship beginneth upon him; and if he defile himselfe the second time, or drinke wine, or shave his head, he is to be beaten. And if he continue in his uncleannesse many daies, they profit him not (for his account) until he be sprinkled the third day and the seventh, and be washed in the seventh; and that seventh day goeth into his account of Nazaritship, for him that cometh while he is uncleane: but a cleane Nazarite which is defiled, he beginneth not to reckon till the eighth day, and forward. If he have an issue in his flesh, he be man or woman, all the daies of their issue, goe in their reckoning, although they be uncleane, (Leviticus 15.) and this was taught Moses at Mount Sinai. And I need not speake, how if a Nazarite be uncleane with other uncleannesse, the daies of his uncleannesse goe on in his reckoning, and he loseth not any. *Maimony* in *Nezir*, ch. 6. f. 11. 8. and ch. 7. f. 9, 10.

13 Ver. 13. *his Law* [the third part of the Nazarites Law, how he should shew himselfe thankful unto God, when through his grace he hath fulfilled

his vow, and is orderly to be discharged of the same. *he shall bring him* [he shall present himselfe to the Lord by the Priest; or, the Priest shall bring him. It appeareth by Acts 21. 26. that the Nazarite was to goe into the Sanctuary, to signify the accomplishment of the daies of the sanctification, or Nazaritship. Some translate, *he shall bring it*, the oblation after mentioned; and this the Greeke Version favoureth. Sol. Larchi expoundeth it, *he shall bring himselfe*.

Ver. 14. *shall offer* or, *shall bring neere*, as the Greeke translatheth, *he shall bring his gift*. *perfect* [in Greeke, without blemish: see Exodus 12. Peace-offerings] in Greeke, *Salvation*. Of these sacrifices, see Lev. 1. & 3. & 4. chap. for according to the rites there specified, were they to be offered. And whereas the Nazarite, though he had fulfilled his vow without any pollution, is here commanded notwithstanding to bring a *Sin-offering*, &c. it taught the secret and unseen guiltinesse which cleaveth to the most holy men, in their best and most perfect workes; which without atonement by the blood of Christ, cannot be pure and pleasing in the sight of God. For though a man know nothing by himselfe, yet is he not barely justified; but that judgeth him, is the Lord, 1 Cor. 4. 4. in whose light no man can be justified by the workes of the Law, Gal. 2. 15, 16. These three sacrifices Chazkuni here saith, were to let the three prohibitions of the Nazarite, the fruit of the vine, his shaving, and defiling by the dead. R. Menachem applyeth the male Lamb for a *Sin-offering*, to the property of merie; and the female for a *Sin-offering*, to the property of judgement; and the Peace-offerings to the glory of Israel, that Jeweth peace in the world.

Ver. 15. *and offer* [The Hebrews (as Sol. Larchi) here say, there were ten of each sort, ten cakes and ten waters; which *Maimony* in *Nezir*, chap. 8. f. 11. declareth thus: And he bringeth with the ram for Peace-offerings, six tenth-deales of flower, &c. of them hee baketh twentie cakes, ten cakes of unleavened bread, and ten waters of pulverised bread, and anneth the twentie, with the shewbread (of a Log of oyle; and hee bringeth the twentie in one vessel. See Levit. 7. 12. their *Meat-offering*] besides the former extraordinary cakes and waters, he was to bring the ordinary Meat-offering, and drink-offerings appointed for all sacrifices, whereof see Num. 28.

Ver. 16. *shall offer them* or, *shall bring them neere*; which words doe one explaine another, in the Hebrew Text, as, *they brought new burnt sacrifices*, 1 Chronic. 16. 1. that is, offered burnt sacrifices, 2 Sam. 6. 17. For the order, it is said, *He killed the Sin-offering first*, and after that, the Burnt-offering, and after that, the Peace-offerings; and after that, he was shaven. And if he were shaven after the killing of the Sin-offering, or of the Burnt-offering, it would erre. *Maim.* in *Nezir*, chap. 8. f. 12. *shall doe* [that is, shall offer, (as ver. 11.) his *Sin-offering*, whereby the Nazarite acknowledged himselfe a sinner, even in the most sanctified time and actions of his life, and that hee could have no access unto God, but by the sacrifice of Christ, for mans best workes have no place in justification, Rom. 3. 20.]

17 Ver. 17. *shall make* [or, *shall do*, that is, offer (as ver. 16.)] *tor*, a sacrifice of Peace-offerings, to give thanks unto God, by whose grace he had fulfilled his vow. Therefore he rejoiced, keeping a feast before the Lord; for the flesh of the Peace-offerings was eaten by him that brought the sacrifice, when the Lord and his Priest had their portions, Levit. 7. 14, 15.

18 Ver. 18. *the Nazarite* [in Greeke, *he that vowed*; in Hebr. *Nazir*, *shave*] this the Hebrews call, *the shaving of the turme* (or, *for cleanness*) and it differeth from the former shaving, in v. 9. which was for uncleanness, and figured the purging of his uncleanness; but this shaving was in thankfulness, to signify that he had the perfection of his Nazariteship from God, and therefore burned it in his hair under his sacrifice. This shaving was to be of all his hair: the Hebrews say, *If he left but two hairs, he had done nothing, neither had he kept the commandment of shaving, which he wore a clean Nazarite, or an unclean. If he had left two hairs, he was to let all his hair grow, and shave it all againe, with those two hairs, [after thirte daies.]*

*Maim.* in *Nazir*, chap. 8. sect. 6, 7. at the dove of the Tem. afterward when the Temple was built, they say it was in the women Court, in the Nazarites chamber, which was there in the South-East corner, and there they bled their Peace-offerings, and cast their hair into the fire. And if he shaved in the Citie, it would force: but whether it were in the Citie or Samaritanie, under the Caudle he was to cast his hair; and he might not shave, till the dove of the Court were opened, as it is said, at THE DOORE OF THE TENT: not that he should be shaved before the dove, for that were a contempt of the Samaritanie. *Maimony* in *Nazir*, chap. 8. sect. 3. Compare herewith, that in Act. 18. 18. where it is said, *having shaved his head in Cenchrea, for he had a vow*; by which it seemeth, the shaving was not of necessity to be in the Sanctuary, or in the Citie of Jerusalem.

of his Nazariteship [in Greeke, of his vow: so the vow in Act. 18. 18. and 21. 23. meaneth Nazariteship. under the sacrifice] to burne it there, and continue it, signifying the end of his vow, performed acceptably to God in Christ, and presented unto him by the Spirit, which is like unto fire, Mat. 3. 11. The Hebrews say, *If he be shaved by the Peace-offerings, and he be found disallowable, his shaving is disallowable, and his sacrifices profit him not.* If he be shaved by the sin-offerings, and it be found that it was not slain by the name of a sin-offering, and afterward he bring the Peace-offerings and burnt-offering, and oblations as they are commanded, his shaving is disallowable, and his sacrifices profit him not. If he be shaved by the burnt-offering, or by the Peace-offerings, and they be slain not by their name, and afterward he bring the other oblations to offer them by their name, his shaving is disallowable, and his sacrifices profit him not. If he be shaven by them three, and any one of them be found right, his shaving is right; And he is to bring the other sacrifices, and offer them after their manner. And whosoever he say, his shaving is disallowable, it frustrate 30 daies; and he is to count 30 daies after his disallowed shaving, and

bring his offerings. *Maimony* in *Nazir*, ch. 8. sect. 8. 11. of Peace-offerings] in Greeke, of satisfaction; in Chaldee, of Sanctifications: see Lev. 3. Though every Nazarite was to fulfill his vow, and bring his own sacrifices, yet are there certain observations by the Hebrews, which are of use for understanding some things in the new Testament.

They say, *If a man vow to be a Nazarite, he may bring his fathers oblations for himselfe, and be shaven for them: but a woman is not shaven for her fathers offerings; this we have learned by tradition. At, he whose father was a Nazarite, and be separated many to buy oblations therewith, and he die, and have the money absolute (without expressing for what sacrifice it is) and the same say after his fathers death, I will be a Nazarite upon condition that I may bring my offerings with the money which my father separated for his offerings; let, he may bring his offerings with that money. And so, if he and his father were Nazarites, and his father separated money absolutely, and die, and the son say after his fathers death, I will shave for my fathers money: let, he may bring his offerings with the same: but if he say not so, the money falleth to a voluntary offering. If the father die, and leave many sons, they share the money among them, for it is their inheritance, and every one of them must be shaven for his portion; and the first borne hath a double portion. He that saith, Upon me be the shaving of a Nazarite, he is bound to bring the offerings of shaving for cleanness, and may offer them by the hand of what Nazarite he will. If he say, upon me be half the oblations of a Nazarite; or, on me be the half of the shaving of a Nazarite; then he bringeth half the offerings by what Nazarite he will; and that Nazarite payeth his offerings out of that which is his. But if he say, Upon me be the offerings of half a Nazarite; then he is to bring the offerings of a full Nazarite: for we have no half Nazariteship. *Maimony* in *Nazir*, chap. 8. sect. 15, 18. By this, we may see the reason of that which James said unto Paul, though he had no Nazarites vow upon him; *We have seen men which have a vow on them; whom we take, and sanctifye they selfe with them, and be at charges with them, that they may shave their heads, &c.* Then Paul took the vow, and the next day sanctifying himselfe with them, entered into the Temple, to signify the accomplishment of the daies of Sanctification. [Or, Nazariteship] until that an offering should be offered for every one of them; Act. 21. 23, 24, 26. For though Paul had not vowed or fulfilled a Nazariteship himselfe, yet might he contribute with them, and they be partakers of his charges about the sacrifices.*

Ver. 19. *the fadden shoulder* [or, *fadden arme*, meaning the left shoulder, for the right shoulder was due unto him raw, of all Peace-offerings, Leviticus 7. 32. this was peculiar of the Nazarites Rami onely, and not due to the Priest from any other sacrifice. The manner of this service, was thus: The Ram was killed, and the blood sprinkled, and the beast stayed, and the fat of the entrails taken out. After this, the flesh was cut in pieces, and the breast and the shoulder were put apart: and the rest of the Ram was fadden in the women Court. And the Priest took the fadden shoulder of the Ram, with one of ten of the cakes brought therewith, with the breast and the (other

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shoulder,

shoulder, and the fat: and he layeth them all on the Nazarites hands; and the Priest put his hands under the owners hands, and waved all before the Lord. *Maimony* in *Maaseh hakorbanoth*, chapter 9. section 6, 9. After the waving, the fat was fadden, and burned upon the Altar: the breast and shoulder was meat for the Priests; but they had no right unto them, till after the fat was burned. And the cake which was waved, and the fadden shoulder were eaten by the Priest; and the rest of the bread, with the residue of the flesh, was eaten by the owners; as is shewed by *Maimony* in *Maaseh hakorbanoth*, chap. 9. sect. 6, 9, 12. See the notes on *Leviticus* 3. & 7. chap. In that the other shoulder (besides the ordinary gift) was here given to the Lords Priest, it taught the Nazarites as they had received more special grace of God, to performe their vows, so they should give him more special thanks.

20 Ver. 20. *wave* [see] this shoulder was waved (of which word, see the Annotations on Exod. 29. 24.) the other was heaved upward, called therefore the *heave shoulder*, by which motions, performed by the Priests hands under the Nazarites, God taught them that the perfection and acceptance of all their actions, was through the mediation of our great Priest, Christ Jesus, by whom we are to offer the sacrifice of praise to God continually, that is the fruit of the lips, confessing unto his Name, Heb. 13. 15. *by* [Hebr. *holiness*, that is, an holy portion for the Priest to eat; so the Nazarite was taught to give the glory of his Sanctification unto Christ, whom the Priest here figured. *wave* [Hebr. *breast of waving*, and *shoulder of heaving*, those which the Priest had of all the Peace-offerings, Levit. 7. 32. *may drinke wine*] or shall drinke, if he will, and also shave his head when he will, and be unclean by the dead; for now he was discharged of his vow. Though here special mention is made of drinking wine, which being for the comfort and cheering of mans heart, might signify the fruit and comfort which followeth affliction and humiliation, when sorrow and mourning shall be done away. And where it is said, and after; he may drinke; it sheweth, that before the shaving and sacrifices here appointed, he might not drink wine, though the time of his vow were expired. The Hebrews say, *A Nazarite that hath fulfilled the daies of his Nazariteship, and is not shaven with the shaving for cleanness, it is unlawful for him to be shaven, or to drinke wine, or to be defiled by the dead, as he was before: and all the particulars of Nazariteship are upon him; and he is to be shaven, or drinke wine, or be defiled, he is beaten.* *Maim.* in *Nazir*, chap. 4. sect. 12.

21 Ver. 21. *his oblation* [understand, this is his oblation; or, as the Greeke saith, *his gift*, for his Nazariteship] in thankfulness to God for giving him grace to fulfill his Nazariteship, and to make atonement for his sinnes committed under that his vow. This ordinance of Nazariteship was a special glory in *Ipsa*, Amos 2. 11. where their Nazarites were purer in joy, they were whiter than milk, they were more staid in body than Rubies, their polishing was of Sapphir, Lam. 4. 7. all which denote the heavenly graces wherewith the Saints that faithfully

kept this vow, were indued. Yet was it but a legal service, which by Christ is taken away; in whom we have obtained a more glorious state, being washed from our sinnes in his own blood, whereby we are whiter than snow, Revel. 1. 5. Psal. 51. 9. and being sanctified by his Spirit, we have our conversation in Heaven, from whence also we look for our Saviour, the Lord Jesus Christ, Philipp. 3. 20. The abolishing of this ordinance is declared in Act. 21. 25. At touching the Gentiles which believe, we have written and concluded, that they observe no such thing: and it is a Canon of the Hebrew Doctors, that *The Samaritan (or Gentile) hath no Nazariteship*; *Talmud* in *Nazir*, ch. 9. And by the overthrow of the Citie and Temple of the Jewes by *Nebuchadnezzar*, the Nazarites visage became blacker than a coal, they were not knowne in the streets, their skin cleaved to their bones, it was withered, it became like a stick, Lam. 4. 8. that they might be taught to looke for a better sanctification, which Christ should give in the heavenly Jerusalem, in the light whereof, the nations of them which are saved do walk; and into which, nothing that defileth shall enter, Revel. 21. 24, 27. where that is fulfilled which the Hebrews say of the Nazarite, that he is married not to defile himselfe by the dead, because the power of uncleanness may not enter into the holy Temple, as it is written (in Song 4. 7.) *Thou art all faire, my Love, there is no blemish in thee.* *R. Menachem* on Num. 6.

Ver. 22. *Iteborah shoke* [after that the people were instructed with Gods Covenant, let it under round about his Sanctuary, and sanctified in that their order; the Law is here given for the blessing of them in that holy state of life. *For yowis so looke into the perfect Law of libertie, and continually, be being not a forgetful bearer, but a doer of the worke, he shall be blessed in his doing.* Jam. 1. 25.]

Ver. 23. *his former* [the Priests to whom this office of blessing the people is in special manner committed; as it is said, *then hath Iteborah thy God chosen, to minister unto him; and to bless in the name of Iteborah*, Deuteronomie 21. 5. And Aaron was separated, that he should sanctifye through holy things; he and his sons for ever: to burne (incense) before Iteborah, to minister unto him, and to bless in his name for ever, 1 Chron. 23. 13. Herein the work of Christ (a Priest for ever after the order of Melchisedek, Psal. 110. 4) was figured, of whom God first to bless us, in turning away every one of us from his iniquities, Act. 3. 26. whose first Doctrine began with manifold blessings, Mat. 5. 2, 12. who also having fulfilled his minitrie here on earth, lifted up his hands and blessed his Disciples, and so was carried up into heaven, Luke 24. 50, 51. Therefore when he was to come into the world, the Priest of Aarons seed, when he should have blessed the people, was *speechless*, Luke 1. 21, 22. to signify that the end of his Priesthood was at hand, and that the people should looke for another Priest, in whom all nations should be blessed, Galat. 3. 8. And in this respect wee may have use of the Jewes tradition, that their Priests (of Aarons stocke) were to lift up their hands and bless the people in the Morning, but not at the Afternoon.

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that (or Evening sacrifice.) *Maimay*, treat. of *Prayer*, chap. 14. left. 1. for in these last days the Evening of times) God hath spoken unto us by His *Son*, who be hath appointed here of all things, Hebrews 1. 1. 2. The Hebrews also say, The reason why this blessing is mentioned when the Tabernacle was erected, was, because from the Tabernacle that is above the abundance of blessing is spread abroad on them that are beneath: R. Menachem Rukman, on Num. 6. Which is indeed fulfilled in Christ, the Minister of the true Tabernacle, which the Lord pitched, and not a man: who, if he were on earth, should not be a Priest; but, through the veil that is his flesh, he is entered into heaven in himself, now to appear unto the face of God for us: Heb. 8. 2, 4. & 10. 20. & 9. 24. *This shall ye bless*: The Priest blessed standing, as it is written, *I will stand before Jehovah, to minister unto him, and to bless in his name*, Deut. 10. 8. And it was with lifting up of hands, as it is said, And Aaron lift up his hands towards the people, and blessed them, Leviticus 9. 22, which gesture our Lord Christ also used, when he blessed his Disciples, Luke 24. 50. The Hebrew Doctors understand the word *Thus*, to imply both matter and manner, whereby they have sundry Traditions; as, *Thus shall ye bless, standing*; *Thus, with lifting up of hands*; *Thus, in the holy Tongue* [that is Hebrew]; *Thus, with your faces against* (the peoples) faces; *Thus, with an high voice*; *Thus, by* (Gods) expressed name [Jehovah] if (ye bless) in the Sanctuary. It is not lawful for the Priests in any place, to add any blessing unto these three words, as to say (like Deuteronomy 1. 11.) The Lord God of your Fathers, make you a thousand times so many as ye are, or any the like. *Maimay* in treat. of *Prayer*, chap. 14. left. 1. 1. 2. The manner they also say was thus, The Priests went up to the bank (or Stage) after that the Priests had finished the daily Morning service, and lifted up their hands on high above their heads, and their fingers spread abroad, except the high Priest, who might not lift his hands higher than the Line, (whereof see Exodus 28. 36.) and we pronounced (the blessing) word by word, till the three voices were ended. And the people answered not after every voice, but they made it in the Sanctuary one blessing, and when they had finished, all the people answered, *Hallel be the Lord God, the God of Israel, for ever and ever*. And the pronounced Gods name, as it is written with Levi: but in the attic (or country) they pronounced in *Admah* (Lords) for they mention not his name as it is written, save in the Sanctuary only. And after Simon the just was dead, the Priests left off blessing by Gods proper name [Jehovah] even in the Sanctuary, to the end that no man which was not lawful and of good offices, might learn it. The Priests blessing is not pronounced in any place, but in the holy (Hebrew) Tongue, as it is said, *THIS SHALL YE BLESS*, &c. The lifting up of hands, is by ten Priests of the number. A Synagogue which is all a Priests, they all lift up hands, and the women and children answer Amen. If there remain ten Priests more than they which are gone up the bank, the ten answer Amen. A Congregation wherein there is no Priest, but a Minister only, he lifteth not up his hands; but when he is come to conclude with peace, he saith,

Our God, and the God of our fathers bless us with the threefold blessing in the Law written by Moses thy servant, which was pronounced out of the mouth of Aaron and his sons the Priests with thy Saints, as it is said, *THE LORD BLESSE THEE AND KEEPE THEE*, &c. A Priest that hath lift up his hands in one Synagogue, and gets to another Synagogue, and findeth the Congregation at prayer, and they are not come to the Priests blessing, he lifteth up his hands for them, and blesteth them, though it be oft times in a day. *Maimay*, treat. of *Prayer*, chap. 14. left. 9. 10. 11. and chap. 15. left. 9. 10. 11. By these their Traditions it appeareth, that the not pronouncing of Gods name *Jehovah*, as it is written, was a device of their own, first restraining it to the Sanctuary and blessing only; at last, omitting it in the Sanctuary also, lest it should be by the unworthy polluted, as they supposed. Yea so far went they in their preciseness, as they say, that their first wise men taught not this name to their Disciples or some which were of honest conversation, but once in seven years: *Maimay*, *ibid.* ch. 14. left. 10. And this it seemeth they did because the nations corrupted the name, calling him, *Iao, Iaoe, Iabe, Ieao, Iavin*, and sundry other waies, (as in humane Writers is yet to be seen), and applied those names sometime to false gods. Of the meaning of this name *Jehovah*, see the Annotations on Gen. 2. 4: and Exod. 6. 3. and of blessing, see Gen. 14. 19. 20.

Verf. 24. *Jehovah bless thee* [The name *Jehovah* three repeated in this blessing, is a mystery of the Trinity in the Godhead, the Father, the Son, and the Holy Ghost, into whose name we are baptized, Mat. 28. 19, which *Jehovah* is one, and his name one, Deut. 6. 4. Zach. 14. 9. So the Apostle beginneth willing Grace and Peace, from him which is, and which was, and which is to come, [that is, Jehovah God the Father] and from the seven Spirits which are before his Throne [that is, the holy Spirit, whose graces are seven, that is, manifold and plentiful; but though there be diversities of graces gifts, yet it is the same Spirit, 1 Cor. 12. 4.] and from Jesus Christ, Rev. 1. 4. 5. And another Apostle concludeth, *It is the grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit, be with you all*, Amen, 2 Cor. 13. 14. Which, as all other blessings are derived from this set down by Moses; who theweth the grace of God the Father, in blessing, that is, giving all good things, both for this life; & that which is to come; as it is written, *Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly* (things) in Christ, Eph. 1. 3. This blessing God offered the Jews, when he sent his Son Jesus to bless them, in turning away every one of them, from his iniquities, Act. 3. 26. The Hebrew Doctors (as R. Menachem Rukman on this place) have also noted this name of God [Jehovah] is three mentioned, and every time with a different accent in the Hebrew, implying a mystic: which cannot better be applied, than to the three distinct persons of the holy Trinity. *Keep thee* in grace and good estate, and safe from evil,

as it is said, *Jehovah will keep thee from all evil, he will keep thy foot*, Psal. 121. 7. And for good, it is spoken in 1 Chron. 29. 18. So our Saviour prayeth, *His Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are: and, keep them from the evil*: John 17. 11. 15.

Verf. 25. *thy face to shine upon thee* [or, his countenance to shine (to enlighten) into thee. For face, the Chaldee putteth *Shenub*, the *Drine* *Masche*: whereby Christ seemeth to be meant, as is noted on Exod. 34. 9. Gods face, sometime signifieth his anger, as Lev. 20. 6. Psal. 21. 10. & 34. 16. sometime his favour, Psal. 21. 7. But the light or shining of his face, usually meaneth his loving favour and salvation in Christ; as, *Cause thy face to shine, and we shall be saved*, Psal. 80. 4, 8. 20. and, *The light of thy face*, because thou dost favour them, Psalms. 44. 4. So this second branch respecteth Christ, the Lamb which is the light of the world, and of the heavenly Jerusalem, Job. 8. 12. Rev. 21. 23. whose face shined as the Sonne, Rev. 1. 16. of whom it is said, *God who commanded the light to shine out of darkness, hath shined in our hearts*, (giving) the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Corinthians 4. 6. So in him is that laying fulfilled, *In the light of the Kings face is life: and his favour is as a cloud of the latter rain*, Proverbs 16. 15. And this blessing implieth deliverance out of misery, as appeareth by Psal. 80. and Daniel 9. 17. who faith, *Cause thy face to shine upon thy Sanctuary, which is desolate*. be gracious] or, as the Greeke tranlateth, be merciful. This Grace is opposed to all mans works, with which it cannot stand, Romans 11. 6. and 4. 4. and it is bestowed on whom God will, Exod. 33. 19. Romans 9. 15. 16. by which grace, we are saved, through faith, God having shewed the exceeding riches of his grace, in his goodness towards us, through Christ Jesus, Eph. 2. 7. 8. by whom grace is raised through righteousness, unto eternal life, Rom. 5. 21. Therefore the Apostle blesteth the Churches, with the grace of our Lord Jesus Christ, Rom. 16. 20. 2 Corinthians 13. 13. For the Law was given by Moses, but grace and truth came by Jesus Christ, John 1. 17.

Verf. 26. *lift up thy face* [this in men, signifieth a comfortable and cheerful countenance and carriage, Job 29. 24. 2 Sam. 2. 22. so here in God towards his people; and by face understand as before, the light of his face, that is, his favour; as in Pl. 4. 7. *Jehovah lift thou up the light of thy face upon us*, and it signifieth the applying and communicating of Gods forefaid grace, to mans conscience and feeling, as after it is said, *Thou hast put gladness in mine heart*, &c. Pl. 4. 8. Thus the first branch of the blessing (in verf. 24.) implieth the love of the Father; the second (in verse 25.) the grace of the Son; and this third, the communion of the Holy Ghost; as the Apostle distinctly expoundeth this blessing in 2 Cor. 13. 14. And by this Spirit, all gracious gifts, of wisdom, knowledge, faith, prophesie, and the like, are given to the Church, 1 Cor. 12. 8. 11. The word face sometime meaneth anger, as before is noted; and the Hebrew *Nafa*, Lift

up, is sometime used for taking away, as in Ex. 10. 19. and so the Chaldee tranlateth this here, *The LORD remove* (or take away) his anger from thee. The same exposition the *Zohar* also giveth of this place, that wrath may be taken away, and not found in the world. and give] Hebrew, and put (or dispell) into thee, that is, communicate with thee: which the Gr. tranlateth, give: and in the Scriptures, one of these three is used for another: as, *he hath put thee*, 1 King. 10. 9. *or, he hath given thee*, 2 Chron. 9. 8. *So, put glory*, Job. 7. 19. that is, give glory, and to put me, *Ela. 47. 6*. is to give, or communicate the same. Peace] this word generally signifieth all prosperitie, and the perfect enjoying of all good things; it is opposed to war, Eccles. 3. 8. to discord and enmitie, Eph. 2. 14. 15. Luke 12. 51. to tumult and confusion, 1 Cor. 14. 33. and to all adversitie, Gen. 43. 27. 2 King. 4. 26. Joh. 16. 33. and is therefore added for a conclusion of blessings, Psal. 29. 11. & 125. 4. 1 Pet. 5. 14. This peace is obtained by Jesus Christ, Eph. 2. 14. 15. 17. Rom. 5. 1. and enjoyed by the Holy Ghost, Rom. 8. 6. 9. & 14. 17. And the peace of God which passeth all understanding, shall guard our hearts and minds through Christ Jesus, Philip. 4. 7. And the Hebrew Doctors expound this peace, to be the kingdom of the house of David; R. Nathan in *Siphri*: which is true, for when the Angel said, *Unto you is born this day, in the citie of David, a Saviour, which is Christ the Lord*, then the heavenly host sang, *Glory to God in the highest*, and on earth Peace, Luke 2. 11. 14. and one part of his name is, *THE PRINCE OF PEACE*, *Ela. 9. 6*.

Verf. 27. *And they shall* the Priests in all ages, such as were meet to serve in the Sanctuary, performed this at the other services. The Hebrew Canons have here their limitations; they say, Six things doe his from lifting up the hands (to bless) 1. the tongue, 2. blessing, 3. transgression, 4. sterility, 5. wine, 6. and uncleanness of hands. The tongue, as if they stammer and cannot pronounce the letters aright, or lipse, &c. Blessing, as if they have any blessings in their face, hands, or feet, as if they have evoked fingers, &c. Transgression, as if a Priest hath killed a man, though unwares, and though he have repented for it, yet may he not lift up his hands, *Ela. 1. 15*. Or, if the Priest have served Idols, &c. though he have repented for it, he may never lift up hands; as it is written (in 2 King. 23. 9.) *The Priests of the high places came not up to the Altar, &c.* and blessing is as a service, Deuteronomy 21. 5. *Teerer*, as a young Priest lifteth not up his hands till he be fully come to his age. Wine, as if he have drunk a quarter (of a Log) of wine, he may not lift up his hands, till he hath purged his wine from him, Leviticus 10. 9. *Uncleanness* of hands, as a Priest that hath not washed his hands, may not lift them up (to bless) but he must wash his hands, as they use to sanctifie them for service, and afterwards he blesteth, *Maimay* treat. of *Prayer*, chapter 15. section 1. 5. put my name] or, impose my name; which the Chaldee expoundeth, *shall put the blessing of my name*, and Chazkeni faith, the memoriall of my name is in eve-

of *Offering*. It seemeth to be meant of the Priests  
 believe, that they should lift up their hands *to-  
 wards the people*, as did Aaron, Lev. 9.22. for a signe  
 that the name and blessing of God was imposed  
 upon them; and, *The name of Jehovah is a strong  
 tower: the righteous runneth into it and is safe*, Prov. 18.  
 10. So now in Baytime, the name of the Father,  
*Same and Holy Ghost*, is put upon us, Mat. 28. 19.  
 and they that inhabit Jerusalem which is from  
 above, see the face of God, and his name is in their  
 fore-heads, Rev. 22.4. *I will bless them* the Greek  
 adieith, *I the LORD will bless them*: and Iosiah in  
 his Thargum paraphraeth, *I by my word will  
 bless them*; and Chazkuni explaineth it, *that the  
 Priests should not say, We have blessed Israel*. God here  
 annexeth a promise to this ordinance, for to  
 strengthen the faith of Israel walking in his feare,  
 and to the word *them* is to be understood, both of  
 people and Priests; as it is said, *He will bless the  
 house of Israel, he will bless the house of Aaron, he will  
 bless them that feare Jehovah, the small with the great*,  
 Psal. 115. 12, 13. and his blessing, it maketh rich; and  
 he addeth so farrow with it, Prov. 10. 22. And whereas  
 the Priests were sometime simple, and sometime  
 wicked men; as, the sonnes of Eli, were sonnes of Be-  
 lijah, 1 Samuel 2. 12. lest any should despise the  
 ordinance of God for their unworthinesse, this  
 promise is here added. And in the Hebrew Canons,  
 they have this rule; *Do not marvel and say, what  
 avails the blessing of this simple (Priest?)*  
*For the receiving of the blessing dependeth not on the  
 Priests, but on the holy blessed God; as it is written,*  
*They shall put my name upon the sonnes of Israel, and*  
*I will bless them*, Numbers 6. 27. *The Priests*  
*do the commandment which is commanded them; and*  
*the holy blessed God, in his mercie blesteth Israel, ac-  
 cording to his pleasure*, Maimon, treat. of Prayer, chap-  
 ter 15, section 7.

CHAP. VII.

1, When the Tabernacle was set up, anointed and  
 sanctified, the Princes of the Tribes give six wagons  
 and twelve Oxen, for the service of the Sanctuary,  
 which were given to the Levites of Gerson and Me-  
 rari. 10. The twelve Princes offer every one in his  
 day, vessels of silver and gold, and cattell for sacrifices  
 of all sorts, at the dedication of the Altar. 84. The  
 sonnes and wright of all the vessels, and number of all  
 the sacrifices which the Princes did offer. 89. God  
 speaketh unto Moses from the Meric-fon in the Ta-  
 bernacle.

1 And it was, in the day when Moses had  
 finished the rearing up of the taberna-  
 cle, and had anointed it, and sanctified  
 it, and all the instruments thereof; and the  
 Altar, and all the instruments thereof; and  
 2 had anointed them, & sanctified them: Then  
 offered the Princes of Israel, heads of the  
 house of their fathers; they were the Princes

of the Tribes: they were those that stood  
 over them that were mustered. And they  
 brought their oblation before Jehovah; six  
 covered wagons, and twelve oxen; a wagon  
 for two of the Princes, and an ox for one:  
 and they brought them neere, before the ta-  
 bernacle. And Jehovah said unto Moses,  
 saying; Take it of them, that they may be to  
 serve the service of the Tent of the congrega-  
 tion: and thou shalt give them unto the  
 Levites, to every man according to his ser-  
 vice. And Moses tooke the wagons and the  
 oxen, and gave them unto the Levites. Two  
 wagons and foure oxen, he gave unto the  
 sons of Gerson, according to their service.  
 And foure wagons and eight oxen, he gave  
 unto the sons of Merari, according to their  
 service, under the hand of Ithamar, the son  
 of Aaron the Priest. But unto the sonnes of  
 Kohath he gave none, because the service of  
 the Sanctuary was upon them, they should  
 beare with shoulder.

And the Princes offered, for the dedicati-  
 on of the Altar, in the day that it was anoi-  
 nted: and the Princes offered their oblation,  
 before the Altar. And Jehovah said unto  
 Moses; One Prince for a day, one Prince for  
 a day shall they offer their oblations, for the  
 dedication of the Altar.

And he that offered his oblation in the first  
 day, was Naasson the son of Amminadab,  
 of the Tribe of Judah. And his oblation was  
 one silver dish, an hundred and thirty shekels  
 was the weight thereof; one silver basin, of  
 seventy shekels, by the shekel of the Sanctu-  
 ary: both of them full of fine flour mingled  
 with oyle, for a Meat-offering. One cup of ten  
 shekels of gold, full of incense. One bullock,  
 a yongling of the herd; one ram, one lamb  
 of his first yeere, for a burnt offering. One  
 goat-bucke of the goats, for a sin-offering.  
 And for a sacrifice of Peace-offerings, two  
 oxen, five rams, five he-goats, five lambs of  
 the first yeere: this was the oblation of Na-  
 asson, the sonne of Amminadab.

In the second day, offered Nethaneel the  
 son of Zuar, the Prince of Issachar. He of-  
 fered his oblation, one silver dish, an hun-  
 dred and thirty shekels was the weight there-  
 of; one silver basin of seventy shekels, by  
 the shekel of the Sanctuary: both of them  
 full of fine flour mingled with oyle, for a  
 Meat-offering. One cup of ten shekels of gold,  
 full of incense. One bullock, a yongling of  
 the herd; one ram, one lamb of his first yeere,  
 for a burnt-offering. One goat-bucke of the  
 goats,

23 goats, for a sin-offering. And for a sacrifice  
 of Peace-offerings, two oxen, five rammes,  
 five he-goats, five lambs of the first yeere:  
 this was the oblation of Nethaneel the son  
 of Zuar.

24 In the third day, the Prince of the sons of  
 Zabulon: Eliab, the sonne of Helon. His  
 oblation was, one silver dish, an hundred and  
 thirty shekels was the weight thereof: one sil-  
 ver basin of seventy shekels, by the shekel of  
 the Sanctuary: both of them full of fine  
 flour mingled with oyle, for a Meat-offering.  
 26 One cup of ten shekels of gold, full of incense.  
 27 One bullocke, a yongling of the herd; one  
 ram, one lamb of his first yeere, for a burnt  
 offering. One goat-bucke of the goats, for  
 a sin-offering. And for a sacrifice of Peace-  
 offerings, two oxen, five rams, five he-goats,  
 five lambs of the first yeere: this was the  
 oblation of Eliab, the son of Helon.

30 In the fourth day, the Prince of the sons of  
 31 Reuben: Elizur, the sonne of Shedeur. His  
 oblation was one silver dish, an hundred and  
 thirty shekels was the weight thereof; one sil-  
 ver basin of seventy shekels, by the shekel of  
 the Sanctuary: both of them full of fine  
 flour mingled with oyle, for a Meat-offering.  
 32 One cup of ten shekels of gold, full of  
 incense. One bullocke, a yongling of the  
 herd; one ram, one lamb of his first yeere,  
 34 for a burnt-offering. One goat-bucke of the  
 goats for a sin-offering. And for a sacrifice of  
 35 peace-offerings, two oxen, five rams, five he-  
 goats, five lambs of the first yeere: this was  
 the oblation of Elizur, the son of Shedeur.

36 In the fifth day, the Prince of the sonnes of  
 Simeon: Shelumiel the sonne of Zurishaddai.  
 37 His oblation was one silver dish, an hun-  
 dred and thirty shekels was the weight there-  
 of; one silver basin of seventy shekels, by  
 the shekel of the Sanctuary: both of them  
 full of fine flour mingled with oyle, for a  
 Meat-offering. One cup of ten shekels of  
 38 gold, full of incense. One bullocke, a yong-  
 ling of the herd; one ram, one lamb of his  
 39 first yeere, for a burnt-offering. One goat-  
 bucke of the goats for a sin-offering. And for  
 40 a sacrifice of Peace-offerings, two oxen, five  
 41 rammes, five he-goats, five lambs of the  
 first yeere: this was the oblation of Shela-  
 miel, the sonne of Zurishaddai.

42 In the sixth day, the Prince of the sonnes of  
 Gad: Eliasaph the son of Deguel. His obla-  
 43 tion was, one silver dish, an hundred and  
 thirty shekels was the weight thereof; one sil-  
 ver basin of seventy shekels, by the shekel of

the Sanctuary: both of them full of fine  
 flour mingled with oyle, for a Meat-offering.  
 One cup of ten shekels of gold, full of incen-  
 44 se. One bullocke, a yongling of the  
 45 herd, one ramme, one lamb of his first  
 yeere, for a Burnt-offering. One goat-buck-  
 46 of the goats for a sin offering. And for a sa-  
 47 crifice of Peace-offerings, two oxen, five  
 rams, five he-goats, five lambs of the first  
 yeere: this was the oblation of Eliasaph, the  
 son of Deguel.

In the seventh day, the Prince of the sons  
 of Ephraim: Elishama, the sonne of Ammi-  
 hud. His oblation was, one silver dish, an  
 hundred and thirtie shekels was the weight  
 thereof; one silver basin of seventy shekels,  
 by the shekel of the Sanctuary: both of them  
 full of fine flour mingled with oyle, for a  
 Meat-offering. One cup of ten shekels of  
 gold, full of incense. One bullocke, a yong-  
 ling of the herd; one ramme, one lamb of  
 his first yeere, for a Burnt-offering. One  
 goat-bucke of the goats, for a sin-offering.  
 And for a sacrifice of Peace-offerings, two  
 oxen, five rams, five he-goats, five lambs of  
 the first yeere: this was the oblation of Eli-  
 shama, the son of Ammihud.

In the eighth day, the Prince of the sonnes  
 of Manasses: Gamaliel, the sonne of Pedah-  
 zur. His oblation was one silver dish, an  
 hundred and thirtie shekels was the weight  
 thereof; one silver basin of seventy shekels,  
 by the shekel of the Sanctuary: both of  
 them full of fine flour mingled with oyle,  
 for a Meat-offering. One cup of ten shekels of  
 gold, full of incense. One bullocke, a yong-  
 ling of the herd; one ramme, one lamb of  
 his first yeere, for a Burnt-offering. One  
 goat-bucke of the goats, for a sin-offering.  
 And for a sacrifice of Peace-offerings, two  
 oxen, five rams, five he-goats, five lambs of  
 the first yeere: this was the oblation of Ga-  
 maliel, the son of Pedahzur.

In the ninth day, the Prince of the sons of  
 Benjamin: Abidan, the son of Gidioni. His  
 oblation was one silver dish, an hundred and  
 thirty shekels was the weight thereof; one sil-  
 ver basin of seventy shekels, by the shekel  
 of the Sanctuary: both of them full of fine  
 flour mingled with oyle, for a meat-offering.  
 One cup of ten shekels of gold, full of incense.  
 One Bullocke, a yongling of the herd; one  
 ramme, one lamb of his first yeere, for a  
 Burnt-offering. One goat-bucke of the goats,  
 for a sin-offering. One goat-bucke of peace-  
 offerings, two oxen, five rammes, five he-  
 goats,

goats, five lambs of the first yeere; this was the oblation of Abidan, the sonne of Gideon.

66 In the tenth day, the Prince of the sonnes of Dan: Ahiezer, the son of Ammishaddai. His oblation was, one silver dish, an hundred and thirty shekels was the weight thereof; one silver bason of seven shekels, by the shekel of the Sanctuary: both of them full of fine flour mingled with oil, for a Meat-offering. 68 One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ramme, one lamb of his first yeere, for a burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rammes, five he-goats, five lambs of the first yeere: this was the oblation of Ahiezer, the sonne of Ammishaddai.

72 In the eleventh day, the Prince of the sons of Aser: Pagiel, the sonne of Ocran. His oblation was, one silver dish, an hundred and thirty shekels was the weight thereof; one silver bason of seven shekels, by the shekel of the Sanctuary: both of them full of fine flour mingled with oil, for a Meat-offering. 74 One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ram, one lamb of his first yeere, for a burnt-offering. One goat-bucke of the goats, for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first yeere: this was the oblation of Pagiel, the sonne of Ocran.

78 In the twelfth day, the Prince of the sons of Naphtali: Ahira, the son of Enan. His oblation was, one silver dish, an hundred and thirty shekels was the weight thereof; one silver bason of seven shekels, by the shekel of the Sanctuary: both of them full of fine flour mingled with oil, for a Meat-offering. 80 One cup of ten shekels of gold, full of incense. One bullocke, a yongling of the herd; one ram, one lamb of his first yeere, for a burnt-offering. One goat-bucke of the goats for a sin-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five he-goats, five lambs of the first yeere: this was the oblation of Ahira, the son of Enan.

84 This was the dedication of the Altar, (in the day when it was anointed:) by the Princes of Israel: twelve silver dishes, twelve silver basons, twelve cups of gold. Every silver dish weighed an hundred and thirty shekels, and every bason, seventy: all the silver of the vessels, weighed two thousand and four hun-

dreds shekels, by the shekel of the Sanctuary. The cups of gold, were twelve, full of incense: every cup weighed ten shekels, by the shekel of the Sanctuary: all the gold of the cups, was an hundred and twentie shekels. All the oxen for the Burnt-offering, were twelve bullocks; the rams twelve, the lambs of the first yeere, twelve; and their Meat-offering: and the goat-bucke of the goats, twelve, for the sin-offering. And all the oxen for the sacrifice of Peace-offerings, were twentie and foure bullocks; the rams sixtie, the he-goats sixtie, the lambs of the first yeere, sixtie: This was the Dedication of the Altar, after that it was anointed. And when Moles was gone in, into the Tent of the congregation, to speak with him: then he heard the voice of him speaking unto him, from above the Covering-mercie-seat, that was upon the Arke of the Testimonie, from between the two Cherubims: and hee spake unto him.

## Annotations.

**F**inished the rearing up] that is, had fully set up the Tabernacle, which was reared the first day of the first month of the second yeere after their coming out of Egypt, Exod. 40. 17, 18, &c. anointed it] as was commanded, Exod. 40. 9. (with the holy oyle appointed to be made, in Exod. 30. 23, 26, 27, 28.) the performance whereof is mentioned in Levit. 8. 10, 11. Because the Sanctuary and Altar were the chiefest things, and sanctified the oblations, Mat. 23. 17, 19. therefore the Princes performed not this homage following, till they were set up and anointed.

Verf. 2. Then offered] Hebr. And the Princes, &c. offered. This offering was in the second month of the second yeere after they were come out of Egypt, after that the Princes had been appointed with Moles and Aaron, to number the people, Num. 1. 1, 2, &c. and the Tribes had been set in order about the Tabernacle, Numb. 2. according to which order, they here bring their offerings for the dedication of the Altar. And so the first note on Exo. 40. 2. is to be corrected, where the offerings of these Princes are said to be in the first month, which should follow after in the second.

head] that is, Governors, as the Greeke translath, the twelve Rulers (or Princes) of their fathers houses: (see Num. 1. 16. stood over them that were mustered] or, that were numbered: the Greeke faith, over the visitation, (or muster:) of whom it was said to Moles, in Numb. 1. 5. these are the names of the men which shall stand with you. So at the making of the Tabernacle, the Rulers brought precious Bevyll flowers, and filling flames for the Elyboud, &c. Exodus 35. 27. And for the building of the Temple, the Princes offered willingly, and gave for the service

of the house of Gold, gold, silver, brasse, &c. 1 Chron. 29. 6, 7, 8.

3 Verf. 3. their oblation] Hebrew, their Korban; in Greeke, their gifts. This oblation was for the publike service of the Tabernacle, to carry it when it removed, verf. 5. Chaschni here faith, it was to make atonement; for that they had numbered Israel, as in Numbers 31. 49, 50. Thy servants have taken the summe of the men of warre, &c. and there lecheth not one man of us: we have therefore brought an oblation for the L O R D, &c. to make an atonement for our faultes before the L O R D.

covered wagons] or, each wagon, according to the Greeke version and so the Hebrew T shibim is used for coaches, in Ela. 66. 20. The Chaldee and other Hebrews expound them, covered wagons. In Levit. 11. 29. T shib is a Tortoy, so called of the shell that covereth it: accordingly here they may be called wagons T shib, of the Tortoy, (or of covering) because they were like to a Tortoy, covered above. Chaschni expoundeth T shib for a host (or army) by cutting off the last letter, and so they were named, wagons that went in the army for the service of the Tabernacle: to which one Greeke version agreeth, translating it Dimames, a wagon] that is, one wagon for two Princes. for one] that is, as the Greeke translatheth, for every one. Thus in their gifts they were partly severall, partly joyned in communion, two and two, for a wagon. The Hebrews compare the number of six, with the six severall blessings, in Num. 6. 24, 25, 26. and the twelve oxen, according to the number of the twelve Tribes: R. Menachem on Numb. 7. before the Tabernacle] to present them there unto God. Iosabab in his Chaldee paraphrase addeth, Moles would not receive them of them, and they brought them more (or offered them) before the Tabernacle. And Sol. Larchi fo explaineth it, because Moles received them not from their hand, till hee was commanded by the mouth of God.

5 Verf. 5. that they may be to serve] or, and let them be to serve the service, that is, to doe the worke; as the Greeke translatheth, and they shall be for the ministeriall worke of the Tabernacle of Testimonie.

8 Verf. 8. foure wagons, &c.] Because the service of the Merarites was heavier than the Gersonites, as having the charge of the beards, bars, pillars, and sockets of the Tabernacle; whereas the Gersonites carried but the curtains, coverings and hangings, Numb. 4. 25, 31. therefore the Merarites had as many more wagons and oxen, as the Gersonites. in the hand] that is, under the guidance and government of Ithamar: see Num. 4. 28, 33.

9 Verf. 9. of the Sanctuary] or of the holy things, Hebr. of the hofess: meaning, the Arke, Table, Candlestick, Altars, &c. see Numb. 4. 5, 15.

was upon them] the Greeke translatheth, they have the ministeriall things of the holy. with shoulder] that is, as the Greeke explaineth it, they shall beare them on (their) shoulders, and no otherwise: therefore when the Arke was carried on a wagon, God was angry, and killed Uzzab, 2 Sam. 6. 3, 7: then David acknowledged that the Lord had made a

breach among them, because they fought him not in due order, 1 Chron. 15. 13.

Verf. 10. the dedication] or, the initiation, consecration; called in Hebrew, Chanucab, which when it is spoken of men, meaneth the Catching, initiation, information and training up to any new thing which they were not accustomed to before: when of other things, as of Temples, Altars, Houses, or the like, it meaneth the first using of them, or dedication and consecration to their first use, which was done with solemnitie; as Solomon dedicated the house of God, with joy, and offered at the dedication thereof, 100 bullockes, 200 rammes, 400 lambs, &c. Ezra 6. 16, 17. So they kept the dedication of the wall of Ierusalem, with gladnesse, thanksgiving, singing, Cymbals, Plalteries, Harpes, &c. and with offering of sacrifices and great joy, Nehem. 12. 27, 43. And David made the 30 Psalme, for the dedication of his house. And all the traditions used to dedicate their dwelling houses, Deut. 20. 5. Likewise in the Macabees time, they kept the dedication of the Altar eight daies, with sacrifices and gladnesse, and ordained it to be so kept yearly, 1 Mac. 4. 54, 56, 59. which ordinance was kept in Christ's time, Joh. 10. 22. The like observation is found also among the Heathens, who dedicated their Idols with musicke and solemnitie, Dan. 3. 2, 3. This Dedication is named in Greeke, Egeia] in 1, and the feast is called Egeia] in 1, Joh. 10. 22. of new making or using, or in memorie of the new making of any thing. So the solemnitie of the Law at mount Sinai, in Ex. 24. was a dedication; as the Apostle faith, it was not dedicated with our blood, Heb. 9. 18. and Christ is said to have dedicated for us a new and living way into the holy heavens, Heb. 10. 20. And now, that the Altar might be consecrated for the oblations of all Israel at all times, the Princes of the twelve Tribes dedicate the same with gifts and sacrifices of all sorts and great solemnitie 12 daies; so testifying their faith and joy in Christ (whom the Altar figured) by whom they should offer the sacrifice of praise to God continually, Heb. 13. 10, 15. And this was a distinct thing from the former oblation, as S. Larchi here observeth; After they had voluntarily given the wagons and oxen to carry the Tabernacle, they beare stirred them up to offer voluntary offerings for the Altar, to dedicate it. before the Altar] to present them there unto the Lord: whereupon Larchi againe faith, that Moles received it not from their hand, until he was commanded by the mouth of the Power, that is, of God. And here we may observe the Hebrews phrase, which call God the Power; as doeth the Evangelists, saying, Ye shall see the Same of man sitting on the right hand of the Power, Matthew 26. 64. and Marke 14. 62. which is explained in Luke 22. 69. the power of God. So, the Same of the Highest, Marke 14. 61. that is, the Same of God, Matthew 26. 63.

Verf. 11. One Prince for a day] this sentence twice written, is for more plainnesse and exactnesse, and



and solemnity of the action: as also to shew an equal right that all the Princes and Tribes had in the Altar now to be dedicated; and how the Lord esteemed of the religious duty now to be performed, which he would have done in distinct dates. Wherefore he also writeth their particular offerings at large, repeating the same things twelve times together.

12. Verſ. 12. *Naſſon* Hebrew, *Nachſon*: ſo in Num. 1. 7. of the Tribe ] or, for the Tribe ; in which ſenſe the oblation was not for his owne perſon, but for the whole Tribe whereof he was Governor: but the Greeke tranſlateth, *Prince of the Tribe of Iuda*. Here the Captains of the Tribes offer every one in his day, not according to their births, or as they are named in Num. 1. but according to the order wherein God had ſet the round about his Sanctuary, in Num. 2. beginning at the Eaſt quarter, proceeding to the South, then to the Weſt, and ending at the North, according to the courſe of the Sunne, as may be viewed thus; of

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|--|----------|
| 1. Iudah: <i>Naſſon</i> , verſe 12.      | } Eaſt.  |
| 2. Iſſachar: <i>Nethanel</i> , verſe 18. |          |
| 3. Zabulon: <i>Eliab</i> , verſe 24.     |          |
| 4. Reuben: <i>Eliſur</i> , verſe 30.     | } South. |
| 5. Simeon: <i>Sheſhmiel</i> , verſe 36.  |          |
| 6. Gad: <i>Eliſaph</i> , verſe 42.       |          |
| 7. Ephraim: <i>Eliſhama</i> , verſe 48.  | } Weſt.  |
| 8. Manafſes: <i>Gamaliel</i> , verſe 54. |          |
| 9. Benjamin: <i>Ahidan</i> , verſe 60.   |          |
| 10. Dan: <i>Abezzer</i> , verſe 66.      | } North. |
| 11. Aſer: <i>Paſſel</i> , verſe 72.      |          |
| 12. Naphtali: <i>Aſira</i> , verſe 78.   |          |

Thus God would have that order kept in their oblations, which he had appointed for their ſituation, Num. 2. and ſo likewiſe for their journeyings, Num. 10. 14-17. to ſhew that he is not the author of conſtituted tumult, but of peace, 1 Cor. 14. 33. And *Iuda* in *Naſſon* his ſon, was firſt in theſe oblations (as in many other things) for to type out the honour of Chriſt, who was to be his ſonne according to the fleſh, Heb. 7. 14.

13. Verſ. 13. *diſh* ] or, *charger*, *platter*; in Hebrew, *Kaghnabar*; in Greeke, *Tribulation*: which word is uſed for a *diſh*, in Mat. 26. 23. Such *diſhes* were uſed to ſet the Shew-bread in, on the golden Table, Exo. 25. 29. and *thirteen* [theſe] the word *ſhekel* is expreſſed in the Chaldee verſion, and rightly, as the next words manifeſt: the *ſhekel* ſpoke of in the Law, weighed three hundred and twenty barley corne, *Gith Maimony* in treat. of *Shukla*, ch. 1. left. 2. See the notes on Gen. 20. 16. *baſon* or *viall*, called in Hebr. *Mizrak*, of pouring out; in Greeke *Pibiale*, a *viall*: which word is uſed in Rev. 16. where the vials of Gods wrath are poured out. Such baſons or vials were uſed to carry the blood of the ſacrifices to the Altar, where it was poured out: of them mention is made in Zach. 14. 20. the *poſts* in the LORDS houſe, ſhall be like the *baſins* before the Altar. *ſhekel* of the Sanctuary ] or, of *Sanctuary*, that is, the holy ſhekel, as the Greeke

tranſlateth it; which weighed *twenty Gerahs* Num. 3. 47, and Exod. 30. 13. *Mear-offring* ] or, *Minchab*: of this ſee Levit. 2.

Verſe 14. of gold ] touching this, *Chazkuni* noeth, the cup is *ſelfe waſ of gold*, and the weight of it was by ſilver ſhekels. So *Jonathan* in his *Targum*, ſaith, *One cup weighing ten ſhekels of ſilver, and is (the cup) waſ of gold*. This is plain by the 86 verſe following: there *Sol. Iarchi* ſaith, that the *ſhekel* of gold weighed not ſo much as the ſilver *ſhekel*, of incenſe ] or perfume, in Hebr. *Keiweh*: everie *Mear-offring* of flour as it was mingled with oyle, ſo it had frankincenſe (*Lebanah*) upon it, Levit. 2. 1. but the incenſe (*Keiweh*) was for the golden Altar, the making whereof is deſcribed in Exo. 30. 34. See *Sol. Iarchi* here noeth, *W* *ſol. Iarchi* incenſe for any particular perſon, nor for the outward (braſen) Altar, but for this onely. So it was an extraordinary oblation for the preſent action.

Verſ. 15. *bullocke* ] in Chaldee, a bull; in Hebr. *Par*, which is a yong bull of the ſecond or third year: ſee the notes on Exod. 29. 1. *youngling* ] Hebrew, ſome of the herd, (or ox): ſee Exo. 29. 1. *ramme* ] which alſo was of the ſecond year, as *lambs* were of the firſt: ſee the notes on Lev. 1. 10. his *firſt yere* ] Hebrew, ſome of his yere: of which phraſe, ſee the notes on Gen. 5. 32. Exo. 12. 5. *Burnt-offering* ] the law and ſignification hereof, ſee in Lev. 1.

Verſ. 16. *goat-bucke* ] a goat of the ſecond year: ſuch was the ordinary Sin-offring for a Ruler, ſee Lev. 4. 22, 23. But this is brought for ſin in general, not for any ſpeciall ſinne, which Levit. 4. treateth of: and ſo it was alſo extraordinary, as *Chazkuni* here obſerveth, *This (man) bringeth voluntary incenſe, whereas no particular perſon bringeth voluntary incenſe: this bringeth a ſinne-offring, which is not for ſinne, whereas no particular perſon bringeth a ſinne-offring, but for ſinne*.

Verſ. 17. of *Peace-offrings* ] in Greeke, of *ſalvation*, in Chaldee, of *ſanctifications*: ſee Levit. 3. where the law of this ſacrifice is opened. Thus by ſacrifices of all ſorts, figuring the death of Chriſt, and benefits to be reaped thereby, they reconciled, and made themſelves and theirs, acceptable to God, and were made partakers of his grace, to remiſſion of ſins, juſtification and ſanctification through faith, and by the worke of the Holy Ghoſt: in the communion and feeling whereof they rejoiced before God.

Verſ. 18. *Nethanel* the ſonne of *Zuar* ] called in Greeke, *Nathanael* the ſonne of *Sugar*: ſee Num. 1. 8. *Prince* ] this title is given to all the twelve, except *Naſſon* of *Iuda*, who offered firſt: whereof *Chazkuni* giveth this reaſon, *He is not called Prince, that he might not be put up becauſe he offered firſt: and all the other are called Princes, for that they ſubmitted themſelves and offered after him*.

Verſ. 19. *He offered* ] in the Chaldee of *Jonathan* there is added, *He offered by offering after Iuda*, by the mouth of the Holy One. *Sol. Iarchi* here writeth thus; *W* *by ſpeaketh the Scripture of (the Prince of) the Tribe of Iſſachar, HE OFFERED; when the like is not ſaid of all the other Tribes? Be-*

*cauſe Reuben came, and made a ſtirre, and ſaid, It is enough that my brother Iudaſh offered before me, I will offer after him. Moſes answered, It was ſaid unto me by the mouth of the Almighty, that they ſhould offer according to the order of their journeying by their ſtandards. Therefore it is ſaid, He offered his offering: and the word [Hikib] ſignifieth the letter jod; that after the ſtandard writing (by the conſonant letters) it is Imperative [Hakreb, offer thou] for that by the mouth of God he was commanded to offer.*

Verſ. 42. *Digne* ] in Num. 2. 14. hee is called *Raguel*; and ſo the Greeke here hath *Eliſaph* the ſonne of *Kyſogel*: ſee Num. 1. 14.

Verſ. 48. the *ſeventh day* ] the Hebrews note this to be extraordinary, that on the Sabbath day the ſame courſe of offering was kept as on the other dayes without intermiſſion. *Ammiud* ] in Greeke, *Semud*: ſee the notes on Num. 1. 10.

Verſ. 54. *Gamaſiel* ] in Hebrew, *Gamiel*. *Pedazur* ] in Greeke, *Phaddajur*: ſee Numbers 1. 10.

Verſ. 72. In the *eleventh day* ] ſo the Greeke tranſlateth it, which in the Hebrew and Chaldee phraſe is, *In the day of eleven dayes*. So in ver. 78. *In the day of twelve dayes*; which the Greeke expoundeth, *In the twelfth day*. *Paſſel* ] in Greeke, *Phagel* the ſonne of *Eran*.

Verſ. 84. *dedication of the Altar* ] The Chaldee called *Jonathan* expoundeth it, *the dedication of the ſanctity of the Altar*. Here God ſummeth up the offerings of the Princes, the number of veſſels, and the weight of them, and the number of all their ſacrifices; to ſhew how acceptable this their ſervice was unto him, which hee ſo largely ſet downe in the particulars and in the general. And as the Altar now dedicated, was a type of Chriſt: ſo the oblations of the Princes of the twelve tribes, ſhewed the faith, hope, and love of Iſrael towards God in Chriſt; of whom the Apoſtle giveth this teſtimony; *Nona, I ſtand and am judged, for the hope of the promiſe made of God unto our fathers: unto which promiſe, our twelve tribes juſtly aſſerting [God] day and night, hope to come, Act. 26. 6, 7.* And they are an example unto all Princes of the earth, how they ſhould honour the Lord with their perſons and ſubſtance, and willingly offer to the maintenance of his continual publicke ſervice: as is promiſed unto Ierulalem, *They ſhall bring gold, and incenſe, and they ſhall ſhew forth the praſe of the Lord. All the ſheep of Kedar ſhall be gathered together unto thee; the rams of Nebatib ſhall miniſter unto thee; they ſhall come up with acceptance upon mine Altar, and I will glorifie the houſe of my glory. And the ſonnes of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee, Eſay 60. 6, 7, 10. And the Nations of them which are ſaved, ſhall walke in the light of it: and the kings of the earth ſhall bring their glory and honour unto it; Revel. 21. 24. See the example of the like liberality, in Nib. 7. 70. 71. 72. Ezech. 2. 68. 69. 1 Chron. 29. 6, 7, 8.*

Verſ. 85. *Every Hebr. me.* 2400. *ſhekels* ] The reaſon of this exactneſſe of their weight ſeverally and jointly, was for the honour of the Lords Sanctuary, and veſſels of the ſame, all

which were holy: for which cauſe alſo at the returne of the Iewes out of Babylon, the veſſels of the houſe of God, were delivered by weight, and received againe at Ierulalem by weight; for they were holy, and therefore warily to be kept, and they were taken by number, and by weight of every one: and all the weight was written at this time, Ezech. 8. 25, 27, 28, 29, 30, 33, 34.

Ver. 86. *an hundred and twenty* ] ſo there was juſt the twentieth part of the weight of all the ſilver veſſels in theſe twelve golden cups. And *Jonathan* in his *Targum* maketh theſe 120 ſhekels, answerable to the 120. yeres of Moſes life.

Verſ. 87. *Their Mear-offring* ] the Greeke verſion addeth, *their meat-offrings, and their drink-offrings*: which though they were not mentioned before, yet were to be underſtood by the ſacrifices that were offered. For by the law every burnt offering was to have with it a meat-offering of flour mingled with oyle and wine for a drinke-offering: the appointed meaſure of them, it is to be ſcene in Num. 15. 3, 12.

Ver. 88. *fixtie* ] ſo all the beaſts which the 12. Princes offered at this dedication, were two hundred fifty and two: of which two hundred and four were Peace-offrings; whereof themſelves, with the Priests did eat, and ſo kept a feaſt with joy before the Lord, for his mercy towards his people. See Levit. 7. 15, 29, 34.

Ver. 89. *I ſpeak with him* ] that is, with God: of him ſpeaking, or of one ſpeaking; which the Greeke tranſlateth, of the Lord ſpeaking. And *Targum Jonathan* expoundeth it, of the Spirit ſpeaking. Herein Moſes excelled all other Prophets, in that the Lord ſpoke ſo familiarly with him. See the notes on Num. 12. 8.

*ſat* ] *Jesus* the promiſe was fulfilled, *I will ſet with thee there; and I will ſpeak with thee from above the covering mercy ſeat*, Exod. 25. 22. And hereupon the moſt holy place of the Sanctuary, where the Arke and the Mercy-ſeat was, is called *Debir*, the Oracle or ſpeaking place, 1 King. 6. 23. And the *Covering mercy ſeat* (or *Propitiatorie*) being a figure of Chriſt, *Romanes* 3. 25. (as it is noted on Exod. 25. 17.) it was a Teſtimony of Gods grace to his Church in Chriſt his Sonne, by whom hee alwayes ſpake unto our fathers, but more clearly unto us in theſe laſt dayes, Heb. 1. 2. And whereas it is ſaid in Levit. 1. 1. the Lord ſpake unto Moſes out of the Tabernacle; this place ſheweth how it is to be underſtood; as *Sol. Iarchi* here ſaith, *Two Scriptures contradicted one another, the third cometh and decideth the caſe betweene them. One Scripture ſaith, The Lord ſpake unto him out of the Tabernacle which was without the veile; and another Scripture ſaith, I will ſpeak unto thee from above the Mercy-ſeat. This cometh and decideth it betweene them; Moſes went into the Tent, and there hee heard the voyce that came from above the Mercy-ſeat. The voyce came out from heaven to betweene the Cherubims; and from thence it came out into the Tent of the congregation. From hence alſo ſome of the Hebrewes gather (as *Chazkuni* here noeth) that the beginning of the booke of *Leviticus*, was when the dedication (here ſpoken of)*

was finished. and hee spake unto him] the Hebrews observe how this, *HEE SPAKE UNTO HIM*, is doubled; to shew that the voice came from heaven to the mercer-seat, and from thence spake with him: for all the speech with Moses was from heaven, in the day time, and was heard from between the two Cherubims, according to that (in Deut. 4. 36.) Out of heaven hee made him to hear his voice, &c. and thou hearest his words out of the midst of the fire. R. Alenachon on Numb. 7.



## CHAP. VIII.

1 How the Lamps were to be lighted, and what was the workmanship of the Candlesticks. 5. A commandment to cleanse the Levites, with sprinkling, shaving, and waiving of clothes. 8. To offer two bullocks for a Burnt-offering and a Sin-offering to make atonement for them. 10. The Israelites were to impale buds on them. 11. And Aaron to wave them. 14. The Levites are separated to serve in the Tabernacle, in stead of all the first-borne of Israel. 20. The commandment is performed concerning the Levites, and they enter upon their service. 23. The age and time when they were to begin, and when to leave off their service.

D D D

1 And Iehovah spake unto Moses, saying, 2 Speake unto Aaron, and say unto him: when thou makest the lamps to ascend up, the seven lamps shall give light over against the face of the Candlestick.

3 And Aaron did so: hee made the lamps thereof to ascend up over against the face of the Candlestick, as Iehovah commanded

4 Moses. And this worke of the Candlestick was of beaten worke of gold; unto the shaft thereof, unto the floure thereof, it was beaten worke: according to the pattern which Iehovah had shewed Moses, so he made the Candlestick.

5 And Iehovah spake unto Moses, saying, Take the Levites from among the sons of Israel, and cleanse them. And thus shalt thou doe unto them to cleanse them;

6 Sprinkle upon them the sinne water, and let them cause a razor to passe over all their flesh, and let them wash their clothes and cleanse themselves. And let them take a bullocke,

7 a yongling of the herd; and his Meate-offering, fine floure mingled with oyle: and a second bullock, a yongling of the herd shalt thou take for a Sin-offering. And thou shalt bring neere the Levites before the tent of the Congregation; and thou shalt gather together the whole Congregation of the

sons of Israel. And thou shalt bring neere the Levites, before Iehovah: and the sonnes of Israel shall lay their hands upon the Levites.

8 And Aaron shall wave the Levites for a wave-offering, before Iehovah, offered of the sonnes of Israel; that they may be to serve the service of Iehovah. And the Levites shall lay their hands upon the head of the bullocks, & make thou the one a Sin-offering, and the other a Burnt-offering, unto Iehovah, to make atonement for the Levites.

9 And thou shalt set the Levites before Aaron, and before his sonnes; and wave them for a wave-offering unto Iehovah.

10 And thou shalt separate the Levites from among the sonnes of Israel, and the Levites shall be mine. And after that shall the Levites goe in to serve the Tent of the Congregation, and thou shalt cleanse them, and wave them for a wave-offering. For they are given, are given unto me from among the sons of Israel; in stead of such as open every wombe, in stead of the first-borne of every one of the sons of Israel, I have taken them unto me. For every first-borne of the sons of Israel, is mine; of man, and of beast: in the day that I smote every first-born in the land of Egypt, I sanctified them unto me. And I have taken the Levites, in stead of every first-borne of the sonnes of Israel. And I have given the Levites as given to Aaron and to his sonnes, from among the sons of Israel, to serve the service of the sons of Israel, in the Tent of the Congregation, and to make atonement for the sonnes of Israel, that there be no plague among the sonnes of Israel, when the sonnes of Israel come nigh unto the Sanctuary. Then did Moses and Aaron, and all the Congregation of the sonnes of Israel to the Levites, according to all that Iehovah commanded Moses, concerning the Levites, so did the sonnes of Israel unto them. And the Levites purified themselves, and washed their clothes; and Aaron waved them for a wave-offering before Iehovah: and Aaron made atonement for them to cleanse them. And after that went the Levites in to serve their service in the Tent of the Congregation, before Aaron and before his sonnes: as Iehovah had commanded Moses concerning the Levites, so did they unto them.

11 And Iehovah spake unto Moses, saying, This is it, that belongeth unto the Levites, from five & twenty yeeres old, and upward; he shall goe in to war the war-fare in the service

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of the Tent of the Congregation.

12 And from the age of fifty yeeres, he shall returne from the warfare of the service, & shall not serve any more. But hee shall minister with his brethren in the Tent of the Congregation, to keepe the charge; and shall not serve the service: thus shalt thou doe unto the Levites in their charges.

13 Annotations.

14 Here beginneth the 36. Lecture of the Law; see the annotations on Gen. 6. 9.

15 Lamps to ascend: that is, to burne, as the Chaldee translate: so in Exod. 25. 37. and 27. 20. Levit. 24. 2. The Greeke interpreteth, when thou shalt set up the lamps, to wit, upon the branches of the Candlestick: howbeit in the next verse, the Greeke translate, hee kindled. As the Princes of the twelve tribes (in the former Chapter) offered to the dedication of the Altar; whereby the sanctified workes of the body of the Church was signified: so here followeth the like, touching the Ministers, both Priests and Levites, which tribe offered nothing at the former dedication.

16 over against the face of the Candlestick [that is, towards the middlemost of the seven branches: for this word Candlestick, sometime comprehendeth the whole, consisting of the shaft and seven branches jointly, Exo. 25. 31. sometime the middle branch which went right up from the shaft, out of which the six other bowed branches proceeded, Ex. 25. 34. 35. So the meaning is, that all the lamps should be lighted on that part which was toward the middle, as looking all to it, from whence they first arose and had their light. For they used to light the middlemost lamp, from the fire on the Altar, and all the other lamps were lighted from the middle lamp, and others next them, as is noted on Ex. 27. 21. The Hebrews say, The six lamps that were fastened unto the six branches that went out of the Candlestick, all of them had their faces towards the middlemost lamp which was on the branch of the Candlestick: and this middlemost Lampe, the face of it was towards the most holy place, and it is called the Westerne Lampe, *Ma'inayim in Mishi*, tom. 3. in Babb. halachin, chap. 3. fol. 8. Accordingly *Sal. Larchi* here explaineth this, Over against the face of the Candlestick, that is, the middle Lampe, which is none of the branches but of the body of the Candlestick. The seven lamps shall give light; six which are upon the six branches, the three that are Eastward, having the windows in them turned towards the middlemost; and so the three that are Westward, having the tops of the micks towards the middlemost. This Law God briefly gave before in Exodus 25. 37.

17 Verse 4. And this worke] or, And this was the worke of the Candlestick, or of the Light itself. The making hereof is described in Exod. 25. 31-39. and 37. 17. 24.

18 beaten worke] in Greeke, *frangit* [or solid] meaning, it was found, not hollow,

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vice of the Tent of the Congregation.

25 And from the age of fifty yeeres, he shall returne from the warfare of the service, & shall not serve any more. But hee shall minister with his brethren in the Tent of the Congregation, to keepe the charge; and shall not serve the service: thus shalt thou doe unto the Levites in their charges.

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beaten with the hammer out of one peece, not of many peeces: understanding the whole Candlestick with the branches, bowles, knobs, and flowers. But the Lamps were made apart, (as were the tongs and tongs diggers) Ex. 37. 23. and were set upon the tops of the seven branches. So *Charizmi* noteth on Ex. 25. that the lamps were vessels by themselves, and might be removed from the branches.

32 into the shaft, &c.] that is, both the shaft and the flower (which the Chaldee calleth *Lili*, and the Greeke *Lilium*) were of beaten worke. This *Sal. Larchi* expoundeth thus, as if hee should say, the body of the Candlestick all of it, and all that pertained thereto. A testimony in Babb. halachin (or treatise of the Temple) chap. 3. describeth the manner of the Candlestick thus; that it had four bowles (or cups) and two knobs, and two flowers in the branch of the Candlestick, Exodus 25. 34. and moreover a third flower was next to the shaft of the Candlestick, Numbers 8. 4. And it had three feet. And three other knobs were on the branch of the Candlestick, from which knobs there proceeded six branches, three on the one side, and three on the other: and in every of them branches were three bowles, and a knob, and a flower, and all made like almonds. So there were in all, two and twenty bowles, and nine flowers, and eleven knobs. And they all were requisite, so that if there wanted one of these two and forty, it hindered all the rest. The bowles were like the cups of Alexandria, wide at the mouth, and narrow at the bottom. The knobs were like the apples (or heads) of leeks, somewhat long like an egge. The flowers were like the flowers of Anemum, which are like a dish whose lip is doubled on the outside. The height of the Candlestick were eighteen hand breadths [that is three cubits.] The feet and the flower were three hand-breadths: then two hand-breadths smooth, then a hand-breadth wherein was a bowle, a knob, and a flower. Then two hand-breadths smooth, and then a hand-breadth knob; and out of it issued two branches, one on this side, and another on that, which went up as high as the Candlestick. Then a hand-breadth smooth, and an hand-breadth knob, with two branches issuing out of it as high also as the Candlestick. Then an hand-breadth smooth, and an hand-breadth knob, with two branches issuing from it as high as the Candlestick. Then two hand-breadths smooth, so there remained three hand-breadths, wherein were three bowles, a knob, and a flower. And there was a flint before the Candlestick, wherein were three steps, on which the Priest stood and trimmed the Lamp; and upon it hee set downe the vessel of oyle, and the tongs, and the tongs diggers, when hee trimmed the Lamp.

33 Other things touching the manner of trimming them, and the measure of oyle in every one, are noted on Exod. 27. 21. This Candlestick figured the Law of God shining in the Tabernacle of his Church, with the oyle of grace, in the seven lamps which are the seven spirits of God, Revel. 4. 5. The Commandment is a Lampe, and the Law a Light, Proverbs 6. 23. fo is the propheticall word, as a light shining in a darke place, 2 Pet. 1. 19. And as the Candlestick was of solid beaten worke, and the oyle of beaten olive, Levit. 24. 2. fo is the preaching and practise of the Law, laborious & with much affliction, 2 Tim. 1. 3. and 2. 3. And the worke of

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Christ, and of his Ministers, was signified by the Priests continual ordering & trimming of these lamps; & the lighting of one Lamp from another, shewed the opening and enlightning of one place of Scripture by another; and the middle Lamp: lighted from the fire of the Altar, signified that the fountain of all light & knowledge cometh from Christ, who *hath the seven spirits of God*, Rev. 3.1. figured by the *seven lamps of fire*, Revel. 4.5. The variety of cups, knops and flowers, taught the sundry things that are in the Scriptures, histories, precepts, propheties, parables, &c. And as *seven* is the number of perfection: so by the seven branches & lamps, the full perfection of the Scriptures is shewed, which are able to make us wise unto salvation, through the faith which is in Christ Jesus, and perfect, thoroughly furnished unto every good work, 2 Tim. 3.15, 16, 17. This Candlestick, might also be a figure of the Church, shining as lights in the world, and holding forth the word of life, Phil. 2.15-16. (as the *seven golden Candlesticks*, in Revel. 1.20, were the *seven Churches* in Asia, in the midst of which Christ our great high Priest walked to order their light, and to powre the oyle of his grace into their lamps: which Church is in nature one in Christ, though it hath many particular Churches, as branches out of one stock: the chief branch whereof was the Church of Israel; from whence light we all receive light, they having first received the Oracles of God. See Rom. 3.2. and 11.16, 17, 18. & 2 Pet. 1.19. So the state of the Church by the word & spirit of God is set forth by a vision of the Candlestick, whose lamps are filled with oyle from two olive trees, Zach. 4. Rev. 11. and John the Baptist a preacher of the word of grace, is called a *burning and shining lamp*, Joh. 5.35. the *pattern* Heb. the *flow or vision, appearance*, that is, the pattern shewed, as Exod. 25.40. This teacheth that no other ground or forme of doctrine, or of the Church, is to be brought in, than that which is shewed of God, 2 Tim. 1.13. 1 Tim. 1.3, 4. & 3.15. Mat. 23.20. Eccl. 12.11, 12.

6 Ver. 6. *Levites*: the residue of the tribe of Levi, besides the Priests, whose consecration is described in Levit. 8. unto whom the other Levites were adjointed to assist them in the service of Gods Sanctuary, as was signified before, in Numb. 3. 6. &c. but their consecration is shewed in this chapter. from among the *summes* ] hereupon the Levites, as in office, so in name are distinguished from the other Israelites, as are also the Priests from the Levites, 1 Chron. 9.2. the *Israelites*, the *Priests*, the *Levites*, and the *Nubinims*. *cleanse them* ] or *purify them*, after the manner following. This though it were the duty of all the people, to be clean and pure when they came to the Sanctuary, 2 Chron. 29. 19. 2 Cor. 7.1. yet in speciall manner it belonged to the ministers, which did bear the effects of the Law, Elay 6. 11. Ezr. 6. 20. for the Apostles among other grades whereby they approved themselves as the *ministers of God*, nameth one to be *by preserve*, 2 Cor. 6.4, 6.

Ver. 7. *Water* ] that is, the *water of purification*, which was made with the ashes of

an heifer, where of the Law is after given in Num. 19. As the sacrifice that maketh expiation for sin, is called the *sin* (offering,) so this purifying water is called the *water of some*, which the Greeke expoundeth the *water of purification*. And this water sprinkled on the unclean, sanctified to the purifying of the flesh: but figured the blood of Christ, which purgeth the conscience from dead works, to serve the living God, Heb. 9.13, 14. *all their flesh* ] in Greeke, *all their body*, that is, have off all their haire, which was another signe of purification, as in the cleansing of the Leper, he shaved off *all his haire*, Levit. 14.8, 9. and in the cleansing of the polluted Nazarite, Numb. 6. 9. So the Levites which were in themselves as lepers, that is, sinners, are cleansed through faith in Christ. *their clothes* ] *their garments*: an other rite is used in purifying the unclean, Exod. 19.10. Levit. 14.9, and 15.5. By these three rites were signified the purifying from sinne of all sorts, inward and outward; from all filthinesse of the flesh and spirit, 2 Cor. 7.1. of the heart and conscience, of the body, and of the conversation, Heb. 10.22. Which purifcation is in speciall required of the ministers, whom the Lord taketh for his service, as he did the Priests and Levites, Elay 66.21. and generally of all Christians, called also the *Priests and Ministers of God*, Elay 61.6. Revel. 1. 6. whose garments are *made and made white in the blood of the Lamb* (Christ) that they may serve him day and night in his Temple, Revel. 7.9, 14, 15. *and cleanse* ] or, *purify themselves*, by repentance and faith in God; without which all outward rites availed nothing. Or, cleanse themselves by walking their bodies in water, as did other unclean persons, Levit. 14. 8. and 15.5. so the Chaldee called Ionathans, expoundeth it of cleansing in water. The Greeke translatheth, and they shall be pure.

Ver. 8. *youngling of the herd* ] or, *young ox*, of the second year: see the notes on Exod. 29.1. where the like was brought for the Priests. This was for a *Burnt-offering*, to make atonement for the Levites, ver. 12. and as Chazkuni here observeth, for the consecration of their service. The former cleansings were to take away sinne: these sacrifices after, were also to reconcile them unto God in Christ, whom all sacrifices figured, Heb. 9.12. and 10.5-10. *his Meate-offering* ] speaking as of a thing knowne: now the ordinary Meate-offering for a bullock, was three tenth deales of fine flour mingled with oyle, and for a drinke-offering, halfe an Hin of wine, Num. 28.12, 14. See the annotations there. And of the *Meat-offering*, see Lev. 2. a *second bullock* ] that is, an other bullock, which though it is the second here named, yet was it first offered, ver. 12. Lev. 8.14, 18. and 14.19. And no bullock was offered for sin, save the sin of the high Priest, or of the congregation, Lev. 4.3, 13, 14, 22, 23. & the Levites now take for all the first-born of Israel, offered such a sinoffering as the whole congregation should. Ver. 9. *the whole* ] or, *all the congregation*, because the thing concerned them all to know and to approve, the Levites being now taken in stead of their first-borne, ver. 18. 19. So all the congregation

Congregation was assembled at the Consecration of the Priests, Levit. 8.3, 4.

10 Ver. 10. the *summes of Israel* ] that is, some of the chiefs of them, (as the first-borne) in the name of the rest, shall lay or impose hands on the Levites: which rite was kept at the ordination of officers, both in the Old Testament and in the New, Act. 6. 6. and 13.3. Chazkuni here expoundeth it thus, The *summes of Israel*, that is, the first-born which were in Israel; for the Levites gave an atonement for them; and every first-borne lay on (hands) on (the Levites) that was for him. This ordinance fitted the present business, for the Levites being taken to serve the service of the *summes of Israel*, and in stead of every first-borne, and to make atonement for them, ver. 18. 19. and offered by them, ver. 11. they were by this signe, to put the charge and service of the Church upon them, and to consecrate them unto God in their name. And herein they figured the Church of Christ, called the general assembly and Church of the first-borne, which are written in Heaven, Heb. 12.23.

11 Ver. 11. *wave the Levites* ] this waving the Greeke expoundeth (separate; which word is used for the ministers of Christ; as Separate me Barabas and Saul, for the worke whereunto I have called them, Act. 13. 2. so in Rom. 1.1. And here in ver. 14. God faith, *thou shalt separate the Levites*. But waving is used for offering, as the sacrifices that were waved or moved to and fro; whereby the troubles and afflictions of the ministers of God were figured: see the annotations on Exod. 29. 24, 27. *Wave-offering* ] in Greeke, a gift. So the ministers of the Church are called gifts, Eph. 4.8, 11. *to serve the service* ] in Greeke, to work (or do) the works of the Lord; so in ver. 15. This phrase the Apostle useth, *he worketh the worke of the Lord*, 1.1. also, 1 Cor. 6.10. so of the Priests and Levites, he faith, that they did worke (that is, minister, or serve about) the holy things, 1 Cor. 9.13.

12 Ver. 12. the *head* ] that is, the heads of the bullocks, as the Greeke translatheth: but called *head*, because it was to be done on each of them severally: so Chazkuni explaineth it, on the head of every one of the bullocks. By this rite they testified their faith in Christ (figured by these sacrifices) from whom they expected forgiveness of sinnes, and sanctification unto the worke of their ministry. *make them* ] in Greeke, *that shalt make*, that is, offer to God by the hands of Aaron the Priest.

*make atonement* ] this sheweth the unworthinesse of all flesh, to minister before God, until reconciliation be made for their sinnes by Christ. So Paul sheweth mans insufficiencie (or unworthinesse) for such things, and sheweth our sufficiencie to be of God, 1 Cor. 2.16. & 3.5, 6.

13 Ver. 13. *shall set* ] or, *shall present*, *shall make to stand*, as a signe that they were given to him and his sonnes; as in ver. 19.

14 Ver. 14. *shall be mine* ] which the Chaldee explaineth, *shall be ministers before me*. See the notes on Numb. 16.9.

15 Ver. 15. *to serve the Tent* ] in Greeke, *to do the worke of the Tent*: this is explained in ver. 19.

to serve the service of the *summes of Israel* in the Tent. A like phrase in Ezek. 48.18, 19. *to serve the altar*: and in 2. Chron. 24.18. *they served the groves*, and *made them* ] in Gr. and give them before the Lord. This is the third time that the waving of the Levites is commanded. Sol. Ierobi faith, that the first (in ver. 11.) respected the *Kaulites*; the second (in v.13.) was for the *Gerishmites*; and this third for the *Merarites*.

Ver. 16. *are given*, *are given* ] that is, as the Greeke translatheth, *they are a gift given*; or, the doubling of the word meaneth, *they are wholly given*: and the gift confirmed, and now presently they were to be employed in Gods service; see Gen. 4.1.32. Giving is sometime used for confirming, as, Thou hast given thy people, 1 Cor. 17.22. which is the same that *I have bestowed upon thee*, 2 Sam. 7.24. So in Elay 33. 16. *his bread shall be given*, his waters shall be sure. Chazkuni applieth it thus, *Given of the summes of Israel unto God*, and *given of God unto Aaron*: Sol. Ierobi referreth it to their divers worke, given for the bearing (of the Tabernacle) *gi-chen for the song*; as in 1 Chron.25. *such as upon* ] Heb. *the opening of every mouth*: whereof see Exod. 13.2, this is explained after, to mean the first borne. unto me ] or, for me; which the Chaldee expoundeth for my service.

Ver. 17. *the day that I smote* ] in Chaldee, *the day that I killed*: by day, comprehending the night also, as in Gen. 1. where the day consisteth of evening and morning; for properly the first borne of Egypt were smitten at midnight, Exod. 12.29. *I sanctified them* ] as to be seen in Exod. 13. 2. 12.13. The prerogative of the first-borne, was from the beginning before the smiting of the Egyptians, Gen. 25.31. and 49.3. but upon that deliverance in Egypt, the ordinance was renewed: that they might know the heavenly birth-right should be of grace, not by nature, Lam. 1.18. and obtained through faith in the blood of the Lamb Christ, Heb. 11.28. & 12.16, 17, 23. Rev. 14.4, 5. So the first-borne, & the Levites taken in their stead, were figures of the Elect, whom God of his grace hath chosen out of many unto himselfe.

Ver. 19. *as given* ] in Greeke, *a gift given to Aaron*: who being a figure of Christ, the Levites (in stead of the first-borne) figured the Elect children given of God the father unto Christ, Joh. 17. 6. 9. 11. Heb. 2. 13. *to serve the service* ] in Greeke, *to do the worke of the summes of Israel*: that is, which the first-borne of Israel should have done themselves, and not the Levites beene taken for them. *to make atonement for the summes of Israel* ] this the Levites did, not by offering sacrifices for the peoples sinnes, (which was done by the Priests only) but by their other service in the Tent, which being performed according to the will of God, he was pleased with the people, and sent no plague upon them, either for neglect of his service, or for doing it amisse: and this the words following doe confirme, *that there be no plague among the summes of Israel*, &c. Thus Phineas, when hee had killed the Whoremongers, whereupon the plague was stayed from the Israelites, is said to have made atonement

for the times of Israel, Numb. 25:7-8, 13.

[*plague*] which the Chaldee expounded *no death*. And the *Sanctuary* [Hebr. unto the Holiness]; that is the place and things of Holiness, which the Greeke translate, *the Holier*. Unto which if they came neere, and should performe the worke as like, they were in danger of death, as there be examples in Nadab and Abihu, Levit. 10. 1, 2. in Aaron, 1 Sam. 13, 10, and the like. Chasconi expounds it thus; *If all the first-borne should have service, they might have beene a plague amongst them. For the sake of a first-borne perhaps was no first-borne himselfe, nor his fathers father, neither were they inured with the service: for whom (the some) came to serve, hee should have no experience or skill therein; and doing that which was not meet, hee should be plagued, as wee find in Nadab and Abihu. But the Levites when they were chosen, they and their some, and their some some throughout their generations, they were inured and instructed in the service to doe as was meet.* And therefore the Scripture saith, The Levites shall have no part nor inheritance, &c. (Deut. 18. 1) that they might not imploy themselves in any worke, save in the service of the Sanctuary: lest if he should learne his hands profane worke, his armes and fingers should thereby become hard, and unfit to be applied to minister on the Pskery, Harp, &c.

20. Verit. 20. Then did Moses [Hebr. And Moses did &c.] Moses set; or presented the Levites, verit. 13. Aaron waded them, verit. 11. and the sonnes of Israel laid their hands on them, verit. 10. every one his worke as God had commanded.

21. Verit. 21. purified themselves [from sinne, as the original word implieth, the outward rite whereof, was by sprinkling the same water upon them, verit. 7. *waded them*] the Greeke faith, gave them for a gift: see verit. 11. *made atonement*] by offering their sacrifices, verit. 12.

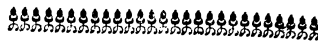
22. Verit. 22. to force their service [in Greeke, to minister their ministry (or liturgie)]

24. Verit. 24. from twenty five years old [Hebr. from a young of twenty five years: so in verit. 25. In Num. 4:3, it was said, from thirty years old: there hee spake of their entrance upon their full administration; here, of their beginning to learne the service: see the notes on Num. 4. 3. *bee shall*] that is, every of them shall; as the Greeke translate, *they shall be in*: so in verit. 25. *to serve the warfare*] in Greeke, *to minister the ministry* (or liturgie.) Why their service is called a warfare, see Numb. 4:3, 23.

25. Verit. 25. from the age [Hebr. from a young of fifty years. *bee shall serve*] that is, every of them shall serve me, or cease; in Greeke, *shall depart from the liturgie, and shall not worke any more.* Meaning of the hard labour in bearing the Sanctuary, but not of other ministrations, as the next verse sheweth. *Attainy* (in treat. of the Implements of the Sanctuary, chap. 3. sect. 8.) saith, *That which is spoken in the Law of the Levites, From fifty years old, hee shall receive, &c. is not meant but for the same that they carried the Sanctuary from place to place; and it is not a commendation of force in the generations (children) but in the ages (following) a Levite was*

not disallowable by yeeres, neither by blemishes, but by age, when his voice failed through much age, he was disallowed from serving in the Sanctuary. And it seemeth to mee, that hee is not disallowable, save for singing the song, but he might be of the Porters.

Verit. 26. the charge [or, the custodie, the watch or ward; in Greeke, the custodies. *not force the service*] in Greeke, *not worke the worke*. This the Hebrewes (as Sol. Iarchi and Chasconi on this place) expound to bee the service of bearing (the holy things) on the shoulders; but hee was to keepe the charge, to encamp round about the Tent; and to sing, and to beate, that hee came into the Tabernacle. Hereby God taught, that his Ministers should be both for yeares and graces, fitted for the worke wherein they are employed; and no longer continued therein, than they have ability to performe their duty, but employed in more easie service.



# CHAP. IX.

1. Passover is commanded againe to be kept in the first month, 5. and so it was. 6. Upon occasion of some that were uncleane, and could not keepe it, a second Passover is allowed in the second month; for them that were before uncleane or absent, 13. but not for others. 15. The cloud is covered the Tabernacle, guideth the removing, and encampings of the Israelites.

And Jehovah spake unto Moses in the Wilderness of Sinai, in the second year after they were gone out from the land of Egypt, in the first month, saying; And let the sonnes of Israel doe the Passover in his appointed season. In the fourteenth day in this month, betweene the two Evenings, yee shall doe it in his appointed season: according to all the statutes of it, and according to all the judgements of it, yee shall doe it. And Moses spake unto the sonnes of Israel to doe the Passover. And they did the Passover in the first month, in the fourteenth day of the month, betweene the two evenings, in the Wilderness of Sinai: according to all that Jehovah commanded Moses, so did the sons of Israel.

And there were men who were uncleane by the foule of a man, that they could not do the Passover in that day: and they came neere before Moses, and before Aaron in that day. And those men said unto him, Wee are uncleane by the foule of a man. wherefore are wee kept backe, that we may not offer the oblation of Jehovah in his appointed season among the sonnes of Israel?

And

8. And Moses said unto them, Stand still, and I will heare what Jehovah will command concerning you.

9. And Jehovah spake unto Moses, saying; 10. Speake unto the sons of Israel, saying; Any man when hee shall be uncleane by a foule, or be in a journey a farre off of you, or of your generations; yet hee shall doe the Passover unto Jehovah. In the second month, in the fourteenth day, betweene the two evenings, they shall doe it: with unleavened cakes and bitter herbs shall they eat it. They shall not let ought remaine of it untill the morning; and they shall not breake a bone thereof: according to every statute of the Passover they shall doe it. But the man that is cleane, and is not in a journey, and forbearth to do the Passover; even that foule shall bee cut off from his peoples: because hee offered not the oblation of Jehovah in his appointed season, that man shall beare his sinne. And if a stranger shall sojourne with you, and will doe the Passover unto Jehovah, according to the statute of the Passover, and according to the judgement thereof, so shall hee doe: yee shall have one statute, both for the stranger, and for the home-borne of the land.

15. And in the day, that the Tabernacle was reared up, the cloud covered the Tabernacle, even the Tent of the Testimonie: and in the evening there was upon the Tabernacle, as the appearance of fire, untill the morning. So it was continually, the cloud covered it: and the appearance of fire by night. And when the cloud was taken up from off the Tent; then after that, the sonnes of Israel journeyed: and in the place where the cloud abode, there encamped the sons of Israel.

18. At the mouth of Jehovah the sonnes of Israel journeyed; and at the mouth of Jehovah they encamped: all the dayes that the cloud abode upon the Tabernacle, they encamped.

19. And when the cloud tarried long upon the Tabernacle, many dayes; then the sons of Israel kept the charge of Jehovah, and journeyed not. And it was when the cloud was a few dayes upon the Tabernacle, according to the mouth of Jehovah they encamped; and according to the mouth of Jehovah they journeyed. And it was when the cloud was from evening untill morning, and the cloud was taken up in the morning, then they journeyed, either by day or by night, when the cloud was taken up, then they journeyed. Or two dayes or a month,

or a yeere of dayes, when the cloud tarried long upon the Tabernacle, abiding upon it; the sonnes of Israel encamped and journeyed not: but when it was taken up they journeyed. At the mouth of Jehovah they encamped; and at the mouth of Jehovah they journeyed; they kept the charge of Jehovah, at the mouth of Jehovah, by the hand of Moses.

## Annotations.

[In the first month] This Commandment to keepe the Passover, was in time before the numbering and ordering of the tribes, mentioned in the former part of this booke: for that was commanded in the first day of the second month, Num. 1. 1, 2. Whereupon the Hebrewes (as Sol. Iarchi here) doe observe, that there is no order of former and later in the Law; but things done after, are sometimes set before. The reason why it is mentioned here, is because of the second Passover kept the 14. day of the second month, verit. 17. which was after the foresaid number, after the dedication of the Altar, and ordination of the Levites. And the cause why God commanded them to keepe the Passover in the Wilderness, was for that by the first institution they were bound to keepe it, when they came into the land of Canaan, Exod. 12. 25. and therefore without speciall warrant, they would not have kept it in the desert: neither kept they any more but this, till they came unto the land, Ios. 5.

Verit. 2. doe the Passover] that is, keepe, offer, or sacrifice the Passover, called in Hebrew *Pesach*, in Greeke *Pascha*; so named because the Lord when he smote all the first-borne in the houses of the Egyptians, passed over the houses of the Israelites (whose doore-posts were sprinkled with the lambs blood) and slew not their first-borne. Hereupon the Lord appointed a yeerely feast in remembrance thereof, which should continue till Christ came, who is our Passover (or Paschal Lamb) sacrificed for us, in whom we keepe the feast in spirit and truth, 1 Cor. 5. 7, 8. See the annotations on Exod. 12. in his appointed season] every fourteenth day of the first month, as verit. 3. which the Greeke here calleth the house thereof; and in verit. 3. the season thereof, and the Hebrewes explaine it, though it be on the Sabbath. So all the feasts in Israel were to be kept at the times appointed of God, Levit. 23. 4. &c. Therefore Ieroboam keeping the feast of Tabernacles in the eighth month, which God had appointed in the seventh, Levit. 23. 34. it is said to bee the month which hee had devised of his owne hearts, 1 King. 12. 32-33.

Verit. 3. betweene the two evenings] that is, in the afternoon; Sol. Iarchi (on Exodus 12) saith, from the first hour (which is at mid-day) and upward, it is called betweene the two evenings, for that

the Sunne inclineth towards his going downe, &c. between the evening of the day, and the evening of the night: the evening of the day is in the beginning of the seventh house, and the evening of the night, is when the night beginneth. See the notes on Exod. 12. 6. where the hours of killing the Passover are observed. It figured the time of Christs coming, in the last day, Hebr. 1. 1. 2., as towards the evening of the world, and the hour of his death, which was the ninth house, that is, three a clocke in the afternoon, *Matth. 27. 46-50.* *all the statutes* ] that is, all the rites and ordinances prescribed, which the Greeke translatheth the Law thereof: So in Exod. 12. 43. where it is shewed who were to eat the Passover.

*the judgements* ] this the Hebrewes referre to the unleavened cakes which were to be eaten with it, and seven dayes after; also to the putting away of Leaven, &c. Exod. 12. 8. 9. &c. But here are to be accepted the speciall rites which belonged onely to the first Passover in Egypt, as the sprinkling of their posts with blood, the eating of it standing, &c. of which see the annotations on Exod. 12. 6. 7. 11.

4 Ver. 4. *doe* ] that is, to *keep* (or offer) the Passover, as ver. 2. This was for the sanctification of the whole Church in their persons; as the Priests and Levites were before sanctified to their ministries.

6 Ver. 6. *by the soule* ] the soule is here put for the body; and that dead, as often other-where; see Levit. 19. 28. and Numb. 5. 2. sometime the Scripture explaineth it, calling it a dead soule, Num. 6. 6. The Chaldee, Greeke, and Latine, keepe the Hebrew phrase. They that were unclean by the dead, were unclean seven dayes, Numb. 19. 11. and such might not come into the Lords Sanctuary, Numb. 5. 2. nor eat of the holy things, Levit. 7. 20. Hereupon they came to Moses and Aaron, to inquire what they should doe: for unto them the Law touching the unclean was commanded, Levit. 11. 1.

7 Ver. 7. *wherefore are wee kept backe* ] the Greeke explaineth it, *shall wee be kept backe* (or deprived?) A religious demand how they could performe their duty unto God, being in their legall pollution. *the obligation of Leviticall* ] the Passover is so called, as being commanded by the Lord, and kept unto his honour; and it is called a sacrifice, Exod. 12. 27. The Greeke translatheth it, a gift unto the Lord. So Korban, an Oblation, is by the Holy Ghost interpreted, a gift, *Mar. 7. 11.*

8 Ver. 8. *Stand still* ] or, *Stay*: which the Chaldee explaineth, *Tarry till I leave*. A religious answer, signifying that he might doe nothing without word from the Lord: so Christ spake not, neither did any thing of himselfe; but spake things as his father taught him, *Ioh. 7. 16. 17. and 8. 28.* From this, and other the like examples of Moses, *Iosuah* in his Chaldee paraphrase on this place, faith, That the Indges of the Sanhedrin (or courts) should not bee ashamed to ask concerning the judgement which is too hard for them; for Moses who was the Master of Israel, had need to say, I have not heard.

Ver. 10. *Any man* ] Hebr. *Adam man*; that is, whosoever; and by man understand the woman also. *Iosuah* expoundeth it, *young man or old man, when he shall* ] or, *though he be unclean*. By a soule the Greeke and Chaldee adde the soule of a man, meaning a dead man, as ver. 6. and so *Iosuah* explaineth it, by pollution of a man which is dead. This one kind of uncleanness, seemeth to be named for all other that continued any number of dayes, for the Hebrewes understand it. *Who is the unclean* that is put off to the second Passover? *Whoever may not eat the Passover in the fifteenth night of (the first month) Nisan, because of his uncleanness: as men or women that have running issues* (Levit. 15.) *the menstruous and women in child-bed, and men that lie with the menstruous. But who so toucheth a dead beast, or creeping thing, or the like, in the fourteenth day; hee is to wash, and they kill (the Passover) for him after hee is washed, and in the evening when his soune is set, hee eateth the Passover.* [The reason hereof is, that such uncleanness by the Law, continued but till the evening; so that having washed himselfe, he was cleane at even, and might eat, Levit. 11. 24. 25.] *Hee that is unclean by a dead man, and his seventh day* ] [which is the day of his cleansing, Numb. 19. 11. 12.] *beginneth to be on the fourteenth day (of the first month); though hee wash and be sprinkled (with the purifying water, Numb. 19. 19.) so that hee is fit to eat the holy things at evening; yet they kill not (the Passover) for him, but hee is put off to the second Passover, Num. 9. 6-11. we have bene taught by tradition that it was their seventh day (who then came unto Moses and Aaron:) and hereupon they asked if (the Passover) should be killed for them, and they should eat at evening: and it was told them that they should not kill for them. But hereby is meant, when hee is defiled with such uncleanness, as a Nazarite is to shave himselfe for it (Numb. 6. 9.) for if hee be defiled with other uncleanness by the dead, such as the Nazarite shaveth not himselfe for; then they kill for him in his seventh day, after that hee is washed and sprinkled, and when his Soune is set, hee eateth the Passover. They kill not for the menstruous in her seventh day, because shee is not washed till the eighth night, and so shee is not fit to eat the holy things, untill the ninth night. Who so seareth in a well to find a dead body, they kill not (the Passover) for him, lest hee find the dead there in the well, and so hee be unclean at the killing time. If they have killed for him, and hee find not the dead there, then hee may eat it at evening, &c. *Maimony in Korban Pesech, chap. 6. f. 8. c. a journey* ] or, *a way farre off*. The Hebrew of this word farre off, hath extraordinary pricks over it, for speciall consideration. Hereby the Lord might signifie that wee Gentiles which were unclean, even dead in trespasses and sinners, and farre off, Ephes. 2. 1. 13. should be made nigh by the blood of Christ, and so partakers of him the second Passover, who now is sacrificed for us, 1 Cor. 5. 7. But touching this legall ordinance, the Hebrewes say, *What is this journey farre off? Fifteen miles without the walls of Ierusalem*, [and so by proportion fifteen miles from the Campe of Israel.] *Who so is distant from Ierusalem**

*Ierusalem*, on the 14 day (of the first month) when the Soune riseth, 15. miles or moe, hee this is a journey farre off: if less than this, hee is not in a journey farre off, for hee may come to Ierusalem by after mid-day, though hee go on foot easily, *Maimony in Korban Pesech, chap. 5. f. 8. 9.* *your generations* ] that is, your posterity hereafter: so this was not a temporary Law, but perpetuall.

11 Ver. 11. *In the second month* ] of this second Passover the Hebrewes say; *It is a commandment by it selfe, and therefore to be done even on the Sabbath: for the second is no recompense for the first, but is a feast by it selfe; therefore they are guilty of cutting off for the breath of it. Maimony in Korban Pesech, chap. 5. f. 8. 1.* *betweene the two evenings* ] in Greeke, towards evening; see ver. 3. *unleavened cakes* ] which figured sincerity and truth, 1 Cor. 5. 8. See the annotations on Exod. 12. 8. *Sal. Larchi* here faith, *There is no prohibition of Leaven, face with it when it is eaten. But hee might have leavened bread with him in the house. Otherwise than at the first Passover, Exod. 12. 15. 19.* which therefore needeth further inquiry.

*bitter herbs* ] Hebrew, *bitternesse*; the Latine version counted Hieroms, expoundeth it *wild letices*; which are said to be bitter in taste: *Disparted, lib. 2. chap. 166.* though it is not to be restrained to that herbe onely; see the annotations on Exod. 12. 8. So the Greeke translatheth it *Picridem*, which are herbs of bitter taste, as *wild cicorie and endive*. These were to the Jewes a remembrance of their bitter life in Egypt, Exod. 1. 14. and so a figure of the bitterness of Christs afflictions, whereof wee that believe, are made partakers by the fellowship of his sufferings, being made conformed unto his death, Phil. 3. 10.

12 Ver. 12. *ill the morning* ] if any were left till then, it was to be burnt; see Exod. 12. 10. with the annotations. *not break a bone* ] this was fulfilled in Christ himselfe, as *Ioh. 19. 33. 36.* See Exod. 12. 46. The Hebrew Doctors say, that for breaking a bone a man was to be letten. But hee is not guilty, face for breaking a bone, whereupon some say, *or, where hee is mee marrow*. For breaking any other bone hee is not guilty. But if there be any fish upon it, though hee break the bone in any other place, than where the fish is, hee is guilty; although that place of the bone where hee breaketh it be bare without fish. Also hee that breaketh it after another hath broken it, is to be beaten. *Maimony in Korban Pesech, chap. 10. f. 13. 4.*

*every statute of the Passover* ] in Greeke, *The Law of the Pascha*. This seemeth to be meant of the first Passover, the Law whereof is given in Exodus 12. Howbeit here, the Hebrewes have their exceptions and differences, but how warrantable, I leave to be considered. *Who differeth* (say they) *the second Passover from the first?* At the first there is a prohibition that no leaven be seene or found (in their houses) neither may it be killed with leaven (in them): neither may they carry any of it out of the company: and they must use the Prayer (or hymne) in the eating of it: and the bringing with it the Chagigab (or Feast-offering spoken of in Deut. 16. 2.) And it may be kept in uncleanness, if the most part of the Church be unclean

by the dead. But the second Passover, may have leavened and unleavened bread with it in the house: and they are not bound to use the hymne in the eating of it: and they may carry it out of the house where it is eaten: neither bring they the Chagigab with it: neither may it be kept in uncleanness. But both of them put away the Sabbath (that is, are to be kept even on the Sabbath day) and the prayer (or hymne) is to be used in the doing of them, and they must be eaten rested in one house, with unleavened cakes and bitter herbes: and they must not leave ought of them (till the morning) nor break a bone of them. And why is not the second (Passover) equal to the first in all things, seeing it is said (in Numbers 9. 12) according to every statute of the Passover they shall doe it. Because there are expressed in it some of the statutes of the Passover: to teach that it is not equal to the first, face in the things that are expressed concerning it: and they are the commandments concerning the body (or substance) of it: and they are the statutes of the Passover. For this is a general rule, that their difference in Egypt, their taking of the Paschall Lombe on the tenth day, and the charge to strike the blood with a bunch of hyssop on the upper doore-post, and on the two side-posts, and to eat it in haste: they were not things to be observed in the generations following, but in the Passover of Egypt onely. *Maimony in Korban Pesech, chap. 10. f. 15.* Touching the eating of the Passover by the unclean (forementioned) thus they say of it) and of other the like: *All the offerings of the Congregation, their time is set* (Leviticus 23.) therefore they all doe put away the Sabbath and uncleanness by the dead. And every obligation of them which is offered in uncleanness, is not eaten; but they burne on the Altar (such things thereof) as are to be burned thereon; and the residue which should be eaten, are burnt as other holy things that are defiled, (Leviticus 7. 19.) How doth it put away uncleanness? If the time of that obligation be come, and the most part of the Church that offer it be unclean by the dead: or if the Church be cleane, and the Priests that should offer it be unclean by the dead: or if the people and Priests be cleane, and the ministring vessels be unclean by the dead: loe then it is performed in uncleanness; and the unclean and the cleane are implied therein together, and come all of them into the court (of the Sanctuary.) But they are unclean by other uncleanness, as by running issues, &c. or by creeping things, or dead beasts, and the like; they are not implied therein, neither come they into the court; although it be performed in uncleanness. And if they transgress and doe it, or come into the court, they are guilty of cutting off for coming in, and of death for serving; for nothing is put off but uncleanness by the dead man onely, &c. *Uncleanness by a dead man*, is put away concerning the Congregation; as it is written in Numbers 9. 6. And there were men who were unclean by the soule of a man: we have bene taught by word of mouth that they are particular men which are put off to the second Passover, if they be unclean. But if the congregation be unclean by the dead, they are not put away, but the uncleanness is put away; and they doe the Passover with uncleanness. And the same Law is for every obligation, which hath the time appointed therefore with the Passover, that it putteth away uncleanness. And so the thing



is expressed in the Scriptures for it is said (in 2 Chron. 30. 17.) For there were many in the Church that were not sanctified; therefore the Levites (had the charge) of the killing of the Passovers, for every one that was not clean, to sanctify (them) unto the LORD. For a multitude of the people, many of Ephraim and Manasse, Issachar, and Zabulon, had not cleansed themselves. And what is that which is said (in Chron. 30. 18.) yet they did eat the Passover otherwise than it was written? Because they made an intercalation of that year (that is, added another) because of uncleanness, as it is said (in 2 Chron. 30. 2.) And the King consulted, and his Princes, and all the Congregation in Jerusalem, to keep the Passover in the second month; for they could not keep it at that time, because the Priests had not sanctified themselves sufficiently. And elsewhere I have showed that they are to make no intercalation of the year at all, because of uncleanness. There was also an other thing in that year, that King Ezekias made intercalation of the year, in the 30. day of Adar (or February) which should have been the beginning of the month Nisan (or March) and he made that month Adar the second; but the wise men agreed not unto him, for they are to make no intercalation in that day, as I have shewed in the treatise of sanctifying the New Moone. And for those things which he did not according to the customs, as it is said, they did eat the Passover otherwise than it is written. And he besought mercy for himself and for the wise men that consented to his doings, as it is said (in 2 Chron. 30. 18. 19.) The good LORD pardon every one, that prepare his heart, &c. and it is said (in ver 20.) and the LORD hearkned to Ezekias, and healed the people, that their offering was acceptable. *Maim.* in *Bath hammikdash*, cap. 4. sect. 10. &c. The same man, in *Korban Pesach*, ch. 7. writeth thus: Many that are unclean by the dead at the first Passover, if they be the lesser part of the Church, they are put off to the second Passover, as other unclean persons: but if the most of the Church be unclean by the dead, or if the Priests, or the ministering vessels be unclean by pollution of the dead, they are not put off, but do all of them offer the Passover in uncleanness, the unclean with the clean. As it is said, And there were men that were unclean, &c. Num. 9. 5. particular persons are put off, and not the congregation; and this thing is for uncleanness by a dead (man) only. If the Church be half of them clean, and half unclean by the dead, they all keep it in the first (month) and the clean keep it by themselves in cleanness, and the unclean keep it by themselves in uncleanness, and do eat it in uncleanness. And if they that be unclean by the dead, be more than the clean, though but one, they all keep it in uncleanness, &c. If the most part of the Church have running issues, be lepers, &c. and the lesser part be defiled by the dead; those that are unclean by the dead keep it not in the first (month) because they are the lesser part; neither keep they the second (Passover) for no particular persons keep the second, save in the time when the most of the Church have kept the first. If the most part of the Church be unclean by the dead, and the lesser

part have running issues, or the like; the unclean by the dead keep the first (Passovers) and those that have running issues or the like, keep neither the first nor the second; for there is no keeping of the second Passover, save when the first is brought in cleanness; if the first be kept in uncleanness, there is no second Passover. If a third part of the Church be clean, and a third part have running issues, or the like, and a third part be unclean by the dead; those that are unclean by the dead, keep neither the first Passover nor the second; not the first, because they are the lesser part in respect of the clean, with those that have issues; nor the second, because the lesser part keep the first Passover. How do they estimate the Passover, to know whether the most of the Church be unclean or clean? they estimate it not by all that eat; for it may be that 20. are reckoned for one Paschall lamb; and they send it by the hand of one to kill it for them: But they estimate it by all that come to the court (of the Sanctuary) and whilst they are yet without, before the first company cometh in they estimate them.

Verf. 13. not in a journey] the Greeke explaineth it, in a far journey, as ver. 10. Here other like necessary and inevitable hindrances are likewise implied; by reason whereof they could not keep the first Passover, but might the second, or were discharged of both, without fine or danger: as the Hebrew Doctors note, if a man be forcibly letted, or if he have ignorantly erred, & not offered it in the first (month) when he is to bring the Passover in the 14. day of the second month. Who? hath ignorantly erred, or hath been violently hindered, so that he offered not in the first month; if he presumptuously neglected to offer in the second, he is guilty of cutting off; but if he ignorantly erred, or was violently hindered in the second also, he is free. If he presumptuously neglected to offer in the first, then hee offereth in the second: and if he offer not in the second, though he faileth of ignorance, he is guilty of cutting off; because hee offered not the Lords offering in the appointed time, and neglected presumptuously, *Maim.* in *Korban Pesach*, ch. 5. sect. 12. Now for instances, they give these: If a man in a journey be travelling towards the Sanctuary, and reacheth not thither, because he is hindered by the beasts which hee driveth: or being (come) to Jerusalem, is fore on his feet, that he cannot come to the court (of the Sanctuary) till the time of the offering be past, this is force (or a constrained let.) *Ibidem* ch. 5. sect. 9. Five men that have the skins of their Paschall lambs mixed together, and there is found a wart [which is a signe of uncleanness] in the skin of one of them; all those lambs are to be carried out to the place of burning; and if they were mixed before their blood was sprinkled on the Altar, the men are bound to keep the second Passover: but if they were mixed after the sprinkling, they are discharged from keeping the second Passover, *Ibidem* ch. 3. f. 9. If the owners of a Paschall lamb be defiled after that the lamb is killed for them; the blood thereof may not be sprinkled on the Altar, and if it be sprinkled it is not acceptable, therefore they are bound to keep the second Passover, *Ibidem* chap. 4. sect. 2. A proselyte that joineth himselfe to the

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(Church)

Church) between the first Passover and the second; likewise a child that is come to full age between the two Passovers [that is, to the age of thirteen yeeres, at what time hee is Barmitsab, a sonne of the commandment, that is, bound to keepe all the Law, as his father was, and bound to eat the Passover;] they are bound to keep the Passover, *Ibid.* ch. 5. sect. 7. and sundry the like. And for *beareth* or *casteth*, in Greeke, *saith*; meaning wittingly and presumptuously, as appeareth by Num. 15. 30. *thus saith*] which the Chaldee explaineth, that man: and to Moses speaketh in Levit. 17. 4. 9. cut off] in Greeke *designed*. The Hebrews understand it of death by the hand of God, when the sin is secret and unpunishable by man: see the notes on Gen. 17. 14. And it may be meant of soule or body, or both, cutting off; sometimes of the soule, and sometimes of the body. Of the body, when hee dieth in the midst of his day; as if hee die at fifty yeeres of age, that is death by cutting off, &c. *R. Manasse* on Gen. 17. The same man there further sheweth, that he that eat of a man may be such, that though he be cut off in his body from this life, yet hee goeth not downe to Gehenna (or Hell) but hath his portion in the garden of Eden (or kingdom of Heaven); but there is some man guilty of cutting off, whose iniquities are so many, that he is cut off from the life of the garden of Eden, of whom it is written, that soule shall be cut off from my people, Levit. 22. 3. and, I will even destroy that soule, Levit. 23. 30. and the wicked ones are not cut off in their body, but waxe old in this world, as it is said, There is a wicked man that prolongeth (his life) in his wickedness, Eccle. 7. 15. from his people] in Greeke, from his people: by peoples meaning the tribes of Israel, called the peoples of Israel, in *Alt.* 4. 27. So Moses elsewhere explaineth it, saying, hee shall be cut off from Israel, Exodus 12. 15. Numbers 19. 13. and, from the congregation, Numbers 19. 20. and, from the congregation of Israel, Exodus 12. 19. and, from among his people, Leviticus 17. 4. 10. and 20. 3. 6. and 23. 30. leave his sinne] that is, the punishment due for his sinne: So in Levit. 22. 9. Num. 18. 32.

14. Verf. 14. *journey with you*] this the Greeke explaineth, if a Proselyte come unto you in your Land. Of strangers to be admitted to the Passover, see in the annotations on Exod. 12. 48. 49.

15. Verf. 15. *was reared up*] or, that he (Moses) reared up the Tabernacle, which was the first day of the first month, in the second yeere, after they were come out of Egypt, Exod. 40. 1. 17. the cloud] a signe of Gods favour and presence, possiding and protecting the Tabernacle, and dwelling amongst his people in Christ: see Exod. 33. 10. 12. and 40. 34. and the annotations there. Also Num. 14. 14. Ezek. 10. 3. 4. even the Tent of the Testimony] or, for the Tent, which the Greeke translath, and the house of the Testimony; meaning the most holy place, in which was the Arke with the Tables of the cloud (specially Law) in it; over which place the cloud specially was to cover the same. The Hebrew word

which usually signifieth it, or for, is by the Greeke translated and, as here, fo in Levit. 16. 21. and Exodus 17. 10. sometime it serveth but to signify the thing covered, as in Elay 1. 9. and fo in this place *St. Larchi* expoundeth it thus; the Tabernacle which was made to be a Tent for the Tables of the Testimony, as the appearance] or, the appearance of fire: in Exod. 40. 38. it is said; and fire was on it by night. The same cloud, was darkened by day, and fire by night, as in Exod. 14. 20. 24. both signified Gods presence and defence of his Tabernacle; as it is said, The LORD will create upon every dwelling place of mount Sin, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence, Elay 4. 5. And in Psalm. 105. 39. Hee spread a cloud, for a covering; and fire, to give light in the night. So Christ, by the Scriptures of the holy Prophets and Apostles (which are a cloud of witness, Hebr. 12. 1.) and by his Spirit, is a shadow in the day time from the heat, and for a place of refuge, Elay 4. 6. as it is written, Thou (Lord) hast been a refuge from the storm, a shadow from the heat, Elay 5. 4. and the Prophetical word, is a light that shineth in a dark place, 2. Pet. 1. 19. See the annotations on Exod. 13. 21.

Verf. 16. *cloud covered it*] to wit, by day, as is expressed in Exod. 40. 38. and to be understood here, therefore the Greeke version also addeth by day; and fo doth the Chaldee called Ionathans. The continuance of this ligne (notwithstanding the peoples unworthiness) is remembered by Nehemiah thus: *Tes* thus in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should goe, Nehemiah 9. 19.

Verf. 17. *was taken up from off the Tent*] or, from upon (or over) the Tent; which the Greeke translath, went up from the Tent. journeyed] or, removed, set forward. encamped] or, pitched, rested. Thus God in Christ, was the cause and beginning of all reit and motion, and the director of his Church, in the way that they should goe. Therefore Moses sanctified both their journeyings and their settlings by prayer unto God, Num. 10. 35. 36. According to this ancient ligne, Christ is said to come with clouds, Dan. 7. 13. Rev. 1. 7. and appeareth clothed with a cloud, and his feet as pillars of fire, Revel. 10. 1. for the salvation of his people, and destruction of their enemies. The same grace is let forth by the immitude of a shepherd, leading his flock in and out, whom they follow, Psal. 80. 1. 2. Ioh. 10. 9. Under whose conduct the sheep are in the way, and their pastors are in all high places; they hunger not, nor thirst, neither doth the heat or Sunne smite them; for hee hath mercy on them, leadeth them, &c. Elay 49. 9. 10. Revel. 7. 16. Wherefore the Church desireth to be told, where hee feedeth his flock, and where hee maketh them to reit at noone, Song. 1. 7. And that which the Church faith of Christ, *He left hand to under mine head, and his right hand doth embrace mee*, Song. 2. 6.

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the Chaldee paraphrast (on that place) applieth to this cloud and the effects thereof.

18 Verſ. 18. *At the mouth* ] that is, as the Greeke tranſlatheth it, *Eyhe commandment*; or as the Chaldee ſaith, *At the word of the Lord*: for this ſigne from heaven, the removing and reſting of the cloud, was to them as the mouth or word of God. For God ſpeaketh by his ſignes, which are therefore called, *the words of his ſignes*, *Pſal. 105. 27.* And it ſignified, that whatſoever we doe, in word or deed, we ſhould doe *all in the name of the Lord Jeſus*, *Coloſſ. 3. 17.*

19 Verſ. 19. *varied long*] *or, prolonged* the time: here the ſpaces of time, ſhorter or longer, betweene the journeyings of the people, are alſo ſhewed to be by the Lords cloud: that ſo, not onely the workes, but the times and ſeaſons might appeare to be in Gods hand and power, *Act. 1. 7.* kept the charge] *or, the man*: he *kept the obſervation*; of which phraſe ſee *Levit. 8. 35.* The Chaldee here tranſlatheth the charge (or obſervation) of the word of the LORD. They kept watch and ward night and day, to ſee when the cloud ſhould ariſe; or, they kept the charge (in the meane while) of ſerving the Lord, whiles the Sanctuary was erected. So after in *Verſ. 23.*

20 Verſ. 20. *a few dayes*] *Hebr. dayes of number*: that is, dayes eadly numbered, meaning *a few*: ſee this phraſe in *Gen. 34. 30.*

22 Verſ. 22. a year of dayes] that is, a whole yeere: ſee the notes on *Levit. 25. 29.* & *Gen. 4. 3.*

23 Verſ. 23. *the mouth*] that is, as the Chaldee ſaith, the word; in Greeke the commandment: and that the Lord ſignified his will ſometimes by word, and not by ſigne onely of the clouds removing, appeareth by *Deut. 1. 6. 7.* and *2. 3. 4.* by the hand] that is, by the miniſtry of Moſes, who both governed the people under God, and uſed prayer at their journeying and encamping, *Numb. 10. 35. 36.* Compare *Pſal. 77. 21.* *Eſay 63. 12.*

CHAP. X.

1. The Lord commandeth to make two ſilver trumpets, and to uſe them for calling of the aſſembly, and for the journeying of the camps, and when they went to warre, and when they offered ſacrifice in their ſolemities. 11. The cloud riſing, the Iſraelites remove from Sinai to Parau. 14. The order of their march. 29. Hobab is invited by Moſes not to leave them. 33. The prayer of Moſes at the removing and reſting of the Aile.

1 And Iehovah ſpake unto Moſes, ſaying; Make unto thee two trumpets of ſilver; of beaten worke ſhalt thou make them: and they ſhall bee unto thee, for the calling of the aſſembly, and for the journeying of the camps. And they ſhall blow with them; and all the aſſembly ſhall

aſſemble themſelves unto thee, at the doore of the Tent of the congregation. And if they blow with one, then the Princes, the heads of the thouſands of Iſrael, ſhall aſſemble themſelves unto thee. And if ye blow an alarme, then the camps, that encampe on the Eaſt ſide, ſhall take their journey. And if ye blow an alarme the ſecond time, then the camps, that encampe on the South ſide, ſhall take their journey: they ſhall blow an alarme for their journeyes. And when yee gather together the Congregation, yee ſhall blow, and ſhall not found an alarme. And the ſonnes of Aaron the Priests, ſhall blow with the trumpets; and they ſhall be unto you, for a ſtatute for ever, throughout your generations. And if yee goe to warre in your land, againſt the diſtreſſer that diſtreſſed you; then yee ſhall found an alarme with the trumpets, and ye ſhall be remembered before Iehovah your God, and ye ſhall be ſaved from your enemies. And in the day of your gladneſſe, and in your ſolemne feaſts, and in the beginning of your monthes, then ye ſhall blow with the trumpets, over your burnt-offerings, and over the ſacrifices of your Peace-offerings: and they ſhall be unto you for a memoriall before your God; I, am Iehovah your God.

And it was in the ſecond yeare, in the ſecond month, in the twentieth day of the month, the cloud was taken up from off the Tabernacle of the Teſtimony. And the ſonnes of Iſrael journeyed, by their journeyes, out of the wilderneſſe of Sinai; and the cloud reſted in the wilderneſſe of Pharan. And they journeyed, at the firſt, at the mouth of Iehovah, by the hand of Moſes. And the ſtandard of the campe of the ſonnes of Iudah, journeyed in the firſt (place) according to their armies: and over his army was Naaſſon the ſonne of Amminadab. And over the army of the tribe of the ſons of Iſachar, was Nathaneel, the ſon of Zuar. And over the armie of the tribe of the ſons of Zabulon, was Eliab, the ſonne of Helon. And the Tabernacle was taken downe: and the ſons of Gerſhon, and the ſons of Merari journeyed, bearing the Tabernacle. And the ſtandard of the campe of Reuben journeyed, according to their armies: and over his army was Elihur, the ſonne of Shedeur. And over the army of the tribe of the ſons of Simcon, was Shelumiel, the ſon of Zurishaddai. And over the army of the tribe of the ſons of Gad, was Eliaſaph, the ſon of Deguel

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21 And the Kohathites journeyed, bearing the Sanctuary: and they ſet up the Tabernacle againſt they came. And the ſtandard of the campe of the ſons of Ephraim journeyed, according to their armies; and over his army, was Eliſhama, the ſon of Ammiſhul. And over the armie of the tribe of the ſons of Manaſſes, was Gamaliel, the ſonne of Pedahzur. And over the armie of the tribe of the ſons of Benjamin, was Abidan, the ſon of Gideon. And the ſtandard of the campe of the ſons of Dan journeyed; the reſeward of all the camps throughout their armies: and over his armie, was Ahiezer, the ſonne of Ammiſhaddai. And over the armie of the tribe of the ſons of Aſer, was Pagiel, the ſon of Ocran. And over the armie of the tribe of the ſonnes of Naphtali, was Ahira, the ſon of Enan. Theſe were the journeyings of the ſons of Iſrael, according to their armies, when they journeyed.

29 And Moſes ſaid unto Hobab the ſon of Reguel the Midianite, the father in law of Moſes; We are journeying unto the place, of which Iehovah ſaid, I will give it unto you; goe thou with us, and we will doe thee good; for Iehovah hath ſpoken good concerning Iſrael. And he ſaid unto him; I will not goe: but unto my land and unto my kinned, I will goe. And he ſaid, Leave us not I pray thee, for as much as thou knoweſt our encamping in the wilderneſſe; and thou maiſt be to us for eyes. And it ſhall be, if thou wilt goe with us; yea it ſhall be, that that good, wherewith Iehovah ſhall doe good unto us, we alſo will doe good unto thee. And they journeyed from the mountaine of Iehovah, three daies journey: and the Arke of the covenant of Iehovah journeyed before them, the three daies journey, to ſearch out for them a reſt. And the cloud of Iehovah was over them by day, when they journeyed out of the campe.

35 And it was, when the Arke journeyed, that Moſes ſaid; Riſe up, Iehovah, and let thine enemies be ſcattered; and let them that hate thee, flee from thy face. And when it reſted, hee ſaid; Returne Iehovah, (unto) the ten thouſands thouſands of Iſrael.

here followeth the appointment of ſuch publicke inſtruments as were requiſite for the congregation, both when they journeyed and when they reſted, when they went to war, or were in diſtreſſe and when they were in peace. *two trumpets*] *the trumpets* (called *Chafſiſſub*) was of metall, a Cornet (called *ſhophar*, whereof ſee *Levit. 23. 24.*) was of horne; both theſe were uſed after in Iſrael, *2 Chron. 15. 14* *Pſalm. 98. 6.* Here at firſt were but two trumpets, as Aaron had but two ſons Priests, Eleazar and Ichamar: after as the Priests and buſiſſe were increaſed, ſo were the number of trumpets, that in Solomons time there were 120. *Priests ſounding with trumpets*, *2 Chron. 5. 12.* From which places compared, the Hebrew canons ſhew, that there never might be in the Sanctuary at Gods publicke worſhip there, *fewer than 120 trumpets*, nor more than 120. *Attinging in Cle hammikdash, ch. 3. ſect. 4.* *officer*] which was the pureſt metall, and fitteſt for ſound, fit alſo for ſignification, for the word of God, and lively graces of his ſpirit, were figured by theſe trumpets, as *Eſai. 58. 1.* and *27. 13.* *Ezek. 33. 3.* *Rev. 4. 1.* *1 Cor. 14. 8.* So the Hebrewes ſay, the trumpets were to be made of ſilver, if of any other kinde of metall, they were unlawfull, *Maine in Cle hammikdash, ch. 3. ſect. 5.* *The tongue of the juſt, is as doſile ſilver*, *Prov. 10. 20.* and, *the words of the LORD, are pure words*, as *ſilver tri. 8.* *Sec. Pſalm. 12. 7.* *beaten over he*] wrought with the hammer, beaten into a plate, of one whole pece: ſo the golden Candleſtike was, *Exod. 25. 31.* It ſignified the labour of the miniſters of God, giving themſelves continually to prayer, and to the miniſterie of the word, *Act. 6. 4.* that the trumpets may give a cleare and certaine ſound, for and unto the people. *for the calling*] for to call together the congregation. This was the firſt of the foure ſpeciall uſes of theſe trumpets, when the people reſted, to aſſemble them unto the Lord in his Sanctuary, for to heare his word, to pray, &c. to doebim worſhip. *As, Blow the trumpets in Zion, ſanctifie a faſt, call a ſolemne aſſembly, Gather the people, ſanctifie the congregation*, &c. *Iſai. 2. 15. 16.* and, *Blow the trumpets in the new moone*, &c. *Pſalm. 81. 4.* It ſignified that all the meetings of the Church ſhould be ſanctified by the word of God and prayer. *for the journeying*] to cauſe the camps, (that is, the people in their camps or tents) to take their journeyes. This was the ſecond uſe of the trumpets, to ſanctifie by their ſound, the journeyes & travels of Gods people; that as their reſt, ſo all their motions might be in God, by the conſult of his word and ſpirit. This were theſe three things to be obſerved at their removing; the Lords taking up of the cloud, *Numb. 9. 18. 22.* the ſound of the trumpets, *Numb. 10. 2. 5. 6.* and the prayer of Moſes, *Numb. 10. 35.*

—Verſe 3. And they] that is, the Priests ſhall blow, as is expreſſed in verſ. 8. The Greeke tranſlatheth, thou ſhalt blow, meaning Moſes, by the Priests whom he appointed thereto: with them] with both of them: for when but one was blowie, the Princes onely aſſembled, verſ. 4. 3

Annotations.  
M<sup>ake unto thee</sup>] After the conſtitution and order of the Church about the Lords Sanctuary, & for their journeying towards Canaan;

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Verſe 4.

4 Verie 4. *with one* [the Latine translathet it, *once*; but the Greeke better, *with one trumpet*, *heads*] that is, *captains* (*gubernans*) of *thousands*; in Greeke, *Chiliarchi*: see Exod. 18. 21. Thus was there one trumpet for the rulers, and one for the people, that all their assemblies might be in the name, and by the signe of the Lord: and the Governours might have their meeting apart, but not the people without the Governours presence; for whatsoever concerned the people, it belonged also to the Princes with them, in ruling or journeying, peace or warre. And all assembled unto Moses the chiefe, and figure of Christ. Heb. 3. 1. 2.

5 Verie 5. *And if ye blow* [or, *And ye shall blow an alarme, and the camps*, &c. So after: and thus the Greeke translathet it, *an alarme*] or, a broken sound; in Hebrew, *Trunab*, which is generally any loud broken ringing noise, either with trumpets, as here; or with men's voices and shoutings, as in 1 Sam. 4. 5. and this, either a joyfull shout and triumphant noise, as Num. 25. 21. Psa. 47. 6. Exr. 3. 11. 12. ora mournfull cry, as Jer. 20. 16. See the notes on Levit. 23. 24. This broken sound or alarme, was fittest to stir up and encourage the mindes of the people to rise and march forward to battell against the Canaanites: as the former continued equall sound, was for their quiet assembling vnto the service of God, and hearing of his Law. And unto this difference the Apostle hath respect, when he saith, *If the trumpet give an uncertaine sound, who shall prepare himselfe to the battell?* 1 Cor. 14. 8. And therefore also the Greeke here and often elsewhere, translathet it *signe*, or *signification*, because by it, the people distinctly perceived what they were to doe And it signified, how God by his trumpeters the Prophets and Apostles, hath distinctly signified his will unto his Church, for all things needfull, to furnish them unto all good works, 2 Tim. 3. 16. 17. and such should be the teaching of all his Ministers. The Hebrew Doctors have understood the former blowing with an equall continued sound, to be a signe of mercy to Israel; and this alarme or broken sound, to be a signe of judgement against their enemies. R. Menachem on Num. 10. 10. saith, *The blowing* (of trumpets) *signified mercies*; therefore in the time of assembling the people, he saith, *And they shall blow with them*, and all the assembly shall assemble themselves unto thee, Num. 10. 3. for the gathering of them is in mercy, as it is written, *Returne, O LORD, unto the ten thousand thousands of Israel*, Num. 10. 36. Likewise, *And he was King in Isaton*, when the heads of the people, the tribes of Israel were gathered together, Deuter. 33. 5. But their journeying was *an with alarme*, Num. 10. 5. because the draine Majestie went before them; and it is written, *Rise up, LORD, and let thine enemies be scattered*, Numbers. 10. 35. So the walls of Jericho, with an alarme (or shout) Istaia 6. 20. because Gods Majestie went before them to consume their enemies. &c. on the East side [which were called] *Israhel* and *Zabulon*, Num. 2. 3-7.

6 Verie 6. *on the South side* [Reuben, Simeon, and

Gad, Num. 2. 10. &c.

for their journeying; that is, not for these two quarters only, but for the other also: as *Chachims* observeth, for all the four camps. Here therefore the Greeke version addeth by way of explanation, *And ye shall sound the third alarme, and the camps that encampe towards the North, shall take their journey*: and ye shall sound the fourth alarme, and the camps that encampe towards the North, shall take their journey. The like is signified also by Fl. Isephus, in Antiq. Iudae. lib. 3. c. 11. Where the Latine version miseth, interpreting *Now*, the backe part of the Talmace (which was westward,) when it meaneth the South: and the third, *east Liba*, westward he turneth Southward, when Liba is one of the westerne winds, as sheweth Ant. Gelius, in Noct. Attic. l. 2. c. 22.

Verf. 8. a statute for ever [an everlasting ordinance: the outward rite continuing till Christs coming, the spirituall life abiding till for ever; that by the preaching of the word, and prayer, the Ministers of God should guide their people in all their affaires.]

Verf. 9. *ye go to warre* [Hebr. *ye come to warre*, which the Greeke translathet, *come forth*. But coming is oftenuised for going: as in Ion. 1. 3. *coming* (that is, going) to Tharhish, the distresser] in Greeke, the *adversaries* that resist you. This was the third use of the trumpets, to be sounded in time of warre and tribulation: whereof there be examples in Israels warre against the Midianites, Num. 31. 6. in the Iewes war against the Apostate Iudasites, when they said, *Behold God is with us*, for a captain; and his Priests with sounding trumpets, to cry alarme against you, 2 Chron. 13. 22. and sundry the like. This one distresse of war, is of some thought to be named for all other calamities; as the Hebrew canons declare, saying, *It is commanded by the Law, to cry out, and to sound an alarme with trumpets, for every distresse that shall come upon the Congregation; as it is written, Against the distresser, thus distresseth you*, Num. 10. 9. *as if he should say*, every thing that shall distresse you, as famine, and pestilence, and locusts, and the like ye shall cry out for them, and sound an alarme. And this thing belongeth unto repentance: for when distresse cometh, and they cry out because of it, and make an alarme; all doe know, that for their evil deeds, they are afflicted; as it is written, *Your iniquities have turned away these things, and your sinnes have withheld good things from you*, (Jeremiab 5. 25.) &c. For by the Exposition of our Seribes, we are to humble our selves for every distresse that shall come upon the Congregation, till merces bee shewed from heaven. Maximus in Mish. tom. 1. in Taminth, or, treat. of Fasts (or Humiliation) chap. 1. sef. 1. &c. with the Trumpets [with which sound, they were also to lift up their voice in supplication to the Lord, to fast, and pray; as in Iol 2. 15. 17. Blow the Trumpet (or Cornet) *in Zion*, Iamfahie a Fast, call a Solemne Assembly, &c. Let the Priests the Ministers of the LORD, weep betweene the Porch and the Altar; and let them say, Spare thy people, O LORD, &c. So in the warre of Abijah, they

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cried unto the LORD, and the Priests sounded with the trumpets, and the men of Iudab gave a shout, &c. 2 Chron. 13. 14. 15. And Iehosaphat in his warre, proclaimed a fast, and prayed, 2 Chron. 20. 3. 6. &c. The order and manner of such fasts, the Hebrewes describe thus: *In the day of Humiliation, men are to cry out with prayers and supplications, and to sound an alarme with trumpets only. But if they be in the Sanctuarie, they sound an alarme with trumpets and with cornet; and not with both of them together, save in the Sanctuarie; as it is written, With trumpets and voice of the cornet, sound an alarme before the King the LORD*, Psa. 98. 6. These Fasts (or Humiliations) which they have decreed for the Congregation, because of distresse, are not day after day, for the multitude of the congregation cannot continue in so doing. Neither doe they decree the fast to begin, save on the second day of the week, and then on the first day after that, and on the second day (of the week) after that againe; and so after this order, on the second day, and the first, and the second, till mercy be shewed them. They decree no fasts for the congregation, on the Sabbaths, or Feast-days, neither blow they in them with cornet or trumpet, nor cry out and make supplications in them: unless it be in a Cite that is besieged by heathens, or invaded by a flood, or in a ship ready to be cast away in the sea, &c. Neither decree they that a fast shall begin at the new Moone, or at the Feast of the Dedication of the Temple, or Feast of Purim, or in the working day of any solemn feast. But if they have begun the Fast, though but one day, and any of the daies fall out, they fast, and accomplish the day in humiliation. These fasts which are for distresse, women with child, and that give sucke, and little children fast not. And it is lawfull to eat in the night, when the fast is on the morrow. As the congregation is to fast for their distresse: so is a private man to doe for his; as if he be sicke, or wander in the wilderness, or be imprisoned, he is to humble himselfe, and seeke mercy by prayer (to God.) Every fasting day decreed for the congregation, the Judges and Elders sit in the Synagoge, and make inquirie of the deeds of themen of that Cite, from after morning prayer till mid-day; and remove the stumbling blocks of transgressions; and doe admitions, and inquirie, and search concerning injurious persons and transgressors, and separate them; and concerning violent persons, and humble them, &c. These are the distresses, for which the congregation are to fast and sound an alarme. For the enemies of Israel that come against Israel; and for the sword that passeth by the land, as of heathens warring with heathens; and for the pestilence; and for evil beasts; and for Locusts; and for Caterpillars; and for blasting of fruit; and for mildew; and for ruine or downfall of buildings, by earthquake, winds, or the like; and for sicknesses that spread among the people; and for manner of livelihood failing, to the decay of trading; and for ruine, if it be too excessive, or too scarce. Every Cite that is distressed with any of these, is to fast, and sound an alarme, untill the distresse be taken away; and all that are round about that Cite, are to fast, but not to sound an alarme; but to request mercy for them. Mai-

mony in Taminth, ch. 1. & 2. That humiliations in times of distresse, were appointed of God, the Prophet Iol sheweth us, in whose time, *Palmer-rumors, Locusts, Cankers, worms, Caterpillars*, walked the fruits of the earth; and drought, as fire & flame, burnt up the pastures, and trees of the field: for which the people were exhorted to fast and pray, which was performed with blowing of trumpets, and sounding alarme, &c. Iol 1. 4. 5. 13. 14. 19. 20. and 2. 1. 12. 13. 15. 16. &c. *ye shall be remembered*] the Chaldee explaineth it, the remembrance of you shall come up for god before the Lord. This is a promise of grace, annexed to the signes, the trumpets: for remembrance is sometime for evil, to punish iniquitie, Nebom. 6. 14. Jer. 1. 10. sometime for good, as Neh. 5. 19. and 13. 22. See the notes on Gen. 8. 1. Thus the silver trumpets signified the Ministers dutie, by preaching of the Law, to call men unto repentance for their finnes, Eja. 58. 1. Ezek. 33. 3. 7. 8. Hof. 8. 1. Ier. 2. 1. 15. 16. and to stirre them up to fight the Lords battels against Satan, sinne, Antichrist, &c. 2 Chron. 13. 12. 15. Jer. 51. 27. Iof. 6. 8. Rev. 8. 6. 7. &c. In which battels, the Lord himselfe will be with his people, and blow the trumpet before them, Zab. 9. 14.

Verf. 10. *day of your gladness* [in Greeke, *daies*, one named for all. This is the fourth use of the trumpets, for joy and triumph before the Lord. And by the day of gladness (distinguished from the solemn feasts) *Baal hatrim* understood the Sabbath day: or, it may be meant of any extraordinary day of rejoycing for any speciall mercy received, or deliverance from evil. As at the first dedication of Solomons Temple, 2 Chr. 5. 12. 13. also at the returne out of captivie, and at the foundation of the second Temple, they set the Priests in their apparel with trumpets, &c. and praised the Lord, whose mercy endureth for ever towards Israel, Exr. 3. 10. 11. and likewise at the dedication of the wall of Ierusalem, Nehem. 12. 27. 35. solemn feasts] the ordinary feasts appointed of God, whereof see Levit. 23. beginning] called in Greeke *New Moone*, which were in Israel at the beginning of every month, and were among the Solemnities, Num. 28. 11. &c. at which times trumpets and cornets were blowne, as appeareth also by Psa. 81. 4. with the Trumpets] Afterward God by David and the Prophets ordained other instruments whereon the Levites played, called the instruments of musick of the LORD, 2 Chron. 7. 6. and they were, *Psalteries, Harps, Cymbals*, 1 Chron. 16. 5. 6. *Flutes* (or Pipes) and *Timbrels*, Psa. 149. 3. David also and the Prophets made Psalmes and Songs, which some of the Levites sung, whiles other played on the instruments, 1 Chron. 25. and 16. 7. 8. &c. And the Hebrewes recording the manner of service in the Temple, say, *I here might not be fewer than twelve Levites, standing upon the stage every day, to sing the song over the sacrifice alwaies. And they sing the song with month, without instrument. There might not be fewer Psalteries than two, nor more than six: not fewer Pipes than two, nor more than twelve: not fewer Trumpets than two*.

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than two, no more than an hundred and twenty: not fewer. *Hupis* thinnim; but as many men as drums as they would: and in one Cymbal only, *Maimony* tom. 3. in *Ch. haumikdass*, chap. 3. *seft. 3.4.* over your Burn-offerings [a practice of this is shewed in Ezekiel's time; for he let the Levites in the house of the Lord, with Cymbals, with Psalteries and with Harps; according to the commandment of David, *Hupis*; according to the Kings Ser, and of Nathan the Prophet, (for the commandment was by the hand of the Lord, by the hand of his Prophets;) and the Levites stood with the instruments of David, and the Priests with the Trumpets. And Ezekiel commanded to set the Burn-offering upon the Altar, and when the Burn-offering began, the Song of the Lord began, with the Trumpets and with the instruments ordained by David King of Israel. And all the Congregation mistreated, and the fingers sang, and the trumpeters sounded: all (this continued) untill the Burn-offering was finished, 2 Chron. 29, 25.--28. So when Solomon sacrificed at the dedication of the Temple; the Levites that were fingers, and others with Cymbals, Psalteries and Harps, were arrayed in white linen, and stood at the East end of the Altar, and with him 120. Priests, sounding with trumpets. And the trumpeters and fingers were at one, to make one sound to be heard, in praising and thanking the Lord; and they lift up their voice with the trumpets, and cymbals, and instruments of musick, and praised the Lord: for ever, 2 Chron. 5, 12, 13. of your Peace-offerings.] The Hebrews say, they used to sing the Song, over all the Burn-offerings of the Congregation, which were due (to be offered;) and over the Peace-offings of the solemn assembly, at the time when the wine (the drink-offering) was poured out. But the voluntary Burn-offerings which the Congregation offered, &c. they sang not the song over them. *Maimony* in *Ch. haumikdass*, ch. 3. *seft. 3.* So they undoubted this Law, not for private mens sacrifices, but for the public Churches: they did not blow, save only at the Congregations offering, which was appointed them, *Chazkoni* on Numb. 10. This use of the trumpets signified the spirituall graces and joy that Gods people should find forth in his service, directed thereto by his Ministers, *Psal.* 98. 6. and 150. 3. and 81. 3, 4. *Ezr.* 3. 10. 2 Chron. 5. 12, 13. *Coloss.* 3. 16. *Ephes.* 5. 18, 19. Blessed are the people that know the sounding-sound (or alarme of the trumpet,) *Psal.* 89. 16.

11 Ver. 11. *second yeere*] after Israel was come out of Egypt, *Numb.* 9. 1. *second moneth*] which we now call April, the Hebrews called it *Nisan* month day [the second Passover being ended, *Numb.* 9. 11. when by Mount Sinai (where the Law was given them,) they had abidden twelve moneths, lacking ten daies, as appeareth by comparing *Exod.* 19. 1, 2. the cloud was taken up,] by the Lord, which was a signe that now the people should remove, *Numb.* 9. 17. But they had withall, word from the Lord, who spake unto them saying; Ye have dwelt long enough in this mountain; move you, and take your journey, and go to the mount of the Amorites, &c. *Ezra* I have gi-

ven the land before you; goe in, and possesse the land which I have sworn unto your fathers, *Deut.* 1. 6, 7, 8. So both by word and signe, God called them from Sinai, the place of bondage, by reason of the Law there given, *Gal.* 4. 24, 25, unto the land of promise, which figured the state of grace and freedom by Iesus Christ: see the notes on Gen. 12. 5.

12 Ver. 12. by their journeyes] from Sinai to Taberah and Kibroth-hataavah, *Numbers* 11. 3, 34, and 33, 16. from Kibroth-hataavah to Hazereth, and from Hazereth, into the wilderness of Pharan, *Numb.* 11. 35. and 12. 16. Pharan] or Paran, the name of a wilderness and mountain in it, mentioned againe in *Deut.* 1. 1, and 33. 2. In this wilderness I myself dwelt, *Gen.* 21. 21.

13 Ver. 13. at the month] that is, the word, as the Chaldee faith, or, by the voice, as the Greeke translated: see *Numb.* 9. 18, 23. the hand] that is the ministration of Moses, who ordered the blowing of the trumpets, and sanctified the journey by prayer, v. 35. Thus they had four things (at this first removal) to confirme their faith in their travell through that terrible wilderness; the word of God commanding them; and the lifting up of his cloud, for a signe visible; the word of Moses in prayer, and the sound of the trumpets for a signe audible. And thus they were furnished with all good means to conduct them into their promised inheritance: wherefore amongst other mercies of God to Israel, the memoriall of this was after celebrated, that he led his people in the wilderness, for his mercy endureth for ever, *Psal.* 136. 16. *Deut.* 8. 15. *Ezra* 63. 14. *1er.* 2. 6.

14 Ver. 14. according to] or, with their armies, that is, with the armie of Ifachar, & armie of Zabulon, both which were under the standard of Iudah, *Numb.* 2. 2, 3.--9. So the Lion of Iudah as standard-bearer, and figure of Christ, goeth before them all, to fight in the forefront of the battell against the Canaanites: see *Gen.* 49. 8. *Iudg.* 1. 1, 2.

17 Ver. 17. was taken downe] after that the Priests had with veiles and clothes, covered the Arke and other holy things in the Tabernacle, as is prescribed in *Numb.* 4. 5. &c. The taking downe of the Tabernacle, and removall thereof, & setting it up in another place, signified (among other things) the infatibility of that legal figurative worship, which Christ at his coming was to abolish, *Heb.* 12. 27, 28. Also the unfeited estate of the Church, and all the members thereof, in the wilderness of this world, 2 Cor. 5. 1.--4. 2 *Per.* 1. 14. Likewise the removall of the Church from one place and nation to another, from the Iewes to the Gentiles, *Matth.* 21. 43. In regard of this unfeignedness, Moses laid unto them, Ye are not yet come to the Rest, *Deut.* 12. 9. But in Davids time he said, The Lord hath given rest unto his people: and, the Levites shall no more carry the Tabernacle, nor any vessels of it, for the service thereof, 1 Chron. 23. 25, 26. See further in the notes on *Numb.* 4. 20. bearing the Tab.] having six wagons on which they laid the boards and coverings; as is shewed in *Numb.* 7. 5, 7, 8.

18 Ver. 18. of Reuben] who was standard-bearer

bearer to the second quarter, *Numb.* 2. 10.--16.

20 Ver. 20. *Dugel*] called sometimes *Regel*, *Numbers* 2. 14. To here the Greeke nameth him *Raguel*.

21 Ver. 21. the Sanctuarie] that is, (as the Greeke translated it) the holy things, as the Arke, Candlestick, Table, Altar, &c. which they were to beare on their shoulders, *Numbers* 4. 5.--15. and 7. 9. and they [that is, the Gershonites and Merarites forefpoen of, in *verf.* 17. who therefore went before, that the house or tabernacle might be set up ready to receive these holy things; for which the Tabernacle was made, and not they for the Tabernacle.

22 Ver. 22. Ephraim] the standard-bearer to the third quarter: see *Numb.* 2. 18.--24.

25 Ver. 25. the re-reward] or, the gaibber, (in Greeke, the left of all the camp,) that gathered up and tooke care of the weak and hindmost, (such as Amalek had before smitten, *Exod.* 17 *Deut.* 25. 17, 18.) as also of the Leprous and unclean, such as had beene put out of the host, *Numb.* 5. 2. (as in *Numb.* 12. 15.) the people journeyed not, till Mary, (who had beene a Leper) was gathered. This shewed Gods love & care of the most weak among his people, in taking such order for their safety. And unto this order of march, the Prophet hath reference in *Ezra* 52. 12. I have walked before you, and the God of Israel will be your reward (or gaibber.) And David professing his faith in God, faith, Though my father, and my mother should forsake me; yet I have walked before thee, *Psal.* 27. 10. In like manner at the siege of Iericho, armed men went before the Priests that blew with the trumpets; and the re-reward came after the Arke, *Iudg.* 6. 9, 13.

28 Ver. 28. These were the journeyes] in Greeke, These were the hosts (or armie.) By These, is meant the order of their marching in their journeyes, which God, by this repetition, would have men to observe; & we may summarily view thus, When God tooke up the cloud, Moses prayed, & the Priests with the trumpets blew an alarme, then Iudah (the first standard) rose up, with Issachar and Zabulon; in which campe were 186. thousand and 400. men of warre (*Numb.* 2. 9.) and they marched foremost. Then followed the Levites of Gershon, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

The trumpets sounded an alarme the second time, then Reuben, Simeon and Gad, (with their armie of 151. thousand, 450. fighting men,) rose up, and followed the tabernacle.

After them went the Levites, sons of Kohath, in the middle of the twelve tribes, bearing on their shoulders, the Arke, Candlestick, Table, Altar, and other holy things.

At the sound of the trumpets third alarme, rose up the standard of Ephraim, under which were of Ephraim, Manasses and Benjamin, 100. thousand and 8000. and an hundred men of war; and these followed the Sanctuary going before them: unto which the Psalmist hath reference, when he

praieth, Before Ephraim and Benjamin and Manasse, like up thy strength, and come for salvation unto us, *Psal.* 80. 3.

At the fourth alarme, the standard of Dan arose, in whose campe were one hundred fifty seven thousand, and six hundred fighting men of Dan, Afer and Naphtali, who not guarding the tabernacle, had charge of gathering all, and looking to the feeble, &c. that nothing should be lost, or left behind. Thus the Sanctuary had the middle, most safe and honourable place: the greatest campe went foremost, the next in greatness went hindmost, for to resist all enemies, before and after. But the Lord himselfe was he that went before, and gathered behind, (*Ezra* 52. 12.) who when he rose up, his enemies were scattered, and they that hated him, fled before him, *Numb.* 10. 35. when he marched before his people in the wilderness, the earth quaked, and the heavens dropped, and he confirmed his inheritance when it was wearied, *Psal.* 68. 8, 9, 10.

29 Ver. 29. Hobab] or, Chobab, called in Greeke, Iobab, sonne of Kaguel the Midianite. He was also called Iethro, *Exod.* 3. 1. and *Sol. Ieremie* here expoundeth it Hobab he is Iethro: but *Aben Ezra* is of another minde, that it was the brother of Zipporah Moses wife, and so not father in law, but brother in law to Moses. This speech of Moses to his father in law, some thinke was before, when he came to him with Zipporah, *Ex.* 18. 1, 2. &c. and so it may be translated, And Moses had said unto Hobab.

30 Ver. 30. I will not goe] This deniall is thought to be but for the present; and that Hobab went to his owne country first, & after returned againe to Moses in the wilderness; because there is mention of the posteritie of Hobab dwelling among the Israelites in Canaan, *Iudg.* 1. 16. and 4. 11. 1 *Sam.* 15. 6. Or, if he returned not into the wilderness, yet at the least, his posteritie came unto Israel in Canaan, as the Scriptures forementioned shew.

31 Ver. 31. for eyes] in stead of eyes, to guide us by thy counsell and providence. The Greeke translated it, Thou shalt be an Elder amongst us. Or, by eyes, may be meant deare, loved, and tendered, as men doe their owne eyes.

33 Ver. 33. mount of Iobab] the Chaldee explained it, the mountain whereon the glorie of the Lord had been revealed: that was Mount Sinai, where the Law had beene given. three dayes journey] or, three dayes way; which was both by Gods direction, & by his special power enabling the people to travel so long. The like journey was mentioned from Egypt, *Ex.* 3. 18. and after from the red Sea, *Ex.* 15. 22. and now from mount Sinai where the Arke of the covenant journeyed before them: which was a figure of Christ, and of his conducting and strengthening of the people; and his resurrection from the dead was the third day, 2 Cor. 15. 4. which was for our justification, and so for rest and peace unto our soules, *Rom.* 4. 25. and 5. 1, 2, 5. who said of himselfe, Behold I cast out Devils, and I doe uerily to day and to morrow, and the

third day I shall be perfected, &c. Luke 13. 32, 33. Of the myteris of this number three, and of the third day, see the annotations on Gen. 22. 4. journeyed before them.] The Arke was carried by the Levites in the middelt of them, as appeareth by verse 14. 21. but the eyes of all the people were unto the cloud conducting them, and to the Arke amongst them; the journeying and resting whereof was sanctified by Moses prayer, before that the people might either fee forward, or pitch their tents: and therefore it is said to journey before them. *in search out* [or, to see], which the Chaldee expoundeth to prepare; the Greeke, to consider: it meaneth a diligent search and looking about for to know and finde out the estate of a place, as Num. 13. 2. 17, 18, 19, 20. So God is said to have searched out (or spied) the land of Canaan which he gave unto Israel, Eccl. 20. 6. And that which is here spoken of the Arke, Moses speaketh of God himselfe, in Dent. 133. that he went before them to search out a place for them to pitch their Tents in. So Gods love and providence towards his Church in Christ, is hereby signified. Wherefore that which Moses said to Hobab, *Thou mayest be for eyes unto us, ver. 31.* was not meant that hee should appoint thee a place to pitch & rest in; but that he being acquainted with the places in that Wildernesse, might signifie the conditions, commodities or difcommodities of the places which God should designe them for to pitch their camps in. *rest* [that is, as in Esai. 66. 1. a place of rest:] the Chaldee expoundeth it, a place of encamping, or resting. This rest, is often used for a resting place, Psal. 132. 8. Gen. 8. 9. 1 Chr. 28. 2. Mic. 2. 10. Luc. 9. 1. This outward rest which God prepared for his people, signified the spirituall rest which we find for our soules by following Christ in faith, Mat. 11. 29. Hebr. 4. 3, 10, 11.

34 Verse 34. the cloud of Iehovah] which had conducted them from Egypt to mount Sinai, Ex. 13. 21, 22. the same guided them still. The Chaldee calleth it the cloud of the glory of the Lord. *was over them* [or, upon them; the Chaldee understandeth, *near* (or journeyed) over them: the Greeke saith, *did over-shadow* them: and David teacheth that it was *spred* for a covering, Psal. 105. 39. namely, to shadow them from the heat of the Sunne; & in Num. 14. 14. Moses saith it *stood over* them. It signified unto them their glorious grace, guidance, and protection of God; and figured the like unto the Church after in Christ, who by his Word and Spirit, guideth & protecteth all his people, Esai. 4. 5, 6. For as God now led his people like a flocke in the Wildernesse, Psal. 78. 52. So Christ the good Shepherd calleth his owne sheepe by name, and leadeth them out, goeth before them, and the sheepe follow him, for they know his voice; and goe in and out and finde pasture, Joh. 10. 3, 4, 9, 11. See also the notes in Ex. 13. 21. *by day*] that is, in the day time, and day by day continually: for by day it was a cloud, and by night a fire; and this continued till they came to the promised land, Exod. 14. 20, 24. and 13. 22. Num. 9. 11, 19. Psal. 78. 14. Num. 14. 14.

35 Verse 35. Rise up] or, Stand up: it is opposed

to sitting still, and is meant here for the helpe & comfort of his people whom he conducted, & for the destruction of his enemies, as the words following manifest: & thus David often useth it, as in Psal. 3. 8. and 7. 7. and 10. 12. and 17. 13. and 44. 27. But specially in the 68 Psalme, (which is a prophetic of Christ, his resurrection, & ascension into heaven, and which he beginneth with these words of Moses, *Let God rise up, let his enemies be scattered*, &c. which sheweth that the fulfilling of all these myteries, is by Christ & his rising from the dead, for the justification and salvation of his Church. Onkelos translateth it in Chaldee, *See thou reveiled, O Lord: and Ionathans paraphraseth, Be thou reveiled now, O Word of the Lord, in the strength of thine anger.* *thine enemies*] Ionathan in Chaldee saith, the enemies of thy people: and after, *those that hate them*: for the enemies and persecutors of the Church, are the enemies of God himselfe, Act. 9. 4. Marth. 25. 45. Zach. 2. 8. This David sheweth, when saying unto God, *thine enemies and thine haters*; he annexeth, *Against thy people they have craftily taken secret counsel*, &c. Psal. 35. 3, 4. *scattered*] as broken alunder: for the word signifieth, Psal. 2. The effect of Christs death and resurrection, is the breaking & scattering of the conjoined forces of his enemies, Psal. 68. 2, 3, 13, 15. and the contrary gathering together in one, of the children of God that were scattered abroad, Joh. 11. 51, 52. Esai. 11. 10, 12.

Returne Iehovah (unto) the ten thousands] that is, as the Chaldee paraphraseth, *Returne LORD, dwell with thy glory, among the ten thousands thousands of Israel*, Or, without supplying the word unto, as the Greeke translateth it, *Returne, Lord, the thousands the ten thousands in Israel*: that is, cause them to returne unto their rest from their travels. For the word *Returne*, may mean either Gods action in himselfe, returning to his people: or his action in them, returning, reducing & bringing them againe; as in Dent. 30. 3. Psal. 14. 7. and 126. 1. In both senses rest and quietnesse is implied, which Moses intreateth God to give unto his people, and himselfe to remaine with them, So R. Menachem here expoundeth it to meane quietnesse; according to Esai. 30. 15. *In returning and rest shall ye be saved.* But the first interpretation seemeth most fitting, that as when the cloud, Arke, and hoast removed, he prayed God to Rise up and goe with them against their enemies: so when the Arke & people rested, he prayeth God to returne & remaine among them: for in his presence their chiefe joy and safety consisted, as he elsewhere sheweth, Exod. 33. 14, 15, 36. And that there is often a want of such words necessary to be supplied, the Scripture elsewhere sheweth, as in 2 Sam. 4. 2. *two men were Sauls friends*, that is, *were unto Sauls friends*, or, hee had two men: and such wants are many times supplied by other prophesies: as the pillars that were the bouffe, 2 King. 25. 13. that is, which were in the bouffe, Jerem. 52. 17. The Arke continued the bouffe, 2 Sam. 6. 11. that is, continued in the bouffe, 1 Chron. 13. 14. and sundry the like. See Dent. 32. 43.

CHAP.



## CHAP. XI.

1 The people complaining, God punisheth them with fire, which at Moses prayer is quenched. 4 They lust for flesh, and loath Manna. 10 Moses grieved at their murmuring, complaineth to God of his charge. 16 God diminisheth his burden unto severie Elders which beare it with him, 18 and promitteth to give the people flesh. 24 The severie Elders have the spirit of prophesie. 31 God by a wind bringing Quails into the Campe, which the people gathereth and eateth, doe die of a plague at Kibroth-battarah. 35 The Campe removeth to Hazeroth.

1 And the people was when they were complaineth, evill in the cares of Iehovah: and Iehovah heard, and his anger was kindled; and a fire of Iehovah burnt among them and consumed them in the utmost part of the campe. And the people cryed out unto Moses, and Moses prayed unto Iehovah, and the fire stunk downe. And he called the name of that place Taberah, because the fire of Iehovah burnt among them. And the mixt multitude that was among them lusted with lust, and the sonnes of Israel also returned and wept; and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt for nought: the cucumbers and the melons, and the leekes, and the onions, and the garlick. But now our soule is dried away, there is nothing at all, onely our eyes are unto the Manna. And the Manna was as Coriander seed, & the colour of it as the colour of Bdelium. The people went about and gathered it, and ground it in milles; or beat it in a mortar; and baked it in pannes, and made cakes of it; and the taste of it was, as the taste of the best moisture of oyle. And when the dew fell downe upon the campe in the night, the Manna fell downe upon it. And Moses heard the people weeping throughout their families; every man in the doore of his tent; and the anger of Iehovah was kindled greatly, and in the eyes of Moses it was evill. And Moses said unto Iehovah; Wherefore hast thou done evill to thy servant? and wherefore have I not found grace in thine eyes, that thou layest the burden of all these people upon me? Have I conceived all this people have I begotten them, that thou

shouldst say unto me, Beare them in thy bowdome, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they wepe unto me, saying; Give us flesh that we may eate. I am not able: my selfe alone to beare all this people, for it is too heavey for me. And if thou doe thus unto me, kill me I pray thee, kill me, if I have found grace in thine eyes, and let mee not see mine evill.

And Iehovah said unto Moses; Gather unto me severie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people and the officers of them, and take them unto the Tent of the Congregation, that they may stand there with thee. And I will come downe & will speake with thee there, and I will take of the spirit which is upon thee, and will put it upon them, and they shall beare with thee the burden of the people, and thou shalt not beare it thy selfe alone. And say thou unto the people, sanctifie your selves against to morrow, and ye shall eat flesh; for you have wept in the cares of Iehovah, saying; Who shall give us flesh to eat? for it was well with us in Egypt; therefore Iehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two dayes, nor five dayes, nor ten dayes, nor twentie dayes. Untill a moneth of dayes, untill it come at your nostrils, and it bee unto you loathsome, because that you have despised Iehovah who is among you, and have wept before him, saying; Wherefore now came we forth out of Egypt? And Moses said, The people amongst whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, and they shall eat it a moneth of dayes. Shall the flocks and the herds be slaine for them to suffice them? or shall all the fishes of the Sea be gathered together for them to suffice them?

And Iehovah said unto Moses, Is Iehovahs hand waxed short, thou shalt see now, whether my word shall come to passe unto thee, or not. And Moses went out, and spake unto the people the words of Iehovah, and he gathered the severie men of the Elders of the people, and made them stand round about the Tent. And Iehovah came downe in a cloud, and spake unto him, and tooke of the Spirit that was upon him; & gave it unto the severie men the Elders; and



& it was when the Spirit rested upon them, they prophesied, & did not add. And there remained two of the men in the campe; the name of the one was Eldad; and the name of the second, Medad; and the Spirit rested upon them; and they were of them that were written, but went not out unto the Tent, and they prophesied in the campe.

And there ran a young man, and told Moses, and said; Eldad and Medad doe prophesie in the campe. And Joshua the sonne of Nun, the minister of Moses, one of his choise young men, answered and said; My lord Moses, forbid thou them.

And Moses said unto him; Enviest thou for me? but O who shall give that all the people of Iehovah were prophets; that Iehovah would give his spirit upon them.

And Moses gathered himself into the campe; he, and the Elders of Israel. And there went forth a wind from Iehovah, and brought Quailles from the sea, and let them fall by the campe, as it were a dayes journey on this side, and as it were a dayes journey on that side, round about the campe: and as it were two cubits above the face of the earth.

And the people stood up all that day, and all the night, & all the next day; and they gathered the Quailles; he that gathered least, gathered ten homers; and spreading they spred them for themselves, round about the campe. The flesh was yet betweene their teeth; it was not yet cut off, when the anger of Iehovah was kindled against the people, and Iehovah smote the people with a very great plague.

And hee called the name of that place Kibroth-hattaavah, because there they buried the people that lusted. From Kibroth-hattaavah, the people journeyed unto Hazeroth: and they were in Hazeroth.

## Annotations.

**A**nd the people] Witherto in this booke, Gods grace to his people hath bene manifested in the ordering, directing, and governing of them in the Wilderness, towards their promised inheritance: now followeth their unthankfulness, and unworthy carriage among to great blessings, by their many murmurings and rebellions, whereby both the disobedient nature of man, and the impossibility of the Law to bring men unto God, is declared.

When they were complainers] or, as complainers; that is, even complainers, very murmurers; grudging, and shewing themselves discontented with their estate, and (as is likely) for their to long travell in that Wilderness, three dayes

journey before they came to a resting place, Num. 10.33, and thus Sol. Larchi here expoundeth it. So whereas they should have joyced in the Lord now among them, they shewed themselves as mourners, sorrowfull, and as the Greeke translatheth] murmuring. Of such murmurers and complainers, the Apostle also speaketh, Jude verse 16. evil] this seemeth to have reference to the flesh, the people were evil, that is, wicked, and so displeasing the Lord: the Greeke referreth it to the latter, the people murmured evil things before the Lord. a fire of Iehovah] that is, as the Greeke expoundeth it, from the Lord, and the Chaldee, from before the Lord: though it may also mean a great and vehement fire. Their rebellions before the Law was given at Mount Sinai, God punished not, Exod. 14. 11-15 and 15. 24, 26, and 16. 23, 4, 9, 20, 27, 28 and 17. 2-5, save only when they made the molten Calfe at the mount, Exod. 32. 27, 28, 35. But their finnes committed after, hee punished severely, as here and after is to be seen: for the Law worketh wrath, Rom. 4. 15. And all these things happened unto them for enamples to us, 1 Cor. 10. 5-11. consumed] or, devoured, Hebr. did eat. The Greeke translatheth, devoured a part of the campe. In that the fire consumed in the worst part, it is probable that there the sinne began among them that were faint and weary with travell; as Deut. 25. 18.

Verse 2. sinke downe] that is, went out, or, was quenched; in Greeke, ceased. Their seeking to the Lord in their afflictions, and his mercies towards them, are mentioned in Psal. 78. 24-28.

Verse 3. he called] that is, Moses called: or, as the Greeke translatheth, the name of that place was called: see the notes on Gen. 16. 14. Taberah] that is, Burning: which name was given to imprint a memorie of their sinne and of Gods judgements in their hearts, as Moses after mentioneth them, in Deut. 9. 7, 22, 24.

Verse 4. the mixed multitude] or, the gathered multitude; so called in Hebrew of gathering; in Greeke and Chaldee, of mixture: and in the Chaldee said to be Ionathans, they are called, the strangers that were gathered among them. These were that mixed people that came up with Israel out of Egypt, mentioned in Exod. 12. 38. lusted with lust] that is, lusted greatly and greedily. returned and wept] that is, againe wept, the Greeke saith, they sate and wept.

The Israelites that a little before complained, were punished, and repented; now againe, by the example of the strangers among them, returne to their fittfull course. Chazkuni here saith, After that (the sons of Israel) had murmured already themselves alone, (verse 1.) they turned and murmured with the mixed multitude, and wept for desire of flesh. So this was another mutinie, differing from that forepoken of, though in time & place neere together. who shall give a wall, meaning O that some would give us flesh: and a temptation, as not believing that God could doe it. This their lusting is rehearsed, in Psalm. 106. 14 and 78. 18, 19, 20. they tempted God in their hearts, asking meat for their soule (or lust:) and they spake against God, they

they said; Can God furnish a Table in the Wilderness? Behold he smote the Rock, and the waters gushed out, and streames overflowed: can hee give bread also? or can he prepare flesh for his people?

Verse 5. we remember] they stirred and inflamed their lust, with remembrance of their former Egyptian diet. for naught] this may be referred to the fish which they had for naught, without price, getting them out of the rivers freely; or, for naught, that is, for very little, very cheap; as nothing is used for very little, Act. 27. 33. Job 18. 20. none, for very few, Jer. 8. 6. 1 Cor. 2. 8. It may also have reference to the former, we remember for naught, that is, in vain: to the Hebrew, Chinnam, and Greeke, Dorean, sometime significth a thing done or spoken in vaine and without effect, as Psal. 117. Eccl. 6. 10. Gal. 2. 21. garlick] these grosse meats used to be eaten by the poorer sort in Egypt, and by the Israelites when they were slaves there, they now remember, (forgetting their slavery; and prefferre before the Manna which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebrews themselves say: Some meats are exceeding evil, and it is not meet that a man should eat of them, as great fishes that are fained and old. &c. and some meats are evil, but not so bad, therefore it is not meet for a man to eat of them, save a little and very seldom; and hee may not use to make them his meat, or to eat them with his meat continually, as great fishes, beefe, &c. and leekes, and onions, and garlick. &c. these meats are naught, which a man should eat of but a very little, and in winter dayes, but in summer not at all, Maim. in Mish. tom. 1. in Degub chab. 4. fol. 9.

Verse 6. our soule is dried] The soule is often put for the body, or whole man, and for the appetite or desire of meat, drinke, and other things. So here they complained that they had no nourishment by the wheat of heaven (as Manna is called, Psal. 78. 24.) neither was their appetite satisfied; & hereupon it is said, they asked meat for their soule, Psal. 78. 18. to satisfy their fleshly lust. our eyes are] or, our eyes behold only the Manna; that is, we see no other food; neither can we expect for any other, but depend upon Manna only. For the eyes into any, signifie hope and expectation, as Psal. 25. 15, and 141. 8. Manna was unto them both a corporall food, and a spirituall, figuring Christ himselfe, with his word & grace, Job. 6. 31, 32, 33. 1 Cor. 10. 3. So the loathing of Manna, and longing for the meats of Egypt, figured the rejecting of Christ and his graces, for to have nourishment and life by the workes and righteousness of men, Gal. 3. 3, 10, and 4. 9. Such mens eye cannot see the Manna which is hid, Rev. 2. 17.

Verse 7. Manna] in Hebrew, Man: the reason of this name, see in the notes on Ex. 16. 14. Chazkuni on that place saith, Man, in the Egyptian tongue, is a Mole, (that is, What in the Hebrew tongue: and they asked one of another, Man, that is, what is this? Coriander] of it, see Exod. 16. 31. These are the words of Moses, convincing the peoples ingratitude, by the description of Manna,

which they disdaind. the colour] Hebr. the eye, that is, the colour, or appearance, as the Greeke and Chaldee explaine it: so eye is used for colour, &c. in Lev. 13. 55, Ezek. 1. 16, and 8. 2 and 10. 9. Edulim] in Hebrew Balahe, in Greeke, (and by Sol. Larchi exposition) Crystall: which is white and transparent: so Manna is said to be white, Ex. 16. 31. Of Edulim, see Gen. 2. 12.

Verse 8. went about] or, went to and fro to search, finde, espie, as in Jer. 5. 1. Amos 8. 12. Dm. 12. 4. therefore this word is applied sometime to the cieas in 2 Chron. 16. 9. It figured the labour & diligence that men should use to get the meat which endureth unto everlasting life, John 6. 27. ground it] the grinding & beating of it, &c. figured also the afflictions of Christ, whereby he was prepared to be for us the bread of life, John 6. 48, 51. Heb. 2. 9, 10. 1 Pet. 3. 18. But though the Manna was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the Sunne, that they gathered it only in the morning, Ex. 16. 21. baked] or, baked, comed, the word is sometime used for baking, as in 2 Sam. 13. 8. though usually it significth to laie.

The left m. figure of] fresh oyle, which hath no ranke labour. The Hebrew Lehad, is the best oyle moisture in mans body, Psal. 32. 4. so here it is the best sweet moisture of oyle, which is the uppermost part. It had also the taste of waxes with honey, Ex. 16. 31. And here the Greeke translatheth it waxes of oyle, and the Chaldee, paste, (or cakes) with oyle. So it was both pleasant and wholesome food, and the taste of oyle and honey figured the sweetness of grace, which we faith perceive in Christ the true Manna, Psal. 119. 103. Song. 5. 16. 1 Pet. 2. 3.

Verse 9. fell downe upon it] and upon the Manna fell dew againe, which when it was drawne up by the Sunne, then the Manna appeared, Exod. 16. 13, 14. so the Manna lay as it were hidden between two dewes. But after was manifested, and given them of God freely every day: a wheat which they sowed not, nor laboured for, but had for the taking up, a meat which they knew not, neither had their fathers knowne it: whereby they were taught, that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, Deut. 8. 3.

Verse 10. throughout] or, by their families; so the sinne was generally spread among the people. in the doore] that is, openly; and sinned not in secret only, but as it were proclaimed their iniquitie, and stirred up themselves, & one another, to follow their lusts.

Verse 11. done evil to thy servant] that is, afflicted me: for evil when it cometh from God, meaneth trouble & affliction, wherewith he chastiseth his servants, and exerciseth their faith and patience, as Jer. 18. 8. Esai. 45. 7. Amos 3. 6. thou thou sayest] Heb. for to lay or to put: so it hath reference to the former part of the speech. See the notes on Gen. 6. 19. the burden] the weighty care and charge: so in Deut. 1. 12. The Greeke here translatheth it anger, but after in ver. 17. voluntes, or assault. This sheweth the great charge that lieth upon

upon governors: so Paul mentioneth the case of all the Churches, which came upon him daily, 2 Cor. 11. 28.

12 Verse 12. Have I conceived? [so also the Greeke translatheth it; but the Chaldee faith, *Am I the father of all this people? are they my fames?* *begotten* *them*] Hebr. *begotten* *in*; or, *brought forth* *in*; speaking of the people, as of one man, *begotten*, as by a father; or *brought forth*, as by a mother. So the Apostle applieth both families to himselfe, saying to the Corinthians, *Ye have not many fathers; for in Christ Iesus I have begotten you through the Gospel*, 1 Cor. 4. 15. and to the Galatians, *My children of whom I travell in birth againe, untill Christ be formed in you*, Gal. 4. 19. In this complaint of Moses, the weakness of the Law is signified, which begetteth no children to God, Rom. 7. 4. 5. &c. and 8. 3. but by the word of Truth, the Gospel, and by belief in Christ, we are borne of God, *1. Jm. 1. 18. 1 Pet. 1. 23. 25. 1 Jb. 5. 1. in thy bosom* [that is lovingly, tenderly, carefully: which Moses the Lawgiver could not doe as is done by Christ, of whom it is said, *He shall feed his flock like a shepherd, he shall gather his lambs with his arme, and beare them in his bosom, he shall gently lead those that be with young*, *Ezra. 40. 1. 1. a nursing father*] This sheweth the love, mildnesse, gentleness which should be in governors; and so it is said unto the Church, *Kings shall be thy nursing fathers*, &c. *Ezra. 49. 23.* And the Apostle faith, *We were gentle among you, even as a nurse cherisheth her children: we exhorted, and comforted, and charged every one of you, as a father doth his children*, 1 Thes. 2. 7. 11. Accordingly the Hebrews have this rule for all governors of the Church, *It is unlawful for a man to governe with statelynesse over the congregation, and with haughtinesse of spirit, but with meeknesse and feare. And every pastour that bringeth more trouble upon the congregation than is for the name of God, he shall be punished, and shall not see himselfe to have a learned wife son: as it is said, (in Job 37. 24.) Men do therefore feare him; he respecteth not any that are wise of heart. And so it is not lawfull for him to governe them with contemptuous carriage; although they be the (common) people of the land: neither may he tread upon the heads of the holy people, although they be meek and base, they are the sons of Abraham, Isaac and Jacob, and the armies of the Lord that brought them out of the land of Egypt by great might, and by strong hand; but he must beare the rule of the Congregation, and their burden; as Moses our Master, of whom it is said, AS A NURSING FATHER BEARETH THE SCKIN CHILD, &c. *Maim. in Misfotm. 4. in Sanhedrin, ch. 25. fcl. 1. 2.* That which Moses speaketh of a Nursing father, the Chaldee that goeth in the name of Jonathan, & Thargum Jerusalem, calleth *Pedagoge*, which word Paul useth, when he faith, the Law was our *Pedagoge* (or Schoolemaster) unto Christ, Gal. 3. 24. whose graces were figured by that and whicher Moses now was to lead them; as is the use in the annotations on Gen. 12. 5.*

13 Verse 13. *Shall I give?* By these complaints Moses sheweth his insufficiency to governe this

people, and to supply their wants: neither indeed could he bring them into the promised land, but died ere they came thither, *Deut. 34.* whereby the impossibility of the Law was signified, that it could not bring men unto God, or satisfie, or retrain the Law that reigne in our members, though the Law it selfe is holy, Rom. 7. 5. 12. But what the Law could not doe, in that it was weak through the flesh, God (hath done) sending his owne Sonne, Rom. 8. 3. who giveth us not flesh to satisfie our carnall luits, but his owne flesh to be the food of our soules, which he hath given for the life of the world, &c. which who so eateth, shall eternall life, *Job. 6. 51. 54.*

15 Verse 15: *if thou dost thus?* to leave the whole burden upon me still. Here the word *thus*, spoken to God, is of the feminine gender, contrary to common rule of speech, *At*, for *Attab*: which some thinke doth intimate Moses trouble of mind, as if he could not perfectly utter his words: and the like is in *Deuter. 5. 27.* where the people terrified with the Majestie of God when he gave his Law, said unto Moses, *Speak thou At* unto us. *Sol. Larchi* here faith, *The strength of Moses became feeble as a woman, when the holy blessed God showed him the punishments that he would bring upon the people (the people for this he said before him, If thou, kill me first. kill me for, killing me that is kill me quite, and out of hand; the word is doubled, for more vehemency and speed. see mine evil)* that is, my misery and affliction. By *seeing evil*, is meant the feeling or suffering of miserie, as to *see death*, is to dye, *Luke 2. 26. Psal. 89. 49.* and as on the contrary, to *see the falseness of God*, meaneth the fruition or enjoying thereof, *Psal. 50. 23. and 91. 16.* Compare with this, *Elijahs* speech, *1 Kings 19. 4.*

16 Verse 16. *Gather unto mee?* in Chaldee, *Gather before me*; and Thargum Ionathan explaineth it, *Gather in my name seventy worthy men.* This is answerable to the number of the seventy soules of the house of Israel, which went downe unto Egypt, *Gen. 46. 27. Exod. 1. 5. Deuter. 10. 22.* and to the 70 Elders which went up unto the Lord at mount Sinai, *Exod. 24. 1. 9.* From hence the Hebrews in their commonwealth, continued their chiefe Senate in Jerusalem of 71 Elders, as here there were 70, and Moses the Prince. So they record in Talmud Bab. in *Sanhedrin*, ch. 1. and *Maimoni* in *Sanhedrin*, ch. 1. fcl. 3. 4. 5, explaineth it thus; there was in Israel, first a great court (or judgement hall) in the Sanctuary; and that was called the great Synedrion, and their number was 71, as it is written, *Gather to me 70 men, &c.* and Moses was chiefe over them, as it is said, *And let them stand there with thee*, Numbers 11. 16. lo here are 71. The greatest in wisdom among those all, they let him for head over them, and he was called *Nasi* (the Prince) in every place, and he stood in stead of Moses our Master. And they placed the greatest among the 70, next unto the head, and he sat on his right hand, and was called *Ab bet din* (the father of the judgement hall). And the residue of the 70 sat before him, according to their yeares and according to their dignitie: whosoever was in wisdom greater than his fellow, was nearer unto the Prince on his left hand. And they fate

as in the forme of an holse circle round, so that the Prince, with the Father of the Court, might see them all. Moreover they set two Judgement halls, each of 23. Judges, the one at the doore of the Court (of the Sanctuary), the other at the doore of the mountaine of the Temple. And in every cite of Israel whosoever were 120. (subors of families) or more, they set a lesser Synedrion, which fate in the gate of the cite, as it is written, *And establish judgement in the gate, and the wisest among them was head of the cite; and the residue fate in a round like holse a circle; that he which was head might see them all. If it were a cite which had not 120 men in it, they set therein three Judges, for there is no judgement hall of lesse then three, that there might be more or fewer, if there hapned to be among them dissension in judgement. But every cite which had not in it two wise men, the one fit to teach the whole Law, and the other skillfull to heare, and skillfull to demand and make answer; they set no Synedrion therein, although it had in it two thousand Israelites, &c. the officers* in Greek, the *Soverbes*, and Thargum Ionathan addeth, in Egypt: as if these were such as are mentioned in *Exod. 5. 14.* and of them *Sol. Larchi* also understandeth it. What these Officers were after in the common-wealth of Israel, is noted on *Deut. 16. 18.* Here it seemeth to be meant of such Elders and Officers as were well knowne and had approved themselves for wisdom and good carriage, for which they might with comfort be preferred to this high Senate: for they that have ministered well, (as the Apostle faith) purchase to themselves a good degree, 1 Tim. 3. 13. Afterwards in Israel about the choise of these chiefe Magistrates, it is thus recorded: *Our wise men have said, that from the great Synedrion they sent into all the land of Israel, and made diligent inquirie; whom sever they found to be wise, and afraid to sinne, and meek, &c. they made him a judge in his cite. And from thence they preferred him to the gate of the mountaine of the house (of the Lords): and from thence they promoted him to the gate of the Court (of the Sanctuary): and from thence they advanced him to the great judgement hall. *Maimoni* in *Sanhedrin*, chapter 2. fcl. 8. stand there] or, present themselves there with thee. They were to stand before the Tabernacle, to present themselves unto God, and to receive authoritie from him; and with Moses, who was to be chiefe over them. The Hebrews from this word *gather*, gather a likeness unto Moses, saying, *They constitute nine in the Synedrion but Priests, Levites and Israelites whose genealogie is knowne, &c. as it is said (in Num 11. 16.) WITH THEE*; which are like thee in wisdom, religion, and genealogie. *Maim. in Sanhedrin*, ch. 2. fcl. 1.*

17 Ver. 17. *I will come downe?* to wit, in signe or apparition; as the Chaldee translatheth, *I will reveale myselfe*; and Thargum Ionathan addeth, *I will reveale my selfe in the glory of my Majestie*; this was in the cloud, *ver. 25.* *I will take*, *Jor.* will separate; in Chaldee, *will increase of the spirit that is on thee*; meaning, the gifts of the Spirit, as prophesie, *ver. 25.* and other meet for their charge:

for there are diversities of gifts, but the same Spirit, 1 Cor. 12. 4. So spirits are named for spirital gifts, 1 Cor. 14. 12. 32. and the Holy Ghost, for the gifts of the Holy Ghost, *Ioh. 7. 39. A. A. 19. 26.* Thus the spirit of *Elijah* rested on *Elijah*, 2 King. 2. 15. when he had the same gifts and power of prophesie, miracles, &c. Neither was Moses spirit hereby diminished; for as *Sol. Larchi* faith, *Moses in that house was like unto the Lamp that was left (burning) on the Candlestick, (in the Sanctuary) from which all the other lamps were lighted, yet the light thereof was not lessened any whit. God shewed hereby, that none without gifts of his Spirit are fit for office and government.* *Ex. 18. 21. Deut. 1. 13. A. A. 6. 7.* The Hebrews have this rule, *Any Synedrion, King, or Governor, that shall set up a Judge for Israel, that is not fit, and is not wise in the wisdom of the Law, and meet to be a Judge, although he be wholly amiable, and have in him other good things; yet he that setteth him up, transgresseth &c. *Maim. in Sanhedrin*, chap. 3. fcl. 8.*

18 V. 18. *Satisfie?* in Chaldee, *prepare your selves: so to satisfie warre*, is to prepare therefore, *Ier. 6. 4. and 51. 28.* It meaneth an holy preparation to receive the gifts that they desired *Sol. Larchi* expoundeth it, *Prepare your selves for vengeance; and so be faithful (in Ier. 12. 3.) Satisfie (that is, prepare) them for the day of slaughter. The 20 verse sheweth that this may be implied. next in the ear*] in *ver. 20* *before the Lord*; and so the Chaldee turneth it here. It meaneth, that the Lord had seene and heard their complaint: for weeping is often joyined with lifting up the voyce, or crying out; as *Gen. 27. 39. Judg. 2. 4. and 21. 2. 1 Sam. 11. 4. and 24. 10. and 30. 4.*

19 Verse 20. *Until a month of dayes?* to wit, ye shall eat, as the Greeke exprelleth. Meaning a whole month; as a yeare of dayes is an whole yeare, 2 Sam. 14. 28. So in *Gen. 29. 14. loathsome* Hebr. to loathsomeesse or abomination; which the Greeke translatheth, to dole; the Chaldee, to offend, that is, offensive. *have despised* or, contemptuously refused, *set at naught*; which the Greeke translatheth, *displeased the Lord*; the Chaldee, *rejected the Word of the LORD.* *whis*] the Chaldee faith, *whose Majestie (or Divine presence) remaineth among you.*

22 Ver. 22. *to suffice them?* [so the Greeke and Chaldee expound the Hebrew *Majis*, which usually signifieth to suffice; but here is used for obtaining that which is sufficient: so in *Ios. 17. 16. Judg. 2. 14.* Here Moses sheweth that the thing promised was impossible in mans judgement; both in respect of the multitude of men, and length of time; and therefore he mentioneth beasts and fishes which also are flesh, *1 Cor. 15. 39.* but speaketh not of fowles, as thinking least of all that they should be filled with them: yet God sufficed them with such, *ver. 31.* So Philip said unto Christ, *I was hindered from worshipping of bread is not sufficient for this multitude*; that every one may have a little, *Iob. 6. 7. 9.*

23 Ver. 23. *hand waxed short?* that is, power abated; the Greeke expoundeth it, *Shall not the Lords hand be sufficient?* the Chaldee thus, *Shall the word*

of the Lord be hindered? Hand is often used for power, as being the instrument wherewith power is shewed, *Deut. 32.36. Iof. 4. 24. and 8. 10. shortness signifieth lessening, and is applied sometime to the Lords Spirit, as in Mic. 2. 7. is the spirit of Jehovah shorn?* Sometime to his hand, as here, and in *Esa. 59.1. Behold Jehovahs hand is not shorn, that it cannot fail;* and in *Esa. 50. 2. Is my hand shorn as all, that it cannot redeem? or have I no power to deliver?* where the latter sentence explaineth the former.

25 Verse 25. they prophesied] this was a gift and effect of Gods Spirit upon them: and is elsewhere so explained; as, upon the handmaids in those days, *I will pour out my spirit,* Joel 2. 29. that is, *I will pour out of my spirit, in they shall prophesie,* *Act. 2. 18. So in Act. 19. 2.6.* And when Saul was anointed to be King, *the Spirit of God came upon him, and hee prophesied,* *1 Sam. 10. 6. 10.* Prophesying was not only a foretelling of things to come, but sometime a declaring of the word of God unto the people, *Ex. 7. 1. Gen. 20. 7.* And thus Paul faith, *He that prophesie, speaketh unto men to edification, and exhortation, and comfort,* *1 Cor. 14. 3.* Sometime it was a singing of praises unto God; as that prophesied with Harps, with Psalteries and with Cymbals; to confesse, and to praise the LORD. *1 Chron. 25. 1. 3.* that is, to add; [that is, prophesied no more but that day, as God spake the ten commandments, and added not, that is, spake no more, or after such a manner to the people, *Deut. 52. 2.* Thus the Greeke here translath, and they added no more; and *Sol. Ierobi faith, they did not add, i. they prophesied not true that day only; so it is expounded in Siphos.* Howbeit the Chaldee translath it, *essad* was, in a contrary signification, which sometime is in the Hebrew words. But seeing the Chaldee so expoundeth that also in *Deut. 5. 22.* that the Lord *essad* was, which seemeth to meane a continuance till all those ten words were finished; we may likewise understand him here to meane a continuance for that day; (as Saul in Naioth prophesied all that day and all that night, *1 Sam. 19. 24.*) & not a continuance alwayes; for this seemeth to be a temporary gift & miracle for confirmation of their Officers; as in *1 Sam. 10. 6. 11.*

26 Verse 26. *Atadid* in Greeke, *Atadid* the spirit] in Chaldee, *the spirit of prophesie* that were written] by Moyses in a booke, or in papers (as the Hebrews thinke) & so were appointed among the rest to come to the Tabernacle, *verse 16. 24.* but went not out] for what cause, the Scripture sheweth not; but by comparing this their fact with others, it is probable, that as Saul when hee should have beene made King, withdrew and hid himself among the fuffe, *1 Sam. 10. 22.* so these two, unwilling to take the charge upon them, withdrew their shoulders, and came not to the Tabernacle; yet the Lord by his Spirit found them out: for whether shall men goe from his Spirit? or whether shall they flee from his presence? *Psal. 139. 7.* The Hebrewes have here their uncertaine conjectures; *Sol. Ierobi faith, They were all written expressly by their names, and should have bene*

taken by Lots. For the count was made for the twelve tribes, out of every tribe, except two tribes, of which were but five. Moyses took seventy two papers (or foles) and on seventy of them he wrote AN ELDER, and on two, A PART: and he chose fix out of every tribe, so there were seventy and two. Then he said unto them, take up your papers out of the basket. Who so took up with his hand (a paper on which was written) AN ELDER, he was sanctified (to that office); but he in whose hand came up A PART, unto him he said, The Lord will not have thee.

Verse 28. of his choice young men] in Greeke, his chosen one; the Chaldee faith, of his young men. The original word signifieth also youth: whereupon some translate it, the minister of Moyses, from his youth: but this seemeth not fit; for Moyses shepherds life in Midian, from which he came but a little before this, argueth the contrary. forbid thou them] [This he spake of envious zeale for his matter Moyses sake, (as the verse following sheweth;) that he would not have the use of the gift of prophesie common, or, because they obeyed not Moyses to come out as he commanded. So the disciples forbade one that cast out devils in Christs name, because he followed not with them, *Luke 9. 49. 50. Marke 9. 38.* Targum Jonathan explaineth it, My Lord Moyses request mercy from before the Lord, and forbid them the spirit of Prophesie.

Verse 29. Envious thou] or, Hast thou envious zeale, or jealousie for my sake? which is a prohibition. Have it not as: *Thinke ye that I am come to give peace on earth?* *Luke 12. 51.* that is, *Thinke it not, Mat. 10. 34.* but O who shall give you, and O who, &c. this is an earnest wish, as would God, or the like: the word and, setteth forth the earnestnesse of his passion, as *Ab. 23. 3. Psal. 2. 6.* his spirit] that is, the gifts of his spirit; as the Chaldee faith, his spirit of prophesie. So Paul wisheth that all the Church could prophesie, and faith, Follow after love, and zealously desire spiritual gifts; but rather thus ye may prophesie, *1 Cor. 14. 1.*

Verse 30. gathered] that is, got himselfe, or, as the Greeke faith, departed. the Elders] who were authorized of God to be of the high Council or Synedion with Moyses, & his assistants: and thus they differed from those inferior Magistrates, which had beene appointed before by Iethroes advice, *Exod. 18. 21. 25.* And as then all hard causes were brought unto Moyses, *Exod. 18. 26.* so after this, such causes were brought to the high court or Synedion, first ordained here. This is shewed by the Hebrew Canons in Talmud Bab. Samedrin, c. 1. and Maimony in Samedrin, c. 5. thus: They set up on King, but by the mouth of the Senate of 71. (Elders:) neither make they any lesser Synedion for every tribe and for every citie, but by the Senate of 71. Neither judge they a whole tribe revolted (to idolatrie,) nor a false Prophet, nor the high Priest in judgement of life and death, but by the great Synedion. But money-matters are judged by the Court of three Judges. Likewise they make (or judge) no Elders rebellion (Deuter. 17.) nor any citie drawne to idolatrie (Deuter. 13.) neither cause they the suspected woman to drinke the bitter waters (Num. 5.)

but in the great Synedion. Neither doe they add unto (or enlarge) the Citie or the Court-yard, neither goe they forth to permitted warre, &c. [whereof see the notes on Deut. 20. 1.] but by the great Synedion, as it is said, (in *Exo. 18. 22.*) Every great matter they shall bring unto thee.

31 Verse 31. a wind] God made an East wind to passe forth in between, and brought on a South wind by his strength, *Psal. 78. 26.* brought Quails] Iuch Fowles as he had fed them with before, in *Exod. 16. 13.* them now God againe brought swiftly, and as with violence; which the Chaldee translath, made to flee. for it them fall] or, bred them abroad; so this word is Englished in *1 Sam. 30. 16.* two cubits] *Sol. Ierobi faith, they flew so high as against a mans head, that he was not tyed in getting them, either by reaching high, or by stooping low.*

32 Verse 32. ten bumer] or, ten beapes, as the Chaldee translath: for the Hebrew *bumer* sometime signifieth a beape, as in *Ex. 8. 4.* sometime a kind of measure containing ten Ephahs or Bushels, *Ezek. 45. 11.* the which measure is called also a Cor, *Ezek. 45. 14.* and to *Thargum Ierusalem* interpreteth it here. Thus also the Greeke translath it, ten Cor; (for of the Hebrew Cor, the Greeke Corus, in *Luke 16. 7.* and Latine Corus are derived.) And Chazani here explaineth it, ten bumer; there are in an Homer, thirrie Seab; (or Peck;) so ten Homers containe three hundred Seab;: he he that gathered kist, had every day ten Seab. Of the Seab or Peck, see the notes on *Gen. 18. 6.* This abundance of Fowles was miraculous, whereupon it is said, God rained flesh upon them as dust; and feathered fowles on the fane of the Sea, *Psal. 78. 27.* And with these they filled their greedy lutt; (feeding themselves without feare, as Jude, *verse 12.*) though the Lord had threatened to punish them, *verse 20.*

33 Ver. 33. was yet cut off] to wit, from their mouth, that is, not taken from them, which the Greeke translath, before it (that is, the flesh) failed. Thus the phrase is opened in *Joel 1. 5.* the new wine is cut off from your mouth; that is, taken away from you. Or, by cutting, may be meane chewing. The Psalmist alleaging this, faith; They were not stranged from their desire, the meat was yet in their mouth, when the anger of God came up against them, &c. *Psal. 78. 30. 31.* And here Chazani observeth, how they were plagued of God, after that he had justified all of them with flesh; that men should not say, he had not plagued them, but because he was not able to suffice them all with flesh. a very great plague] or, vehement great puning: *Ab. Ezra* writeth, that it was the pestilence: God gave them their request, when they lusted for flesh; but sent leanness into their soule, *Psal. 106. 14. 15.* The anger of God came up against them, and fear of the fear of them, and smote down the choice young men of Israel, *Psal. 78. 31.*

34 Verse 34. he called] meaning, Moyses called, and by the name of the place, left a memoriall of their sin and punishment, for a warning to them after, *Deut. 9. 22.* and to us, that we should not lift after evil things as they lusted, *1 Cor. 10. 6.* Or, as the Greeke translath it, the name of the place was called; see *verse 3.* Kibroth-hattavah] that is,

as the Greeke expoundeth it, Graves (or monuments) of lust. Where lust may be used for the men that lusted, as Circumcision, in *Rom. 2. 28.* is for men circumcised, Pride for the proud man, *Jer. 50. 31. 32.* *Psal. 36. 12.* and many the like. See the notes on *Genesis 45. 7.*

V. 35. were in Hazeroth] or, Chatsroth, in Greeke, Acherah; here they were, that is, abode, or continued, (as *Daniel* was; that is, continued, *Dan. 1. 21.* and they were, that is, continued there, *Ruth 1. 2.*) The cause of which abode, was a new trouble which Moyses sister and brother raised against him, *Num. 12.*

CHAPTER XII.

1, Mary and Aaron spake against Moyses, about his wife and Office. 4, The Lord called them all before him, justified Moyses, magnified his Office, rebuketh the murderers, and departs in anger. 10, Mary is made a Leper. Aaron confesseth sinne, Moyses prayeth God to heale her. 14, The Lord commandeth her to be shut out of the campe seven daies. 15, The peoples journey is stayed till she was brought in againe; then they goe on into Pharan.

AND Mary and Aaron spake against Moyses, because of the Ethiopian woman, whom he had taken: for he had taken an Ethiopian woman. And they said; Hath Jehovah spoken only indeed by Moyses? hath he not spoken also by us? And Jehovah heard it. Now the man Moyses, was very meeke, above all the men which were upon the face of the earth.

And Jehovah said suddenly unto Moyses, and unto Aaron, and unto Mary; Come our ye three unto the Tent of the congregation; and they three went out. And Jehovah came downe in the pillar of the cloud, and stood in the doore of the Tent, and called Aaron and Mary; and they two came forth. And he said, Heare now my words: If there shall be a Prophet among you, I Jehovah will make my selfe knowne unto him in a vision; I will speake unto him in a dreame. My servant Moyses is not so, he is faithful in all mine house. Mouth to mouth will I speake with him, and in vision, and not in darke speeches; and the similitude of Jehovah shall hee behold: and wherefore were yee not afraid to speake against my servant, against Moyses? And the anger of Jehovah was kindled against them, and hee went away. And the cloud departed from off the Tent; and behold, Mary became leproous as snow: and Aaron looked upon Marie, and behold she was leproous. And Aaron said unto Moyses, Alas my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly.

- 12 ly, and wherein we have sinned. I beseech thee, let her not be as one dead; of whom when he cometh out of his mothers womb, halfe his flesh is even consumed. And Moses cried unto Jehovah, saying; O God, I beseech thee, heale her now.
- 14 And Jehovah said unto Moses; And if her father had spitting spitted in her face, should she not be ashamed even daies? let her be shut seven daies out from the campe; and after let her be gathered in. And Mary was shut out from the campe seven daies; and the people journeyed not till Mary was gathered in againe. And afterward the people journeyed from Hazeroth, and encamped in the Wilderness of Pharan.

## Annotations.

- 1 **Mary** in Hebrew, *Miriam*; in Greek, *Mariam*; was a *Prophetesse*, sister of *Moses* and *Aaron*, Ex. 15. 20. & she it was that began the quarrels in the original it appeareth, *Mary she spake*: therefore she, not *Aaron*, was plagued with leprosy. 10. As Satan prevailed first with *Eve*, then by her with *Adam*, Gen. 3. 3. so here first with *Mary*, and then by her, with *Aaron* the high Priest. And as the former sin of lust for flesh, began among the baser sort, Num. 1. 4. so this sin of ambition and vainglory, began among the chiefest of the Church: for these three, *Moses*, *Aaron* and *Mary*, were the chief guides, whom God sent before his people, Mic. 6. 4. because *upon occasion, for the sake*. *Aethiopian* Heb. *Eshbite*, which the Gr. translareth, *Aethiopian*. This seemeth to be no other than *Zipporah* the Midianitess, whom *Moses* had married, Ex. 2. 16. & 10. 30. and because the Midianites dwelt in *Cush* his land, they were called *Cushites* (or *Aethiopians*); and it may be also because they were tawny coloured like them. For otherwise *Cush* was the son of *Cham*, Gen. 10. 6. whereas *Midian* was the son of *Abraham*, the son of *Sam*, Gen. 25. 1. 2. The Chald. in stead of *Cushite*, saith *Faire*, which may be spoken by the contrary. *Iosephus*, *Philo*, & some others, take this wife not to be *Zipporah*, but another *Aethiopian*. taken to wit, 10 wife that is married: so in 1 Chr. 2. 19. 21. 2 Chro. 11. 20. Neh. 6. 18. & 10. 30. By this it seemeth, the marrying of that woman, (who was not of the stock of *Israel*, & who hindered him from circumcising his son, Exo. 4. 24. 25. 26.) was the occasion of their murmuring. Howbeit, the Hebrew Doctors make his not companying with his wife, to be the occasion: for that he being a Prophet, daily conversant with the Lord, and frequenting his Tabernacle, obtained from her, lest he should have legal pollution, which would have kept him from the Sanctuary, Lev. 15. 16. 31. Compare also Exo. 19. 15. Thus the Chaldee expoundeth it, for he had put away (or obtained from) the faire wife which he had taken. And *Sal. Tarchi* thus, for he had taken a *Cushite* woman, and had now put her away.

- 2 Verbe 2, by *Moses*; or, in *Moses*; as speaking of

inward revelation by the Spirit: The *Thargum* called *Ionathans*, paraphraseth thus; *Hath the Lord spoken only indeed with Moses, who is separated from copulation of the bed, meaning with his wife.* also by *us*; or, in *us*: as *David* said, *The spirit of Jehovah spake in me*, 2 Sam. 23. 2. Here *Sal. Tarchi* addeth for explanation, *hath he not spoken also by us, and yet we have not separated our selves from the way of the earth*: meaning, from mutual societie, such as is between man and wife; a phrase taken from Gen. 19. 31. But it may be understood, as before is noted, that they would not have *Moses* esteemed the only Prophet, who had so stained himselfe by marriage with a strange woman. Their drift was by disgracing *Moses* for his infirmities, to grace and advance themselves; against which it is said, *Let us not be desirous of vaine-glory, provoking one another, envying one another*, Gal. 5. 26. heard it] that is, tooke notice of their speech, to reprove and punish it. So of *Reubens* sin, it is said, *I Israel heard it*, Gen. 35. 22. Or, God is said to bear it, as a witness of that which it may be they murmured in secret: as in *Psalm*. 59. 8. *Swords are in their lips, for who say they doth heare?* and in *Psalm*. 55. 20. *God will heare and afflict them*. See also *Psalm*. 94. 7. 8. 9.

Verf. 3. make the original word hath affinity with *affliction* and *kindness*; for by affliction, this virtue is furthered, Lam. 3. 27, 28, 29, 30. & is seated in the heart and spirit, as the Apostle mentioneth a *meek and quiet spirit*, 1 Pet. 3. 4. As *Moses*, so *Christ* is set forth for an example of meekness, Matth. 21. 5. & 11. 29. It is a virtue which keepeth a meane in anger, and avenging of our selves when we are offended, wronged, and contemned. above all the men for more than any man. This commendation the Spirit of God giveth of *Moses*, though by *Moses* own Pen, (as the Apostle also writeth in his owne behalfe, 2 Cor. 1. 1. 5. 6. 10. 22. &c. & 12. 1. 1. 12.) although *Moses* is noted to have bene very angry, sundry times, Exod. 11. 8. & 16. 20. & 32. 19. Levit. 10. 16. Numb. 16. 15. & 31. 14. & 20. 10. 11. compared with *Psalm*. 106. 32. 33.

Verf. 4. said suddenly] so shewing the greatness of his displeasure against them, which suffered no delay, *Psalm*. 64. 7. Prov. 6. 15. *Esa.* 30. 13. and preventing any that might think *Moses* complained to God and sought revenge. Thus God who will be a swift minisfe against evil doers, Mal. 3. 5. suddenly rore to plead the cause of his meekest servant. Compare *Psalm*. 50. 19, 20, 21. yet here] both parties are judicially summoned to appeare before the Lord, in the Tent of his habitation: as he riseth up to judgement, to save all the meek of the earth, *Psalm*. 76. 9. So in Num. 16. 16.

Verf. 5. came downe] in Chaldee, revealed himselfe: see Gen. 1. 1. 5. of the cloud] as the throne of his glory, out of which he used to appeare, and spake unto them, *Psalm*. 99. 7. Numb. 16. 42. Unto these apparitions, those visions of *Levi* hath reference, Rev. 10. 1. 2. 3. & 14. 14. 8. c.

Verf. 6. A Prophet among you] or, of you; as Hebrew, your Prophet: which the Chaldee expoundeth, If there shall be Prophets to (or among) you. What this

this word Prophet meaneth, see in the notes on Gen. 20. 7. Exod. 7. 1. I *Iehovah*] to the Chaldee also explaineth it: or it may be interpreted, of *Iehovah*: that is, a Prophet of the L O R D: so the Greeke translareth, a Prophet of you to the Lord. in a vision] or, by a vision, or sight; that is, as the Chaldee say, in a vision: so God appeared to *Abraham* the Prophet, in a vision, Gen. 20. 7. 8. & 15. 1. and to *Isaac*, Gen. 46. 2. to *Ezekiel*, Ezek. 1. 1. to *Daniel*, Dan. 8. 2. and others, Job 4. 13. 2 Cor. 12. 1. Aft. 2. 17. whereupon a prophesie is called a vision, *Esa.* 1. 1. *Obad.* 1. 1. *Nahum* 1. 1. in a dream] Chald. in dreames: another way by which God revealed his word to the Prophets, Gen. 31. 11. Deut. 13. 1. 1 Kings 3. 5. Jer. 23. 25. 28. 32. Dreames are in the night, and then as it were in darkness God spake with the other Prophets; but as *R. Menachem* here noteth, it was not so with *Moses*, for (God) spake not with him but by day. Moreover, dreames and visions doe soone vanish and flie away, Job 20. 8.

- 7 V. 7. not] is not such a Prophet, that I should speake to him by dreames and visions. faithful in all mine house] that is, in all my Church; for the house of God, is expounded, the Church of the living God, 1 Tim. 3. 15. and so the Chaldee here translath it in all my people; and *Ionathan*, in all the house of *Israel* my people; and *Chazkuni* explaineth it thus, all the men of my house hold him for faithful. This is further opened by the Apostle, saying; Consider the Apostle and high Priest of our profession, *Christ Iesus*, who was faithful to him that made him, as also *Moses* was in all his house, &c. And *Moses* verily was faithful in all his house, as a servant, for a testimonie of those things which were to be spoken after, but *Christ* at the *Sam* over his owne house; whose house we are, if we hold fast the confidence, and the rejoycing of the hope firme unto the end, Heb. 3. 1. 6. Touching *Moses* faithfulness, and the confidence that *Israel* repored in him, see the notes on Exod. 19. 9.

- 8 Verf. 8. Mouth to mouth] that is, familiarly, plainly, in mine owne presence, without any interpoled meane; as the Chaldee translareth, Speech with speech. So when *Ioseph* spake without an interpreter, he said, it is my mouth that speaketh unto you, Gen. 45. 12. and the Apostle openeth it to speech by writing; as, I would not write with paper and ink, but I trust to come unto you, and speake mouth to mouth, that our joy may be full, 2 Joh. ver. 12. and 3 John 14. A like phrase is in Exod. 33. 11. *Iehovah* spake unto *Moses* face to face, as a man speaketh unto his friend: and in this manner of communication, *Moses* excelled all other Prophets, Deut. 34. 10. The Hebrew Doctors have explained this matter thus; It is one of the foundations of the Law, to know that God maketh the senses of men to prophesie; and prophesie retheth not but on a wise man, great in wisdom, mightie in his virtuous qualities, that his affections (or natural corruption) prevail not over him, in any thing in the world, but he prevaileth by his knowledge over his affections continually, &c. On such a man the bly Ghost dwelleth, and when the Spirit resteth upon him, his soule is affected to the degree of Angels which are called men, and he is turned

ned to another man, and perceiveth in his own knowledge that he is not so as he was, but that he is advanced above the degree of other wise men, as it is said of *Saul*, And thou shalt prophesie with them, and shalt be turned to another man, (1 Sam. 10. 6.) The Prophets were of divers degrees: as in wisdom one wise man is greater than another, so in prophesie one Prophet was greater than another. And all of them saw not the vision of prophesie but by dreame, by vision of the night, or in the day time, after that a deepe sleepe was fallen upon them, Num. 12. 6. and all of them when they prophesied, their joynts trembled, and strength of body failed, and their thoughts were troubled, and the minde was left changed to understand that which was seen; as it is said of *Abraham*, And loe a terror, a great darkness fell upon him, (Gen. 15.) and as it is said of *Daniel*, And my vigor was turned in me into corruption, and I retained no strength, (Dan. 10. 8.) The things that were made knowne to a Prophet by vision propheticall, were made knowne to him by way of parable, and forthwith the interpretation of the parable was written in his heart, and he knew what it was. As the ladder that *Jacob* our father did see, and the Angels ascending and descending on it, (Gen. 28. 12.) and the living creatures which *Ezekiel* saw, (Eze. 1.) and the seething pot, and *Almond* rod which *Jeremie* saw, (Jerem. 1.) and the Ephah which *Zachary* saw, (Zach. 5.) and so the other Prophets, of whom some spake the parable and the interpretation thereof, some the interpretation only; and sometime they mixed the parable only, without the interpretation, as part of *Ezekiels* and *Zacharies* words: and they all prophesied by parables and after the way of darke speeches. None of the Prophets prophesied at all times when they would; but prepared their understanding, and saw joyfull, with cheerfull heart, and with contemplation. For prophesie commeth not upon men, either when they are sorrowfull: or when they are slothfull, but when they are joyfull: therefore the sons of the Prophets had before them *Psalteries*, and *Timbrels*, and *Pipes*, and *Harpes*, (1 Sam. 10. 5.) & they sought for prophesie; & this is what I write, And THET PROPHESYING, (1 Sam. 10. 5.) as if he should say walking in the way of prophesie, until they do prophesie. Those which sought to prophesie, are called sons of the Prophets: and although they prepared their wits (or understandings), it might be the bly Ghost would come downe upon them, and it might be not. All these things that we have spoken of, were the way of prophesie for all the former, and latter Prophets, except *Moses* our master, the master of all the Prophets. And what difference was there betweene the prophesie of *Moses*, and of all the other Prophets? All the Prophets prophesied when he was waking and standing; as it is written, And when *Moses* was gone into the Tent of the congregation, to speake with him, then he heard the voice of one speaking unto him, (Num. 7. 89.) All the Prophets prophesied by the hands of an Angel, therefore they did see that which they saw in parables and darke speeches: *Moses* prophesied not by the hands of an Angel, as it is said, Mouth to mouth, I will speake with him, (Numbers 12. 8.) it is also said,

The Lord spake unto Moses face to face, (Exod. 33. 11.) and againe it is said, And the similitude of the LORD shall be beheld, (Numbers 12. 8.) as if he should say, there is no parable there, but he feeleth the thing concerning his Creator, without darke speech, without parable. He it is of whom the Law testifieth, APPARENTLY, AND NOT IN DARKE SPEECHES, (Numbers 12. 8.) for he prophesied not by darke speech, but apparently, for he saw the thing concerning his Creator. All the Prophets were afraid, and troubled, and faint, but Moses was not so; for the Scripture saith, As a man speaketh unto his friend, (Exodus 33. 11.) as if he should say, as a man is not troubled to hear the words of his friend, so there was strength in the minde of Moses, to understand the words of prophesie, and he stood on his place safe and well. None of the Prophets prophesied at all times when they would: but Moses was otherwise, for at any time he would, the holy Ghost clothed him, and prophesie came upon him; and he needed not to prepare his minde, and make himselfe ready for it: for he was prepared and ready, and stood at the Angels of Ministrie, therefore he prophesied at all times, as it is said, Stand still, and I will heare what the LORD will command concerning you, (Numbers 9. 8.) And thus God caused him to trust upon, as it is said, But as for thee, stand thou here with me, &c. (Deuteronomie 5. 31.) whereby thou mayest learne, that all the Prophets, when prophesie was taken up from them, returned to their Tent, which was for things necessarie to the body of them all, as the rest of the people; therefore they were not separated from their wives: but Moses own master returned not to his first Tent, therefore he was separated from his wife for ever; and his minde was still bound unto God the Rock everlasting, and his glory was never taken up from upon him, but the thorne of his face shined, and he was sanctified at the Angels. *Mainay in Misn. tom. 1. in Sefude batorah, chap. 7. sect. 1. 16.* Now as the Apostle compareth Christ with Moses, and preferreth him before Moses, Heb. 3. 3. in this gift of prophesie he did excell him: for, the Lord gave him the tongue of the learned, that he knew how to speake a word in season, Ela. 50. 4. and this he learned not by dreames or visions, nor by Angels, nor by speech communicated mouth to mouth; but by cleare seeing of God, (which no man ever did at any time); and being in the house of the Father, Joh. 1. 18. and having the Spirit, not by measure, he testified what he had seene and heard with his Father, Joh. 3. 32, 34. and 8. 38. and in him all fulnesse dwelt, even the fulnesse of the Godhead body, Colos. 1. 19. and 2. 9. *until I speake* [that is, I usually speake] the time to come is used to signifie a continued action. in vision] or, by sight, or appearance, that is, apparently: the Greeke translatheth, in an appearance, or sight: which word is opposed (in 2 Cor. 5. 7.) to faith, which is of things not seene, Hebr. 11. 1. and here the Lord opposeth it to darke speeches, so it meaneth an apparant or cleere revelation. *Alen* Exo. explained it thus; I will shew him the thing as it is, as the forme of the Tabernacle (Exod. 25. 40.) and not in darke speech, (or riddle) like that (in Ezek. 17. 2.) a great Eagle with great wings, &c.

*darke speeches* [or hidden speeches, riddles: a darke speech is called in Hebrew *Chidush*, of sharpnesse, because it requireth sharpnesse of wit, both to propound and expound the same, as we have example in Samson's riddle, Judg. 14. 13, 14, &c. and it is of the nature of a parable, as in Ezek. 17. 23. *Sim of man put forth a riddle, and speake a parable for the house of Israel*; A great Eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, &c. And all close and hidden Doctrine is called a riddle, Psalm. 49. 5. And the holy Ghost translatheth it in Greeke, sometime *simigmas*, a riddle, 1 Cor. 13. 12. (as the common Chaldee version here hath) sometime *hidden things*, Matth. 13. 35. from Pla. 78. 2. and so the Chaldee of *Isaiah* expoundeth it here. The Apostle sheweth the meaning of this word, when he saith, Now we see them a glasse, in a riddle, (that is, darkly) but then (we shall see) face to face, 1 Corinth. 13. 12. *the similitude* or the likeness, image, which the Greeke interpreteth the glory of the Lord: *Sol. Iarchi* saith, *This was the sight of* (Gods) back-parts, mentioned in Exod. 33. 23. And this prerogative Moses had above all Israel, which saw so similitude of God, Deut. 4. 12, 15. and above all Prophets, who saw no vision of God so cleere as hee did. For even Moses himselfe could not see the face of God, Exo. 33. 20. *No man hath seene God at any time*, John 1. 18. neither can see, 1 Tim. 6. 16. *against my servant*, against Moses, a manner of speech both earnest and elegant, like that in Genesis 21. 10. *with my same*, with Isaac; and that in 2 Sam. 7. 23. *like thy people*, like Israel. *Sol. Iarchi* noteth, *He saith not, against my servant Moses; but, against my servant, against Moses; against my servant*, though he were not Moses; against Moses, for though he were not my servant, it were meet ye should feare before him, how much more seeing he is my servant? According to this the Apostle speaketh in 2 Pet. 2. 10. *They are not afraid to speake evil of dignities*.

Verl. 9. *he went away* [withdrew the signe of his glorious presence, not vouchsafing to heare their answer; which was a token of his great displeasure.

Verle 10. *the cloud departed* [the cloud of the glory of the divine presence of the Lord, saith *T bargum* *Isaiah*, *leprous as snow*] that is, leprous white as snow; and this was the foret leprosie, and most incurable, see Exod. 4. 6. 2 King. 5. 27. and they that had this disease, were put out of the Lords campe as uncleane, Lev. 13. and therefore God departed now away, for (as *Chazkuni* here saith) *It is not the way of the earth, that holiness should stay in an uncleane place*. This punishment was very memorable, both for the suddennesse and forenesse of it; wherefore it is after said, Remember what *Iehovah* thy God did unto Mary by the way, after that ye were come forth out of Egypt, Deut. 24. 9. And if God did thus unto to great a woman for Moses sake, what will he do to such as rebell against Christ, who is counted worthy of more glory than Moses, Heb. 3. 3. For if they escaped not, who refused him that spake on earth; so much more shall not refuse (escape) if we turne away from him that (speaketh) from

from heaven, Heb. 12. 25. For Christ is not the servant, but, the Sonne, even the Lord from heaven, 1 Corinth. 15. 47.

Verle 11. *My lord* [or, Oh my lord, Hebrew, unto me, to wit, have respect; the Chaldee explaineth it, *We pray thee, my lord*: see this phrase in Gen. 43. 20. *Araar* as unworthy of access himselfe unto God now departed, maketh request unto Moses, honoureth him (though *Araar* himselfe was both the elder brother, and the high Priest) with the title of his lord, confesseth their sinne against him, craveth pardon; and by Moses mediation, to have their sinner cured. *simc*] that is, the punishment of sin, (as Lev. 22. 9. Num. 18. 32. which he desireth that by Moses intercession, it might not be laid upon them of God. wherein we have done foolishly] or, because we have become foolish: the Greeke translatheth, because we have done ignorantly in this we have sinned: in which sense it is a lessening of their sinne, as done through unadvisednesse and oversight, not maliciously.

Verle 12. *as one dead* [by continuance of the leprosie upon her, whereby she should be shut out of the communion of the Church, Num. 5. 2. should defile all that touched her, as doe the dead; and in the end be consumed, and die utterly with that fretting plague, as the words following shew. The Chaldee expoundeth this verse thus; Let her not now be separated from among us, for (as it is) sister: pray now for this dead sister that is in her, that it may be healed, even consumed] or, even eaten, to wit, with the disease; and by coming out of his mothers wombe, the Greeke understandeth and translatheth, an unlesse birth and coming out, &c. for as of such a dead birth the flesh is halfe consumed, so is the flesh of a Leper.

Verle 13. *eyed out*] that is, as the Chaldee translatheth, *prayed*, but earnestly, and as grieved for her affliction; to the word usually signifieth. *O God*] Hebr. *El*, which is one of Gods names, signifying his Might, and together implying his mercie, as is noted on Gen. 14. 18. So in *T bargum* *Isaiah*, it is here explained; *And Moses prayed, and besought mercie before the Lord, saying, I beseech for mercie of the merciful God, I beseech God that hath power of the spirits of all flesh, heale her I beseech thee*.

Verle 14. *had spitting spirit*] that is, had but spinned to wit, in anger. The Chaldee expoundeth it, *had rebuked*. Spitting on the face, is a signe of anger, shame and contempt, Job 30. 10. *Elay* 50. 6. which if it had beene from her earthly father, should have made her ashamed and forrowfull seven daies: how much more now that it is from her father which is in heaven? *seven daies*] so long every Leper was to be shut up by the Law, for every triall, and also at his cleansing; see Lev. 13. 45, 21, 26. & 14. 8. So long was he uncleane, that touched a dead man, Num. 19. 11. *gathered*] that is, received in, or as the Greeke translatheth, *enter in*. So gathering is used for receiving or forsaken, Judg. 19. 15. *Jof. 20. 4. Plal. 27. 10.* Here *T bargum* *Isaiah* addeth this paraphrase, *And I will cause to stay, for thy sake, the Cloud of my Glorie, and the Tabernacle, and*

the Arke, and all Israel, until the time that she is healed, and afterward she shall be gathered in.

Verle 15. *Mary was shut*] in Greeke, *was separated*: this was an example of justice against sinners, without respect of persons: therefore they are after willed to remember this, Deuteronomie 24. 9. And even Kings when they were Lepers, were separated, and dwelt apart, 2 Chron. 26. 20, 21. *the people journeyed not*] but stayed mourning for her, till shee was cured; which was a speciall honour unto Mary above other Lepers, for whom there was no such stay, Num. 5. 2, 4. Because this Mary was one of those whom God sent before his people, Mic. 6. 4. Exo. 15. 20. *Sol. Iarchi* saith, *The Lord imparted his honour unto her, because she once stayed for Moses when he was cast into the river, as it is written, and his sister stood a surer off, &c.* Exod. 2. 4.

Verle 16. *Wildernesse of Pharan*] or of *Paran*, which had beene *Ismaels* habitation, Gen. 21. 21. and the place where they pitched in this Wildernesse was called *Rahmah*, Num. 33. 18. and *Cades* *barnes*, Num. 13. 32, 26. Deut. 1. 19. &c.

#### CHAP. XIII.

1. *The Lord biddeh Moses send one man of every Tribe, in search the land of Canaan. 4. Their names and Tribes. 17. Their instructions. 21. Their abode and returne after forty daies. 26. Their relation of the goodnesse of the land, and strength of the inhabitants. 30. Caleb encourageth the people, but the other discourage them, and bring up an evil report upon the land.*

#### DDD

And *Iehovah* spake unto Moses, saying; 1  
Send thou men, that they may 2  
search the land of Canaan, which I 3  
give to the sonnes of Israel: one man, one 4  
man for a Tribe of his fathers, shall ye send 5  
every one a ruler among them. And Moses 6  
sent them from the Wildernesse of Pharan, 7  
at the mouth of *Iehovah*: all those men 8  
were heads of the sons of Israel. And these 9  
were their names: Of the Tribe of Reuben, 10  
*Shammua* the sonne of *Zaccur*. Of the 11  
Tribe of *Simeon*, *Shaphat* the son of *Hori*. 12  
Of the Tribe of *Judah*, *Caleb* the sonne of 13  
*Jephunneh*. Of the Tribe of *Issachar*, *Jigal* the son of *Joseph*. Of the Tribe of *Ephraim*, *Hoshea* the sonne of *Nun*. Of the Tribe of *Benjamin*, *Palti* the sonne of *Raphu*. Of the Tribe of *Zabulon*, *Gaddiel* the sonne of *Sodi*. Of the Tribe of *Joseph*, of the Tribe of *Manasse*, *Gaddi* the son of *Susi*. Of the Tribe of *Dan*, *Ammiel* the sonne of *Gemalli*. Of the Tribe of *Aser*, *Sethur* the sonne of

Gggg 3 of



14 of Michael. Of the Tribe of Naphtali; Nahi-  
 15 bi the sonne of Vophsi. Of the Tribe of  
 16 Gad; Gevel the son of Machi. These are  
 the names of the men which Moses sent to  
 17 spie out the land; and Moses called Hoshea  
 the sonne of Nun, Joshua. And Moses sent  
 them to search the land of Canaan, and said  
 18 unto them; Goe up this way Southward, and  
 goe up into the mountaine. And see the  
 19 land what it is, and the people that dwell  
 thereon, whether they be strong or weake,  
 whether they be few or many. And what  
 20 the land is that they dwell in; whether  
 it be good or bad, and what the Cities  
 be that they dwell in: whether in Tents  
 or in strong holds. And what the land  
 21 is, whether it be fat or leane, whether  
 there be wood therein or not: and be ye  
 of good courage, and take of the fruit of  
 the land; (Now the daies were the daies  
 22 of the first ripe grapes.) And they went up  
 and searched the land, from the Wilder-  
 23 nesse of Zin unto Rehob, to the entrance of  
 Hamath. And they went up by the South,  
 and he came unto Chebron: and there were  
 24 Ahiman, Sheshai and Talmai, the children  
 of Anak: now Hebron was built seven  
 25 yeres, before Zoan in Egypt. And they  
 came unto the bourne of Elhcol, and cut  
 26 downe from thence a branch, and one clus-  
 ter of grapes; and they bare it on a staffe,  
 by two: and (they brought) of the Pomgra-  
 27 nates, and of the figs. That place was cal-  
 led the bourne of Elhcol, because of the clus-  
 28 ter which the sons of Israel cut down from  
 thence. And they returned from searching  
 29 the land at the end of fortie daies. And  
 they went and came to Moses and to Aaron,  
 and to all the congregations of the sonnes  
 of Israel, unto the Wildernesse of Pharan, to  
 30 Kadesh: and brought back word unto them  
 and unto all the congregation; and shewed  
 them the fruit of the land. And they told  
 him, and said; We came unto the land whi-  
 ther thou sentest us: and surely it floweth  
 with milke and honey, and this is the fruit of  
 28 it. Nevertheless, the people is strong that  
 dwelleth in the land; and the Cities fenced  
 very great: and moreover, we saw the chil-  
 29 dren of Anak there. Amalek dwelleth in the  
 land of the South: and the Chethite, and  
 the Jebusite, and the Amorite dwelleth in  
 30 the mountaine; and the Canaanite dwelleth  
 by the sea, and by the coast of Jordan. And  
 Caleb stilled the people before Moses, and  
 said, Going up, let us goe up and possesse it;

for wee are well able to overcome it. But  
 the men that went up with him, said; We be  
 not able to goe up against the people: for  
 they are stronger than wee. And they  
 brought up an evil report of the land which  
 they had searched, unto the sons of Israel,  
 saying; The land, thorow which we have  
 gone to search it, is a land that eateth up the  
 inhabitants thereof; and all the people that  
 we saw within it, are men of stature. And  
 there we saw the Giants, the sons of Anak,  
 33 which come to the Giants: and wee were in  
 our owne eyes as Grasshoppers; and so wee  
 were in their eyes.

## Annotations.

Here beginneth the 37. Section of the  
 Law: see Genesis 6. 9.

[Elishab spake] By Moses relation after, it appea-  
 reth, that when God had led his people from  
 mount Horeb to Kadesh Barnea, through the great  
 and fearful Wildernesse, and they were come to  
 the mountaine of the Amorites, then Moses said,  
 See, the LORD thy God hath given the land be-  
 fore thee; Goe up, possesse it. And all the people  
 came neere unto Moses, and said; We will send men  
 before us, and they shall search out the land for us,  
 and bring us word againe, by what way we shall goe up, &c.  
 That word liked Moses well, and he took of them  
 twelve men, and sent them to spie out the land,  
 Deut. 1. 19-24. So where here it is said, Elishab  
 spake, &c. it is not meant, that this motion came  
 first from the Lord; but the people first spake of it  
 to Moses, he consulted with the Lord about it;  
 and the Lord approved, or at least, permitted  
 the thing which they desired.

Verse 2. Send thou or, Send for thee: which  
 Sol. Larchi expoundeth to this sense; I command  
 thee not; if thou pleasest, send: forasmuch as Israel  
 came and said, we will send men, &c. Deuter. 1. 22.  
 that they may search or, and let them search, or  
 espie, by searching round about: and the word  
 implieth the action of the heart & minde, not of  
 the eyes onely, Eccle. 1. 13. & 7. 25. Thus God led  
 them goe search or espie the land, which he him-  
 selfe before had spied for them, Ezek. 20. 6. and went  
 before them in the way, to search them out a  
 place to pitch their tents in, in fire by night, and  
 in a cloud by day, Deut. 1. 33. of Canaan that  
 is, as the Greeke translatheth, of the Chanaanites: na-  
 med as the chief, for it was the land of 7. migh-  
 tie nations, Deut. 7. 1. Give or, am giving:  
 so he speaketh as of a thing present, for more affu-  
 rance. one man one man an Hebrew phrase, mean-  
 2 ing of every Tribe one man, excepting the Tribe of  
 Levi, for of them none was sent, because they were  
 to have no inheritance in the land, Deut. 18. 1.  
 a Ruler or, a Prince; not of the bales sort, because  
 the

the business was weightie: whereupon their re-  
 bellion following was of the more note.

Verse 3. at the mount or, according to the mount,  
 that is, the word of the LORD, as the Chaldee  
 translatheth, and the Greeke, by the voice of the Lord:  
 and this Sol. Larchi expoundeth, by his permission.  
 So in the commentarie called Psepheta, fol. 47.  
 it is said, The election of the Spies, was according to  
 the mouth of the LORD, not that God commanded  
 them to send them. If thou sayest, why did he not for-  
 bid them to send? To accomplish their desire, and to  
 render them their recompense, and to give unto Joshua  
 and Caleb a good reward: heads that is, as the  
 Greeke faith, Chief-tribes; and Chazkuni ex-  
 poundeth them, Captains over thousands: as in  
 Exodus 18. 25.

Verse 4. Shammua in Greeke, Samiel sonne of  
 Zaccburi.

Verse 5. Shaphat in Greeke, Saphat sonne of  
 Souri.

Verse 6. Caleb in Greeke, Chabek son of Iephonne.  
 See 1 Chron. 4. 15. His name signifieth, Heartie:  
 and he brought Moses word againe, as it was in  
 his heart, Job. 14. 7.

Verse 7. Igal in Greeke, Igal.

Verse 8. Hoshea in Greeke, Anser son of Nave.

Verse 9. Phai or as in Greeke, Phai.

Verse 10. Gaddiel in Greeke, Gaddiel sonne of  
 Soudi.

Verse 11. of Joseph He was father of Ephraim  
 in verse 8, as well as of Manasse here; and some-  
 time Joseph is named for Ephraim, Ezek. 37. 16,  
 19. Revel. 7. 8. Here he is named as father of Ma-  
 nasse, who was his first-borne, Job. 17. 1. al-  
 though the Hebrews give another relation; name-  
 ly, Because both of them uttered an ill report; Joseph,  
 of his Brethren, (Gen. 37. 2.) and the Prince of Manasse,  
 of the land: which Hoshea of Ephraim did not.  
 Chazkuni on Num. 13.

Verse 13. Sathur in Greeke, Sador.

Verse 14. Nabbi in Greeke, Naabi

sonne of Sabi.

Verse 15. Gevel in Greeke, Goudiel.

Verse 16. These are the names Chazkuni here  
 observeth, He sent no spie of the Tribe of Levi, be-  
 cause he had no portion in the land. Nun called  
 also, Nun, 1 Chron. 7. 27. in Greeke, Nave.  
 Joshua or, Iehoshua, called sometime Ieshuah, Neh.  
 8. 17. in Greeke, Iesus; and so the New Testament  
 writeth him, Act. 7. 45. Heb. 4. 8. that signifieth  
 a Saviour, Mat. 1. 21. And this name Moses gave  
 him by the Spirit of God; either as foreseeing  
 that he should be his successor, and save the peo-  
 ple from their enemies the Canaanites; or, (as  
 Sol. Larchi here noteth) praying for him, that the  
 Lord would save him from the counsell of the  
 (wicked) spies. But Chazkuni expoundeth it, Mo-  
 ses had called Hoshea the sonne of Nun, Joshua, not  
 that he now first called him Joshua, but before when he was  
 made his minister, and found grace in his eye. We find  
 him called Joshua, before they came to mount Si-  
 nai, Exod. 17. 9. and after this, when Moses is re-  
 adie to die, he is called Joshua, in Deuter. 32. 44.  
 Where Chazkuni faith thus; At the first when he

was taken to be Moses Minister, Moses called him  
 Joshua; for so is the manner of Kings, to change the  
 name of their Ministers. Gen. 4. 1. 45. Dan. 1. 7.  
 But now when he is made King himselfe, his first  
 name is restored: nevertheless, through all the Scrip-  
 ture he is called Joshua, because he was accustomed  
 thereto already. By this reason, the change of his  
 name should seeme to diminish from his dignity;  
 whereas it was changed for his honour; as were  
 the names of Abram, Sarai, Jacob, and others; Ge-  
 nesi. 17. 5, 15, & 32. 28. Nehem. 9. 7. Ely 62. 2.  
 Marke 3. 16, 17.

Verse 27. Southward or, by the South, as in vers.  
 22. meaning, the South part of the land of Canaan,  
 as Chazkuni explaineth it. For that was nearest  
 unto them, and the worst part of the land, because  
 it was wilderness, and waterlesse; as the originall  
 word Negeb, signifieth drie ground: and Caleb  
 daughter said to her father, I have bough given me a  
 South (that is, a drie) land, give me also springs of  
 water, Judg. 1. 15. and, Rivers in the South, Isa. 126.  
 4. meaneth, refreshing after bondage and affliction.  
 The Greeke here translatheth, Goe up by this wilder-  
 nesse: and so in that part was a wilderness,  
 Job. 15. 3. And Sol. Larchi faith, Goe up this way  
 by the South; that was the worst part of the land of Is-  
 rael: for so is the manner of Merchants, they choose  
 the worst things first, and afterwards they steem the best.  
 the mountaine which was inhabited by Amalekites,  
 Canaanites, and Amorites, Num. 14. 40. 45. Deut. 1.  
 44. Of this, Chazkuni giveth a reason thus; And  
 when ye shall know how to subdue the mountaine, the wa-  
 ter will be easie to subdue.

Verse 18. the land what it is This is againe re-  
 peated in verse 19. and the third time in verse 20.  
 which may thus be distinguished by the land here,  
 is meant, the people of the land, as after Moses ex-  
 plaineth it; by the land, in verse 19, is meant, the  
 ayre of the country, and the cities, villages, tents,  
 which were by the hand of man let thereon; and  
 by the land, in ver. 20 is meant, the soile or ground  
 it selfe, and fruits that grew thereon. and the  
 people and is here for explanation, that is, or, I  
 mean the people: see the notes on Gen. 13. 15. So  
 in Plat. 66. 4. Let all the earth how downe to thee,  
 that is, all peoples of the earth: likewise in Plat. 110.  
 1. & 98. 1. and often in the Scriptures. So, house  
 for household, or people in it, Gen. 45. 17. 8. Ci-  
 tizen for Citizens, Job. 17. 12. whether they be  
 Hebrew, whether it be strong, &c. speaking of the peo-  
 ple, as one in multitude.

Verse 19. good or bad This seemeth to respect  
 the whollomnesse of the country, for aire, waters,  
 &c. as in 2 King. 2. 19. the situation of this country is  
 good, but the water is bad, and the land causeth to mis-  
 carie. To this, Chazkuni referreth it, faying, or  
 bad, if it cause the inhabitants thereof to miscarie (or to  
 be barren) as 2 King. 2. 19. and hereupon they an-  
 swered, it is a land that eateth up the inhabitants  
 thereof, Num. 13. 32. in Tents or, in camps,  
 proper to the Chaldees calleth them Villages (or un-  
 walled Townes) the Greeke changeth the order,  
 faying, in walled or in unwalled Townes.

Verse 20. fat or leane This respecteth the soile

it itself, which if it be *fat*, is fertile; if *lean*, barren. The Chaldee changed the metaphor, saying, *member it is rich or poor*. So in Neh. 9. 25, 35. *Thy rock strong cities, and a fat land; and in Ezek. 34. 14. Fat pasture.* word] or, *Trees*, as the Greeke and Chaldee interpret it, and *Thargum Ionsabim*, *Trees of food*; that is, of fruit to be eaten. *by ye of good courage*] or, *strengthen, encourage your selves.* *of the first ripe grapes*] or, *the first fruits of grapes.* And then, as *Chazkuni* observeth, *They had need to have courage, because the keepers (of the vineyards) watched them there.*

21 Verfe 11. of *Zin*] or of *Zin*: there was a wilder- nesse into which they came before, called *Sin*, so named of an Egyptian cite *Sin neere it*, Ex. 16. 1. Ezek. 30. 15, 16. This desert of *Zin*, seemeth to be so named, as being a *Thornie wildernes*; for *Zinim* (in the forme plurall) signifieth *thornes*, Job 5. 5. And as the former *Sin* bordered upon Egypt, so *Zin* bordered on the land of *Canaan*, Num. 34. 3. 4. Job. 15. 3. *Rehob* or *Rechob*, cal- led in Greeke, *Reob*, (as *Rechabim* or *Rehobam*, 1 King. 12. 1. is written in Greeke by the Holy Ghost, *Rehobam*, Mat. 1. 7.) This *Rehob* was a cite in the West part of the land of *Canaan*, neere un- to *Sidon*, which fell by lot to the Tribe of *Aser*, Job. 19. 28. Judg. 1. 31. to the entrance] or, to the entering in of *Hamath*: so in Num. 34. 8. Job. 13. 5. Judg. 3. 3. Amos 6. 14. and so the Chaldee here translateth it, *Hamath* or *Chamath*, called also *Hamath the great*, Amos 6. 2. was a cite on the North part of *Canaan*, and on the East side, (as *Rehob* was on the West) Num. 34. 8. Job. 13. 5. By this description of their voyage, they went from South to North, and from West to East, so view- ing the whole land. This *Hamath* is in *Thargum Ionsabim* called *Antiochia*, (and so *Hamath* was af- ter named of *K. Antiochus*;) and it was situate un- der mount *Lebanon*, by the river *Tabor*.

22 Verfe 22. by the South] or Southward; Or, by the wildernes: see verfe 17. and be come to *Chebron*] or, unto *Edrom*; a place in the South parts of *Canaan*, where *Abraham*, *Isaac* and *Isaiah*, with their wives, had been buried, Gen. 23. 2, 19, and 49. 31. see the notes on Gen. 13. 18. By be come, *Sol. Iarchi* and others, understand *Caleb* only; as if the twelve Spies went not in one company, but one or two of them together: and *Caleb* coming thither is specially mentioned in Jos. 14. 9. the land whereon thy feet have troden, shall be thine inheritance; and in verfe 12. now therefore give me this moun- taine, whereof the Lord sware in that day; and in verfe 14. *Chebron* therefore became the inheritance of *Caleb*. Others understand he came, that is, they came; as *Chazkuni* saith, *It is the number of the Scriptures, to speak of many spies and Jews in wait, in the singular number; as in Jos. 18. 19.) The spy in ambush* not quickly out of his place. The Greeke transla- teth, they came; the Chaldee hath in some copies *Alia*, be come; in other forme *Alia*, THEY came. *Alimim*] or as the Greeke writeth him, *Abi- man*: he was one of the Heathen Giants dwelling in *Chebron*; the Hebrews interpret his name, *Who is my brother*; and that he was so called, because

none in the world was brother to him (that is, like un- to him) in strength: yet *Caleb* slew him and his two brethren; Jos. 15. 14. Judg. 1. 10. *Shesjai* in Greeke, *Sesai*. *Talmaj*] in Greeke, *Talmecai*, children of *Anak*] in Greeke, generations of *E- nak*: in Chaldee, *sonnes of the Giant* (or, of the mightie man.) *Anak* was the sonne of *Arba*, whereupon *Chebron* was in former times called *Kirjath Arba*, that is, the cite of *Arba*, Jos. 15. 13. Gen. 23. 2. before *Zaan*] or *Tsion*, called in Greeke and Chaldee, *Tamar*: (as of *Tfor* or *Zor*, is *Tyru* in Greeke.) This declareth not onely the antiquity of *Chebron*, but by consequence the goodnesse of the land. For the *Anakims* which reigned over all, feared themselves in the best places. *Sol. Iarchi* saith; *It may be that Cham builded Chebron for his younger sonne Canaan, before he builded Zoan for Mizraim his elder sonne, &c. Of all countries, none excelled Egypt; as it is written, Like the garden of the Lord, like the land of Egypt.* (Gen. 13. 10.) And *Zoan* was the most excellent in the land of Egypt, for there the Kings dwelt, as it is written, For his Princes were at *Zoan*, (Esay 30. 4.) but *Chebron* was seven times better than it.

Verfe 23. *bonne*] or *vallie*, *brooke*. The Hebrew *Nachal* signifieth both a valley, Gen. 26. 17, 19. and a river or brooke running in a valley: our English word *bonne*, answereth to them both. *Eshel* signifieth a cluster; and of the Israelites cutting of the cluster, this place had the name, for a memoriall, verfe 24. The Greeke translateth it, the vallie of the cluster: This place is reported to have beene in the Tribe of *Dan*, within a litle of the vallie *Sorek* mentioned in Judg. 16. 4. a branch] to wit, of a vine, and one cluster of grapes upon it, as the Greeke version saith; and so *Iarchi* explaineth it, a branch of a vine, and a cluster of grapes hanging upon it, on a staffe] or, on a barre; the Greeke translateth, on barres (or leavers) and omitteth the words following, by two: which seemeth to favour the exposition that *Chazkuni* giveth here, they bare it on a barre of the branch, with two other bars. But the more simple and plaine meaning is set downe in *Thargum Ionsabim* thus, on a barre, as the sheelders of two of them.

Verfe 25. at the end of fortie daies] in Greeke, after fortie daies. In *Thargum Ionsabim* there is added, in the month of *Ab* (which we call *July*) at the end of fortie daies. And *Chazkuni* explaineth it further, that they began on the 29. of *Sivan* (which we name *May*) and ended on the eighth of *Ab* (or *July*.) So many daies, our Lord Christ after his resurre- ction, viewed his Disciples, being seen of them fortie daies, Acts 1. 3. And according to this number of daies, the Israelites had yeeres allotted them to wander and perish in the Wildernes, because they beleved not God, but refused to goe into the good land proffered them, Num. 14. 33, 34. Of the myserie in this number 40. see more in the notes on Deut. 25. 3.

Verfe 26. to *Kadesh*] called also *Kadesh barnea*, Deut. 1. 19. There was a cite of the Edomites called *Kadesh*, Num. 20. 16. whereupon the wil- dernesse by it was called also *Kadesh*, Ps. 29. 8. and

and the fame was called the wildernes of *Zin*, Num. 33. 36. *Chazkuni* here saith; *The wildernes of Pha- ran, and the wildernes of Zin, and Hazeroth, and Kadesh barnea, and Richmah*, (Num. 33. 18.) were one neere to another. This *Kadesh* (in Greeke, *Kader*) The Chaldee nameth *Relam*.

27 Verfe 27. they told him] to wit, *Moses*, in the hearing of all the congregation. And honey] that is, with all good things: see the notes on Exod. 3. 8. Thus they acknowledged the truth of Gods promities; they said, *It is a good land which the Lord our God dunt give unto us*, Deut. 1. 25.

28 Verfe 28. *Nevertheles*] or, *But*, that. This latter part of the speech, was from the ten spies (not from *Caleb* or *Iosua*) who here take occasion to terrifie the people from going to possesse the land, Deut. 1. 28. fenced] with strong holds, high wals and munition; the Greeke expresseth it by two words, fenced, walled: in Deut. 1. 28. and 9. 1. it is said, fenced up to heaven: and in Deut. 3. 5. fenced with high wals, gates and barres. children of *Anak*] in Greeke, the generation of *Anak*, in Chal- dee, sons of the Giant: so in Deut. 1. 28. the Greeke translateth them, *sonnes of the Giants*; see before on verfe 20. Of these there went a proverb, *Who can stand before the sonnes of *Anak**? Deut. 9. 2. And of the Greekes borrowed the word *Anak*, to signi- fie Kings: and by interpretation *Anak* signifieth a crime, Proverbs 1. 9. which is an ornament for Kings and great personages, and of old, upon their beatts neckes also, Judg. 8. 26. And many such men were chained with pride, as Psal. 73. 6.

29 Verfe 29. *Amalek*] that is, the *Amalekites*, the posteritie of *Amalek* the sonne of *Efsau*, of whom fee Exod. 17. 8. &c. Because they had become smitten by *Amalek* (Deuterion. 25. 17, 18.) the spies doe now make mention of him, to make them afraid, saith *Iarchi* on Num. 13. This *Amalek* (who was the first of the nations, Numb. 24. 20. and an enemy to *Israel*) would hinder, as they thought, their entrance on the South side. in the mountaine] that is, the mountaines, or, as the Greeke translateth, the moun- taine part, for these nations here reckoned, were the most mightie; and the *Chehitites* possessed mount *Tabor*, the *Jebusites* *Ierusalem* and moun- taines about it, the *Amorites* mount *Hera*, &c. Judges 1. 21. 34. 35, 36. and these *Amorites* were high as Cedars, and strong as Oakes, Amos 2. 9. for the land seemed in their eyes unpossi- ble to be conquered. the coast] or side, Hebrew, the hand of *Jordan*; which was towards the East, as the Sea was to the West.

30 Verfe 30. *Caleb* and *Iosua* with him afterward, Num. 14. 6, 7. though now at first it may be *Iosua* purposely held his peace in prudence, because he was *Moses* minister, and let *Caleb* speake. filled the people before *Moses*] or, made the people to keepe silence before (or unto) *Moses*: that is, the people beginning to murmur and speake unto *Moses* and against him, *Caleb* filled them. The Chaldee expoundeth it, he made the people to attend (that is, to be- lieve) unto *Moses*; and *Ionsabim* in his *Thar- gum* saith, he filled the people, and caused them to attend unto *Moses*, and it appeareth by Deut. 1.

29, 30. that *Moses* himselfe spake to encourage the people; but they would not obey. And said *Iehat* is, *Caleb* said; as the 31. verfe manifesteth; and the Greeke addeth, he said unto him. we are well able to overcome it] or, prevailing we shall prevail over it; meaning the land; which the Gr. explaineth, over them, the people. And this was a speech of faith, believing in the power & promise of God; for *Caleb* now spake as it was in his heart, Jos. 14. 7.

Verfe 31. But the men] H. br. And the men; mean- ing ten of the twelve, all the other spies except *Iosua*, Numb. 14. 6.

Verfe 32. an evill report] an infamie, or defama- tion; of which *Solomon* saith, he that uttereth it, is a foole, Proverbs 10. 18. And for their finne, these men dyed by a plague, before the Lord, Num. 14. 37. This infamie, the Chaldee calleth an evill name: the Greeke here, a dread of the land; but in Numb. 14. 36. the Greeke expoundeth it, evill words. And whereas the Hebrew *Dibba*, signifieth but a spee- ch or report, though common of faults, which may be done without finne; the word *evill* is added by *Moses*, in Numb. 14. 37. to shew that this their defamation was very unill. evill up] con- sumeth; in Chaldee, killeth the inhabitants; which may be understood of their civil wars, whereby they devoured one another. For the *Amorites* had conquered the *Moabites*, Numb. 21. 28, 29. the *Caphtorims* (or *Philistines*) had destroyed the *Avims*, Deut. 2. 23. This phrase was after used against the land, when the *Heathens* had de- stroyed the *Israelites* in it, *I Thon* (land) eateth up men, and hath bereaved thy nations, Ezek. 36. 13. of stature] or, of dimensions, of measures; that is, of great stature, tall and big, as the Gr. translateth, exceeding tall men. And as the Prophet openeth it, high as Cedars, strong as Oakes, Amos 2. 9. An exam- ple of such a man of stature, we have in 2 Sam. 21. 20. that had on every hand six fingers, and on every foot six toes, &c. and another of an Egyptian five cubits high, with a Speare in his hand like a weaver became, 1 Chro. 11. 23. So in Jer. 22. 14. an house of measures, (or of stature) is for a large high house.

Verfe 33. *Giant*] Hebr. *Nephim*, such as were before *Noahs* flood; see Gen. 6. 4. with the Annotations. as Grasshoppers] or as beasts, that is, low, weak, base in comparison with them. So it is said of God, He sitteth upon the circle of the earth, and the inhabitants thereof are as Grasshoppers, Esay 40. 22. in their eyes] that is, they to esteemed us. And by reason hereof, it may be the spies passed thorow their land more safely, whilst these mightie men despised and neglected them; as the *Philistines* disdaind to meddle with little *David*, 1 Samuel 17. 24. The Hebrew Doctors to shew this, feigne this explanation; We heard them say one to another, there are *Pisimim* in the vineyards, like unto men. *Chazkuni* on Num. 13. 33.

#### CHAP. XIV.

1, The Israelites wepe and murmur at the newes that the spies brought out of *Canaan*, and speake of return-

returning into Egypt. 6. *Iofia and Caleb labour to still and encourage them; but the Israelites would have stoned them.* 13. *God threatneth to destroy the people.* 15. *Mofes intreateth for them, and obtaineth pardon.* 23. *The murmurers are deprived of entering into the land, and condemned to wander forty yeeres in the wilderness, and die there.* 36. *The spies who raised the evil report, die by a plague.* 39. *The people bearing the sentence of God against them, mourne, and offer themselves to goe up; but Mofes forbiddeh them.* 44. *Yet they prepare to goe up, and are smitten by their enemies.*

And all the congregation lifted up, and gave their voice, and the people wept that night. And all the sons of Israel murmured against Mofes and against Aaron: and all the congregation said unto them; Oh that we had died in the land of Egypt, or in this wilderness, oh that we might die. And wherefore doth Jehovah bring us unto this land, to fall by the sword: our wives and our little ones shall be for a prey: were it not better for us to returne into Egypt? And they said, every man unto his brother: Let us make a captain, and let us returne into Egypt. And Mofes and Aaron fell on their faces, before all the assembly of the congregation of the sonnes of Israel. And Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, which were of them that searched the land, rent their clothes. And they said unto all the congregation of the sons of Israel, saying: The land which we passed thorow to search it, is an exceeding good land. If Jehovah delight in us, then he will bring us into this land, and will give it unto us, a land which floweth with milke and honey. Onely rebell not ye against Jehovah; and you, feare not the people of the land, for they are bread for us: their shadow is departed from them, and Jehovah is with us, feare them not. But all the congregation said, to stone them with stones: and the glory of Jehovah appeared in the Tent of the Congregation, before all the sonnes of Israel. And Jehovah said unto Mofes; How long will this people provoke mee? and how long will they not beleve in me, for all the signes which I have done amongst them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. And Mofes said unto Jehovah; Then the Egyptians shall beare it; for thou broughtest up people, in this might, from among the Egyptians: they will say to the inhabitants

of this land, for they have heard, that thou Jehovah art among this people, that thou Jehovah art seene eye to eye, and that thy cloud standeth over them, and in a pillar of a cloud thou goest before them by day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations will say, which have heard the fame of thee, saying; Because Jehovah was not able to bring this people into the land, which he sware unto them; therefore he hath slaine them in the wilderness. And now, I beseech thee, let the power of the Lord be great, according as thou hast spoken, saying; Jehovah is long suffering, and much in mercie, forgiving iniquitie, and trespasses: and clearing will not clear (the guilty;) visiting the iniquitie of the fathers upon the sonnes, unto the third, and unto the fourth generation. Pardon I beseech thee, the iniquitie of this people, according unto the greatness of thy mercie, and as thou hast forgiven this people from Egypt, even untill now. And Jehovah said, I have pardoned, according to thy word. But assuredly, as I live, all the earth shall be filled with the glory of Jehovah. For all the men which have seene my glory, and my signes, which I did in Egypt, and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice; if they shall see the land which I sware unto their fathers, neither shall any of them that provoked me, see it. But my servant Caleb, because there was another spirit in him, and he followed me fully; even him will I bring into the land, wherinto he went, and his seed shall possess it. (Now the Amalekite, and the Canaanite, dwelt in the valley:) to morrow, turne ye, and journey you into the wilderness, by the way of the red sea.

And Jehovah spake unto Mofes and unto Aaron, saying; How long (shall I pardon) this evil congregation, which murmure against me? I have heard the murmurings of the sonnes of Israel, which they murmure against me. Say unto them, As I live, assuredly faith Jehovah, if I do not so unto you, as ye have spoken in mine eares. Your carcasses shall fall in this wilderness; and all that were mulctured of you, according to your whole number, from twenty yeeres old and upward, which have murmured against me. If you shall come into the land, concerning which I lifted up my hand, to make you dwell therein, I, v. c. Caleb the sonne of Jephunneh, and

and Joshua the son of Nun. And your little ones, which ye said should be for a pray, even them will I bring in, and they shall know the land, which ye have despised. But as for you, your carcasses shall fall in this wilderness. And your children shall feed in the Wilderness forty yeeres, and shall beare your whoredomes, untill your carcasses be consumed in the Wilderness. After the number of the daies in which ye searched the land, forty daies; a day for a yeere, a day for a yeere, ye shall beare your iniquities, forty yeeres; and ye shall know my breach (of promise). I Jehovah have spoken, if I do not this unto all this evil congregation, that are gathered together against me; in this wilderness they shall be consumed, and there they shall die. And the men which Mofes had sent to search the land, and which returned, and made all the congregation to murmure against him, by bringing up an evil report upon the land: Even the men died that did bring up the evil report of the land, by the plague, before Jehovah. But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, lived, of those men that went to search the land. And Mofes spake these words unto all the sonnes of Israel, and the people mourned greatly. And they rose up early in the morning, and went up unto the top of the mountaine, saying; Loe we be here, and will goe up unto the place, which Jehovah hath said, for we have sinned. And Mofes said, Wherefore now do you transgresse the mouth of Jehovah? But it shall not prosper. Goe not up, for Jehovah is not among you, that ye be not smitten, before your enemies. For the Amalekite and the Canaanite is there before you, and ye shall fall by the sword; for because ye are turned from after Jehovah, and Jehovah will not be with you. But they loftily presumed to goe up to the top of the mountaine: but the Ark of the covenant of Jehovah, and Mofes, departed not from within the campe. And the Amalekite came down, and the Canaanite, which dwelt in that mountaine, and smote them, and discomfited them, even unto Hormah.

## Annotations.

1. *Ified up* to wit, their voice, as after followeth, and as is expressed in Gen. 21. 16. *the lifted up her voice, and wept.* Or, *all the congregation took up, that is, received, to wit, the evil report which*

the Spies gave of the land, Numb. 13. 32. So the phrase is used, in Exod. 23. 1. *I thou shalt not take up a vain report.* This latter, the Greeke version favoureth. *gave their voice* that is, *cried out.* This manner of speech is used to signifie any loud voice, noise or cry, of any creature, or of God himselfe; as in Psal. 18. 14. *The Most high gave his voice;* in Jer. 2. 15. *The Lions gave their voice;* in Psal. 104. 12. *The fowles give the voice;* in Psal. 77. 18. *The skyes gave a voice;* in Habak. 3. 10. *The deepe gave his voice;* and in 2 Chron. 24. 9. men are said to give a voice, when they made a Proclamation thorow Judah and Jerusalem. So this people here openly rebelled, and uttered their evil hearts without feare, or shame. *that night* Hebr. in or through that night; which the Greeke explaineth, *that whole night.*

Verl. 2. and against Aaron] which were the Lords miniters, therefore their murmuring was not against them onely, but against the LORD, as Mofes told them, in Exod. 16. 2. 8. and as after appeareth in verl. 3. *Ob that we might die* or (Would God) that we were dead: they are words of unbeliefe and despair, and of great unthankfulness: compare Exod. 16. 3. Psal. 106. 24. 25. The Greeke translatheth, *If we were dead:* which is a forme of wishing, both in the Greeke and Hebrew tongues, as in 1 Chron. 4. 10. *If thou wilt blisse me; that is, Ob that thou wouldest blisse me;* so in Luke 12. 49. *If it were (for, Ob that it were) already kindled;* and so the Syriack version there explaineth it.

Verl. 3. to fall] i. e. that we should fall, that is, die by the sword? Here they murmure against God himselfe through unbeliefe; as David saith, *They contemptuously refused the land of desire, (the pleasant land; ) they beleevd not his word, but murmured in their Tent; they heard not the voice of Jehovah,* Psal. 106. 24. 25. *were it not better* or, *were it not good?* The Greeke changeth the phrase thus, *Now therefore it is better for us to turne backe into Egypt.* So, are they not written, 2 King. 20. 20. is explained thus, *Behold they are written,* 2 Chronicles 32. 32.

Verle 4. Let us make a Captain] Hebr. Let us give a head: where by give, is meant make or appoint, as the Chaldee expoundeth it; and by head they meane a Captain or chiefe Governour; as in Num. 25. 4. 1 Chron. 4. 42. & 12. 20. and as the Greeke here explaineth it. *Thargum Iosaphat paraphraeth thus; Let us appoint a King over us for head.* Of this their sinne, the Scripture saith, *They dealt proudly, and hardened their necks; and hearkned not to Gods Commandments; and refused to beare, and were not subduell of the wonders that hee had done among them: but hardened their necks, and in their rebellion appointed a Captaine (or made a head) to returne to their bondage.* Nehem. 9. 16. 17. So their evil words and purpose, is contained unto them as the deed done. Sol. Iosaphat openeth their words thus, *Let us appoint a King over us;* and he saith, the Rabbines have expounded this, as meaning *Idolatry.* The same is also noted by R. Menaschem, who further likeneth this sin, to theirs that builded

ded the tower of Babylon, Gen. 11. So their sinne was against God, who is exalted as head above all, 1 Chron. 29. 11.

5 Verſe 5. *fell on their faces* as much affected with the murmuring of the people: and they fell downe, either to pray unto God for them, as in Num. 19. 22. or to intreat them, not to proceed in their rebellion, as it followeth, *before all the assembly*. And elsewhere it appeareth, that Moſes ſpake to encourage the people, ſaying, *Dread not, neither be afraid of them: I behoveth your God, who goeth before you, he ſhall fight for you*, &c. Deuteronomie 1. 29. 30.

6 Verſe 6. *that ſarched the land* as appeareth in Num. 13. 7, 17. *rent their clothes* in ſigne of ſorrow, for the peoples rebellion and blaſphemy; for they ſaid, the Lord had brought them out of Egypt, becauſe he hated them, &c. neither did they beleve the Lord their God, for all that Moſes ſpake unto them, Deut. 1. 27-32. Of offending garments in ſorrow, ſee Gen. 37. 29. Lev. 10. 6. in the Annotations.

9 Verſe 9. *Oney* or, *But reſell not yet*; which the Greeke interpreteth, *But he not yet Apoſtates* (or *reverters*) from the Lord: the Chaldee, *But reſell not yet againſt the Word of the LORD*, are bread for you [or] ſhall be our bread our food; that is, we ſhall devour and conſume them. The Chaldee expoundeth it, *They are delivered into our hand*. So Baalam prophesied of Iſrael, *He ſhall eat up the nations, his enemies*, Num. 24. 8. And in Pſal. 79. 7. *He hath eaten up Iacob*; that is, conſumed; and in Pſal. 114. 4. *They eat my people, as they eat bread*. Alſo in Deut. 7. 16. *Thou ſhalt eat* (that is, *conſume*) all the people. *Their ſhadow* that is, God their defence, covert, protection; which the Chaldee expoundeth, *their ſtrength*; ſo in Eſay 30. 2. *the ſtrength of Pharaoh, and the ſhadow of Egypt*, doe explaine one another: and ſhadow is uſed often for defence: as, *The ſhadow of the Amigibie*, Pſal. 91. 1. and *Iehovah thy ſhadow*, Pſal. 121. 5. and God ſaith, *I have covered thee in the ſhadow of mine hand*, Eſay 51. 16. and 49. 2. *Iehovah is with us* the Chaldee explaineth it, *The Word of the LORD is for our help*.

10 Verſe 10. *ſaid, to ſlome them* that is, ſpake one to another, that they ſhould ſlome *Iſua* and *Caleb*. An example of notorious obſtinacy and outrage; and at another time, they had almoſt done the like unto Moſes, Exod. 17. 4. So after this, *Ieruſalem* ſtoned the Prophets, which ſpake the things pertaining to her peace, Mat. 23. 37. *appeared in the Ten* the Greeke explaineth it, *appeared in the cloud over the Tent of the Teſtimonie*. This is confirmed by the like apparition in Num. 16. 42. and *Sal. Iarubi* here ſaith, *The cloud deſcended there*. It was an extraordinary appearance, to reſtraine the peoples ſinrie, and to helpe his faithfull witneſſes.

11 Verſe 11. *provoke me* or, *deſpite, blaſpheme, contemptuouſly provoke mee*. So the Apoſtle expoundeth this word, *blaſpheme*, in Rom. 2. 24. from Eſay 52. 5. and it implieth alſo a contempt or deſpising, Prov. 15. 30. and 15. 5. Eſay 5. 24. *nos*

*beleve in me*] in Greeke, *not beleve me*; which the Chaldee explaineth, *my beleve in my word*. This unbelieve is noted as a chiefe cauſe of their rebellion, and ſo of their deſtruction after in the wildeerneſſe, Deut. 1. 32. Heb. 3. 18, 19. *for all the ſigne* though many ſignes and wonders had been ſhewed, yet they beleved not: ſo of their poſteritie it is ſaid, *I thought* (Jeſus) *had done ſo many ſignes before them, yet they beleved not in him*, Joh. 12. 37. *among them*] Hebr. *in the mids thereof*, to wit, of the people.

Verſe 12. *ſmite them*] Hebr. *ſmite him*, that is, the people, ſpoken of as one man: ſee verſe 15. *peſſiance* in Greeke and Chaldee, ſee: ſee the notes on Ex. 5. 3. *diſinherit them*] deprive them of the land promiſed unto their fathers: the Greeke and Chaldee tranſlate, *deſtroy them*. *make of thee*] Hebr. *make them, to a nation*: the like ſpeech God uſed, when they had made the golden calfe, Exod. 32. 10. The Greeke here addeth, *I will make thee and thy fathers houſe*, &c.

Verſe 14. *they will ſay*] that which after followeth in verſe 16. *to the inhabitants* or, *with the inhabitants*, meaning the Canaanites; ſo both the one and the other people, will take occaſion to blaſpheme. The Hebrew word which uſually ſignifieth *unto*, is ſometime uſed for *with*, as in 1 Sam. 23. 23. Ezra 2. 63. *thou Iehovah art*] the Chaldee expoundeth it, *that thy divine preſence* (or *Majeſtie*) *abideth among this people*. *art ſene* or, *hath bene ſene eye to eye*; that is, viſibly, apparently, plainly, according to the like phraſe in Num. 12. 8. *mouth to mouth*; and in Exod. 33. 11. and Deut. 5. 4. *face to face*. The Chaldee here explaineth it thus, *that with their eyes they have ſene the Majeſtie of thy glorie*; and by *Thargum Ionaſan*, this is referred to the giving of the Law upon mount Sinai. *ſtandeth over them*] as protecting them from evil; which in *Thargum Ionaſan* is explained, that they ſhould not be hurt with heat or with raine. Compare Exod. 13. 21, 22. Num. 9. 17, &c.

Verſe 15. *as one man*] that is, all of them together, and ſuddenly. *the ſame of the*] the beaſt ſay or report of thee; which the Greeke tranſlateth, *thy name*, the Chaldee, *the ſime of thy might*.

Verſe 16. *was not able*] elſewhere Moſes ſheweth, that he had reſpect unto two things, by which Gods name & glory might be impeached among the Gentiles; becauſe he could not, or becauſe he would not, but hated his people, Deut. 9. 28. Exo. 32. 12. And this is the firſt argument of Moſes ſupplication, that Gods name might not be blaſphemed among the Heathens.

Verſe 17. *the power of the Lord*] or, *the might*, as in verſe 13. that is, as the Greeke explaineth it, *the power of the LORD*. Lord is here in Hebrew *Adonai*, which the Chaldee expreſſeth by the letters for *Iehovah*, and it ſignifieth *my ſtayer*, or *ſuſtainer*: ſee the notes on Gen. 15. 2. *be great*] that is, be ſhewed to be great; the Greeke tranſlateth it, *be exalted*.

Verſe 18. *long ſuffering*] Hebr. *long of anger*; that is, long ere he be angry. Here Moſes mentioneth that Name of God, which was proclaimed at mount

mount Sinai, when the people had formerly ſinned in making the golden calfe, Exod. 34. 5, 6, 7. *in mercy*] the Greeke addeth, *and true*; from Ex. 34. 6 *forgiving* [or, as the Greeke tranſlateth, *taking away iniquity*] in Greeke, *iniquities*, and *inrightneſſes*; and *ſin*; the Chaldee alſo addeth the word *ſinner*, as was in Exod. 34. 7. This is the ſecond reaſon of Moſes requeſt, from the nature and covenant of God. *the guilty*] this word is ſupplied alſo in the Greeke verſion. The Chaldee paraphraſeth, *being mercifull unto them that turne to his Law, but not clearing them that turne not*. *viſiting*] that is, puniſhing; in Greeke, *recompaiſing*; ſee Exod. 20. 5. *upon the ſinner* [or *children*] in Chaldee, *upon the rebellious ſinner*. *the third*] in Chaldee, *unto the third generation, and unto the fourth generation*. Thus Moſes requeſted an abſolute pardon for all; but that God would in wrath remember mercy, though in Juſtice hee puniſhed the chiefe tranſgreſſors.

19 Verſe 19. *even until now* or, *hitherto*; as for example, when they ſinned in making the calfe, Exod. 32. (beſides other times) at which time God deſtroyed them not as they deſerved, but ſome of them only periſhed.

20 Verſe 20. *I have pardoned* or, *I doe pardon*, as the Greeke explaineth it, in the time preſent. Howbeit *Chazkuni* underſtandeth it of the time paſt, that God ſhould ſay, hee had pardoned them once, when they made the calfe; but now hee would not pardon them, but execute vengeance. The former ſenſe ſeemeth beſt, with the limitation following, *according to thy word*, viz. that hee would not deſtroy them all as one man; at once with the peſtilence, having reſpect to the glory of his Name. For which cauſe, hee ſpared them at other times alſo, both before & after, as he ſheweth by the Prophets, Ezek. 10. 8. 9. 13. 14. 21. 22. &c. Pſal. 106. 7-8. And hereupon the people after conſented, *I thou art a God of pardons, gracious, and mercifull, long ſuffering, and of great kindneſſe, and forgiveſt them not*, Neh. 9. 17.

21 Verſe 21. *as I live*] Hebr. *and aſſuredly I live*; and all the earth ſhall be filled: which is a forme of oath, often uſed of the Lord, Ezek. 18. 3. and 20. 33. and 5. 11. Whereupon it is ſaid, *And thou ſhalt ſwear Iehovah liveth*, &c. Jer. 4. 2. and where hee ſaith in the Prophet, *I have ſworne by my ſelfe*, Eſay 45. 23. the Apoſtle expreſſeth it with theſe words, *I live, ſaith the Lord*, Rom. 14. 11. And the ſigne of an oath, was the lifting up of the hand; ſo both of them are joyned in Deut. 32. 40. *I lift up my hands to heaven, and ſay, I live for ever*: Wherefore the oath which God here ſware, is ſignified by the lifting up of his hand, in Pſal. 106. 26. and Ezek. 20. 15. *filled with the glory*] that is, all peoples of the earth ſhall ſee and acknowledge the powerful and juſt admittion of the Lord, unto his glory and honour. Compare Eſay 63. and Pſal. 72. 19. where Chriſts kingdom is prophesied of, with whoſe glory all the earth is full.

22 Verſe 22. *my glory*] under this, all Gods glorious works are comprehended, as *power*; as were uſed for *powerfull worker*, Marth. 7. 22. and 11. 20. 1. Cor.

12. 10. 2. Cor. 12. 12. *ſigne*] that is, miracles, miraculous and ſignificant works. *ten times*] hereby may be meant no certain number, but many times, as in Gen. 31. 7. Job. 19. 3. *to ſee* is for many in Levit. 26. 26. It may alſo be taken properly, for now they had ſinned ten times; Firſt, at the red ſea, Exod. 14. 1. 11. 12. then in Marah, Exod. 15. 23. 24. againe in the wildeerneſſe of Sin, Exod. 16. 2. then twice about Manna, Ex. 16. 20. 27. 28. after that at Rephidim, Exod. 17. 1. 2. 3. then by the Calfe at Horeb, Ex. 32. at Taberah, Num. 11. 1. & againe, at Kibroth Hattaavah, Num. 11. 4. & now the tenth time by their rebellion in Pharan.

Verſe 23. *If they ſhall ſee*] that is, as the Greeke tranſlateth it, *ſurely they ſhall ſee*. This alſo is an oath, whereby God ſweareth they ſhall not ſee, that is, not goe in to enjoy the land, as is explained by David, in Pſal. 95. 11. *I ſwear in my anger, if they ſhall enter into my reſt*; which the Apoſtle openeth thus; *He ſware that they ſhould not enter into his reſt*, Heb. 3. 18. So, *If a ſigne be given*, Marke 8. 12. is more plainly expounded, *A ſigne ſhall not be given*, Matth. 16. 4. *which I ſwear unto*] that is, which I ſware to give unto your fathers, Deut. 1. 35. this was the land of Canaan, Gen. 12. 5-7. called the holy land, Zach. 2. 12. the land of Iehovah, Hoſ. 9. 3. the land of Immanuel, that is, of Chriſt, Eſay 8. 8. for it was a ſigne of the heavenly inheritance to be obtained by Chriſt, Hebr. 11. 9. 10. therefore the keeping of them out of this land, figured alſo the excluding of them, and of all unbelievers out of the kingdom of heaven, Hebr. 3. 12-19. and 4. 1. 2. 3. 11.

Verſe 24. *ſpirit in him* or, *with him*; that is, hee was guided by another ſpirit than the ten ſpies. The ſame is to be underſtood of Iſhua, as appeareth by Num. 32. 12. though not here mentioned. This other ſpirit, was the ſpirit of faith, which the Law cannot give, Gal. 3. 2. the ſpirit of adoption of ſonnes, not of bondage to feare againe, Rom. 8. 14. 15. by the guidance of this ſpirit, Caleb continually followed the Lord, and obtained the promiſed inheritance. *he fulfilled me fully*] Hebr. *he fulfilled after me*: ſo in Deut. 1. 36. and Iſa. 14. 8. 9. 14. By this manner of ſpeech, is meant a full and conſtant following and obedience unto the end; the contrary whereof was in Solomon, of whom it is ſaid, *he fulfilled not after the LORD*, *as did David his father*, 1 King. 11. 6. and in this people of Iſrael now generally, of whom God ſaith, *they fulfilled not after me*, Num. 32. 11. The Greeke tranſlateth it, *he followed me*, the Chaldee, *he fulfilled* (or *accompliſhed*) *after my ſearce*, *Chazkuni* expoundeth it, *he hath accompliſhed the word after me*; and compare it with that phraſe in 1. Kings 1. 14. *I will come in after thee, and fulfill* (that is, *accompliſh*) *thy words*. *his ſeed*] in Chaldee, *his ſons*.

*ſhall poſſeſſe it*] *ſhall inherit it*: thus both the Greeke & Chaldee doe interpret it: or, *ſhall cauſe to inherit it*, that is, leave it to that poſterity for an inheritance, as it is written, *It ſhall be thine inheritance, and thy children for ever* Iſa. 14. 9. The word is alſo uſed in a contrary meaning, to *diſinherit*, as before in 2. & ſo it may be tranſlated, *ſhall diſinherit it*, that is, *it ſhall be*

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disinherit and drive out the inhabitants of it, and scize upon it, as in *Iof. 8. 7.* *ye shall disinherit (or scize upon) the city:* and thus it agreeth with Caleb's speech, *If so be the L O R D will be with me, then I will disinherit them (or drive them out) as the L O R D said, Iof. 14. 12.* In this latter sense, *Sol. Ierai* here expoundeth it, *drive it out,* that is, they shall drive out the *Anakims* and people that are therein. This promise Moses related unto Caleb, and in the name of the Lord, he *swore* unto him for the performance of it, *Iof. 14. 9.*

25 Ver. 25. Now *[Hebr. And. dwell]* or, dwell-  
keth, *Heb. sitteth in the valley:* after in verse 45, they are said to dwell (or sit) in the mountain; and sitting as it is often put for dwelling, so sometime for lying in wait, as in *Iof. 8. 9.* which may be meant here. *Chazkuni* expoundeth this place thus: that as the spies were afraid of *Amalek* (Numb. 13. 29.) *so with them the holy Iehoi (God) made them afraid.* And whereas it is here said, in the valley, and in ver. 45. in that mountain, he accordeth them thus, that the most of them sat in the valley, and some few of them in the mountain, and those few warred against them; and therefore it is written, **WHICH SATE IN THAT MOUNTAINE**, to imply that there were of them which sat in another place; or it may be they dwelt in the valley, and when they heard that the sons of Israel came against them, they went up into the mountain, and lay in wait for them there: and we find that sitting sometime, meaneth lying in wait, as it is written (in *Psalm. 10. 8.*) *Hee sitteth in the waiting place of the villages, to morrow turne ye.* The people were now in *Kadesh*, from whence they sent the spies, Numb. 13. 26. Deut. 1. 19. and after this their rebellion, and the slaughter following, they abode in *Kadesh* many days, and then turned and journeyed into the wilderness, by the way of the red sea, Deut. 1. 46. and 2. 1. *Chazkuni* here saith, *To morrow members after this time;* for be they abode in *Kadesh* many days before they began to compass about mount *Sin:* and it is like that (phrase in *Exod. 12. 34.*) when they sense shall arise thee to morrow. journey you *[or, journey for you]*, which some understand, to mean, for your good, see *Gen. 12. 1.* the way of the red sea *[that is, the way towards the red sea; see the notes on Exod. 13. 17.]* In this red Sea the people had been baptized, 1 Cor. 10. 1. 2. Ex. 14. Baptism was unto repentance, and with confession of sinnes, and to the death of Christ, Mat. 3. 6. 1. 1. Rom. 6. 3. so this tending them backe into the wilderness, towards the red sea, was to humble them by repentance, that through faith in Christ they might have entrance into the Kingdome of heaven; or otherwise they should perish for ever, as their carcasses perished in this wilderness.

27 Ver. 27. How long *[to wit, shall I pardon, as in ver. 19. 20. or, shall I beare with. An imperfect speech, such as men use in passion of mind, when through griefe they utter not all their words; as may be seen in Moses, Exod. 32. 32. Psal. 90. 13, in David, Psal. 6. 4. and sundry the like, which murmur; or, which cawle (the people) to murmur, as in ver. 36. Thus Sol. Ierai expoundeth it, referring the congregation forementioned, to the ten*

spies; but the Greeke and Chaldee translate, *which murmur;* so in the sentence following.

Ver. 28. *If ye* it is an oath, as in v. 21. whereby the Lord sweareth in his anger, that they should not enter into his rest, *Plaf. 95. 11.* Hebr. 3. 18. Numb. 32. 10. 11. *affuredly saith* *[or, the faithful saying, see Gen. 22. 16. If I do not]* that is, as the Greeke explaineth it, *surely I will do:* see before on v. 23. *spoken in mine ear* *[in Chaldee, spoken before me: this hath reference to their words, in ver. 2. where they wished they might die in the wilderness.]*

Ver. 29. your carkasses *[the Greeke calleth them Cola, that is, members, which word the Apostle also useth in Hebr. 3. 17. for carkasses, or dead bodies. So in Levit. 26. 30. fall that is, die, being destroyed of the destroyer, 1 Cor. 10. 10. mustered]* numbered as able men for the war, Numb. 1. This sentence was executed upon them, as is after shewed in Numb. 26. 64. 65.

Ver. 30. I lifted up my hand *[that is, swore, as the Chaldee expoundeth it, I swear by my word: see Deut. 32. 40. and the notes before on ver. 2. 1. and Gen. 14. 22.]*

Ver. 31. your titles ones *[your children under twenty yeares of age: see ver. 3. shall know]* in Greeke, shall inherit, rightly explaining the sense: for to know the land, is to enjoy the same. And so Moses relating this promise, saith, *they shall possesse the land, Deut. 1. 39.*

Ver. 32. But as for you, your carkasses *[Hebr. And your carkasses, you where the latter you, is for explanation, to exempt their children, you, or yours only]*

Ver. 33. shall feed *[or, shall be feeding, so likewise the Greeke translatheth it: by feed, meaning wander as sheepe for pasture in the wilderness: the Chaldee of Onkelos expoundeth it, vary or abide: but Jonathan saith, wander, and Chazkuni explaineth it, feed as sheepe sometimes here and sometimes there, so your sinnes shall remove hither and thither, till their carkasses be consumed. Thus may we understand that in the Prophet, The L O R D will feed them as a lumbe in a large place, Hof. 4. 16. that is, will let them wander to destruction. So in other languages, wander is used for feeding, as in Virgil. Bucol. eclog. 2. mille me Siculis errant in montibus agas. forty years]* implying the time past also, from their coming out of Egypt: for one whole yeare, and part of the second, were now past already, when God gave this sentence against them, Num. 10. 11.

bare your shoulders *[that is, bare the punishment of your sinnes; as the Chaldee, for wherebome translateth thus; though this name wherebome, is commonly used for idolatry, Jer. 3. 9. Ezek. 16. 15, 16, 17. &c. See Exod. 34. 15, 16. Levit. 17. 7.]*

Ver. 34. After *[or, according to the number; in the Hebrew, It is used for, as, or according to, as the Greeke translatheth it: see the notes on Levit. 25. 15. a day for a yeare, a day for a yeare]* that is, each day for a yeare, or a yeare for every day: so in *Ezek. 4. 6.* where the Prophet in a figure, bare the iniquity of Israel so many dayes as they had sinned yeares. Hereupon in prophetes, dayes are put for yeares, *Dan. 9. 24. &c. Revel. 1. 3.* *ye shall know my breach]*

breach *[to wit, of promise; or simply, my breaking off: that is, ye shall know and have experience by the punishment which you shall suffer, how great your sin is in breaking promise, and disanulling your word and covenant with me, and in breaking off from me. Thus my breach may be understood, breach, or breaking with me, or from me; as, hee that eateth my bread, Plaf. 4. 1. 10. is expounded, hee that eateth bread with mee, Ioh. 13. 18. Or, my breach, that is, when I brake promise with you, or break off from you, ye shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his covenant with them, that is, performeth not his promise, which is conditional, if men continue in his faith, Deut. 31. 16. 17. Zach. 1. 1. 10. Iude v. 5. Rom. 11. 22. The Greeke translatheth, ye shall know the wrath (or indignation) of mine anger: the Chaldee, ye shall know that ye have murmured against me. Sol. Ierai expoundeth it, my breach, in that ye have broken (that is, turned away) your heart from (following) after mee. This word is after used by Moses, in Numb. 32. 23. Wherefore break ye the heart (that is, disengage ye) the sinnes of Israel from going, &c. and in Numb. 30. 5. if her father break (that is, disallow) her, disannul her promise.]*

Ver. 35. have spoken *[the Chaldee explaineth it, have decreed by my word. If I do not]* that is, surely I will do, as the Greeke expoundeth it: it is an oath before in verse 32. This sentence decreed, scith upon them, that all this generation died in the Wilderness, Numb. 26. 64. 65. and upon this occasion, Moses made the 90. Psalm, wherein he bewaileth the shortness and misery of mans life, being finished now in 70 or 80 yeeres; and intreateth God for mercy. And of this and other the like punishments, the Apostle saith, they happened unto them for ensample; and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. 10. 11. So we see that they could not enter in (to the rest of God) because of unbelief: let us judge therefore to enter into that rest, lest any man fall, after the same example of unbelief, Heb. 3. 19. and 4. 11.

Ver. 36. the men *[the ten spies. made in murmur]* and murmured themselves; as the Hebrews signifieth both their owne act, and that which they caused in others. So the Greeke translatheth it, murmured against it, unto (or before) the congregation. against him *[against Moses, as in ver. 2. or, as the Greeke translatheth, against it: for they murmured also against the land, Num. 13. 32. and 14. 3. evil report]* or, defamation: in Greeke, evil words; in Chaldee, an evil name. The word evil, is expressed in the next verse: see the notes on Numb. 13. 32.

Ver. 37. the plague before Iehovab *[that is, by an extraordinary plague from the hand of God: either the pestilence before threatened, v. 12. or some other death. And before Iehovab, may mean sudden death there by the Sanctuary, where the glory of Iehovab appeared, v. 10. as it is said of Vzza, there bee de. A before God, 1 Chron. 13. 10. which another Prophet explaineth, there he died by the Ark of God, 2 Sam. 6. 7. The Hebrews (as Sol. Ierai and Ierai*

*gum Jonathan* on this place) report these mens death to have beene by an inflammation of their tongues; and wormes issuing out of them; as a just recompence, because with their tongues they had sinned.

Ver. 38. lived *[that is, remained alive, safe and in health. So the Iudge of all the earth did judgement, and would not slay the righteous with the wicked; as Gen. 18. 25. And they survived, not only the other spies, but all the rebellious Israellites, and went in and possessed the land of promise, Iof. 14. 10. & 19. 49. This sheweth the small number of Gods Elect, though many be called to the profession of the faith. The Hebrew Doctors speaking of Ier. 3. 14. where it is written, I will take you out of a citie, and two of a family, and I will bring you to Zion, doe say, At of five hundred thousand Israellites, only two entered into the Land of promise, to wit, Iosaphat and Caleb; so shall it also be in the dayes of Christ. Talmud, in Samedin, chap. 1. 1. wherein they beare witness against themselves, that they fulfilled the measure of their fathers, in rebelling against Christ, and despising the Gospell of their salvation.]*

Ver. 40. and went up *[that is, girded their weapons of warre about them, and pressed forward of themselves to go up, as Moses explaineth it, in Deut. 1. 41. For things which men endeavour and are ready to do, are said to be done by them, as Reuben delivered Issachar out of his brethrens hand, when hee endeavoured by exhorting and perswading with them; that he might deliver him, Gen. 37. 21. 22. See also the annotations on Exod. 8. 18. will go up]* and fight, Deut. 1. 41. we have sinned against Iehovab, Deut. 1. 41. Thus they shewed a kind of repentance and sorrow for their time, which was not sincere, nor a godly sorrow; for they turned from one evil to another, and overthrew themselves.

Ver. 41. Moses said *[being first commanded of the Lord, to say, Deut. 1. 42. the mouth]* that is, as the Greeke translatheth, the word of the Lord: and the Chaldee addeth, against the decree of the word of the L O R D. But it is, for it, that is, the thing which ye doe, shall not prosper, that is, not have good successe: in Greeke, It shall not be prosperous unto you. R. Menachem referreth this word to Iehovab, the divine Majesty which would not prosper them; and compareth here with a like phrase in *Ezek. 13. it went up and downe among the living creatures.*

Ver. 42. Iehovab is not among you *[Iehus God have him say, for I am not among you, Deu. 1. 42. The Chaldee expoundeth it, for Sheinab (the Majesty or presence) of the L O R D is not among you. not smitten]* in Chaldee, not broken; in Greeke, and ye shall fall before your enemies.

Ver. 43. from after Iehovab *[in Chaldee, from after the service of the L O R D; which the Greeke translatheth, disbelieving (or not believing) the Lord, Chazkuni explaineth it thus, Because the spies made you afraid of the Canaanite and Amalekite that abode there, ye are turned from after the L O R D, and are afraid to goe into the land, and you trust not in him, therefore hee will not be with you, if you transgress his mouth, so*

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44 *goe to fight, till after 40 years.*

*Iehovah will not be with you | this the Chaldee expoundeth, the Word of the Lord will not be for your helpe.*

Verf. 44. *they loftly prefumed | or, tooke upon them by violence, with a lofty presumptuous mind: in the Chaldee, they dealt wickedly, or, turbulently. The original word Ahal, (from which Ophel a Tower, or For is derived, 2 Chron. 33. 14.) signifieth lifting up, as in Ahab 2. 4. which the Apostle sheweth, to meane a drawing backe from God by unbelief, Heb. 10. 38. 39. So here in this their presumptuous enterprise, their foules were lifted up in them, but withdrawn from God. And Moses explaineth this by two other words, yee pressed forward, Deut. 1. 41. and yee were presumptuous, Deut. 1. 43. The Hebrew Commentary Tan-chuma, compareth it with another like word which signifieth darknesse, and explaineth it, they went darke (or obscure) for that they went without helpe from God; and Targum Jonathan, thus; they set forward in the darke, before day dawning: to which the Latine version agreeth, translating it darkened, departed not | in Greeke, moved not. The Arke removed not, but at the removal of the cloud, Numb. 9. 15. &c. which God not taking up, shewed thereby his dislike of their action. Moses obeying the Lord, would not accompany the presumptuous sinners: so they went without the Lord, and without the signes of his grace, or company of his ministers.*

45 *Verf. 45. The Canaanite | that is, the Amorite, Deut. 5. 44. which was of the posterity of Canaan, Gen. 10. 15. 16. which dwell | or, which are, lay in wait, dissembled them | pursued them as Bees doe, and destroyed them, Deut. 1. 44. Because they rebelled against God, and vexed his holy Spirit, therefore he was turned to be their enemy, he fought against them Esay 63. 10. into Horeb | in Greeke Homa, the name of a place, so called of the event, signifying utter destruction, or Annibema: so after in Num. 2. 23. After this discomfure, the Israelites returned and wept before the L O R D: but he would not heare their voice, nor give ear unto them; so they abode in Kadesh many dayes, Deut. 1. 45. 46. These things which happened unto them for types, 1 Cor. 10. 11 doe shew the nature of man, of his free-will, and workes without faith, that they procure nothing but wrath from God, and destruction unto men. And as Israel carried themselves under Moses, so did they under Christ: for the Lord Iesus himselfe, and Iohn the Baptist (as Ioshua and Caleb) faithfully testified the truth of Gods promise, & perswaded the people to enter into the kingdom of God, Mat. 3. 1. 2. 3. and 4. 17. But the Priests, Scribes, and Pharisees (like the unfaithfull spies) discouraged the people, and would neither goe themselves into the kingdom of heaven, nor suffer them that were entering, to goe in, Mat. 23. 13. but pretended worldly feares, Ioh. 11. 48. Yet after they would come to ento by force, going about to slay him, their own righteousnesse, but not submitting themselves unto the righteousness of God, Rom. 10. 3. so they pleased not God, but filled up their finnes away, & wrath came upon them to the uttermost, 1 Thess. 2. 15. 16.*



# CHAP. XV.

*1 The Lord teacheth Israel how they should sacrifice unto him in the land of Canaan, and what measure of Meat-offerings, and Drink-offerings should bee for every sacrifice. 13, The stranger is under the same Law. 17, The Law of the first of the dough for an Heave-offering. 22, The sacrifice for sinne of ignorance, done by Israelite or stranger. 30, The punishment of sinne done with an high hand. 32, A man that was found gathering sticks on the Sabbath. 33, A man that was found gathering sticks on the Sabbath. 37, The law of fringes on the borders of their garments, and use that the people should make of them.*

**A**ND Iehovah spake unto Moses, saying; Speake unto the sons of Israel, and say unto them: When yee bee come into the land of your habitations which I give unto you. And yee will make a Fire-offering unto Iehovah, a Burnt-offering or a sacrifice, to separate a vow, or a Voluntary offering; or in your solemne feasts, to make a favour of rest unto Iehovah, of the herd, or of the flock. Then he that offereth his oblation unto Iehovah, shall bring neere a Meat-offering of a tenth part of fine flowre, mingled with the fourth part of an Hin of oyle. And the fourth part of an Hin of wine for a drink-offering, shalt make ready for the Burnt-offering, or for the sacrifice, for one lambe. Or for a ram thou shalt make a Meat-offering of two tenth parts of fine flowre, mingled with the third part of an Hin of oyle. And for a drinke-offering, the third part of an Hin of wine shalt thou offer for a favour of rest unto Iehovah. And when thou shalt make a youngling of the herd, a Burnt-offering or a sacrifice, to separate a vow or Peace-offerings unto Iehovah; Then shall he bring neere with the youngling of the herd, a Meat-offering of three tenth parts of fine flowre, mingled with halfe an Hin of oyle. And thou shalt offer for a Drink-offering, half an Hin of wine for a Fire-offering of a favour of rest unto Iehovah. Thus shall it bee done for one bullocke, or for one ram, or for a lambe of the sheepe or of the goats. According to the number that ye shall make ready, so shall ye make ready for (every) one, according to their number. Every home-borne of the country shall thus do these things, to offer a Fire-offering of a favor of rest unto Iehovah. And if a stranger sojourn with you, or who-soever be among you in your generations,

ons, and will make a Fire-offring of a favour of rest unto Iehovah; as yee doe, so he shall doe. *See of the Church, one statute shall bee for you, and for the stranger that sojourneth: a statute for ever in your generations; as yee are, so shall the stranger be before Iehovah. One law, and one manner shall be for you, & for the stranger that sojourneth with you.*

17 And Iehovah spake unto Moses, saying; 18 Speak unto the sonnes of Israel, and say unto them; When ye come into the land whither I bring you; Then it shall be, when yee eat of the bread of the land, ye shall heave an heave-offering unto Iehovah. Of the first of your dough, a cake shall yee heave for an heave-offering, as the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough, ye shall give unto Iehovah an heave-offering in your generations.

22 And when ye shall have sinned ignorantly, and have not done all these commandments which Iehovah hath spoken unto Moses: *Even* all that Iehovah hath commanded you by the hand of Moses, from the day that Iehovah commanded Moses, & henceforward, throughout your generations: Then it shall be, if *ought* bee done by ignorance, from the eies of the congregation, that all the congregation shall make ready one bullock, a youngling of the herd, for a Burnt-offering, for a favour of rest unto Iehovah; and his Meat-offering, and his Drink-offering, according to the manner: & one goat-buck of the goats, for a Sin-offering. And the Priest shall make atonement for all the congregation of the sons of Israel, & it shall be mercifully forgiven them: for it is an ignorance, and they have brought their oblation, a Fire-offering unto Iehovah, & their Sin-offering before Iehovah, for their ignorance. And it shall bee mercifully forgiven, all the congregation of the sons of Israel, and the stranger that sojourneth among them, because all the people was in ignorance.

27 And if one soule sin through ignorance, then it shall bring neere a she-goat of her first yeare for a Sin-offering. And the Priest shall make atonement for the soule that sinneth ignorantly, when it hath sinned by ignorance, before Iehovah, to make atonement for him, and it shall be mercifully forgiven him. For the home-borne amongst the sons of Israel, and for the stranger that sojourneth among them, one law shall be to you for him that doth through ignorance. But the soule that shall doe with an high hand, whether he be

home-borne, or a stranger, the same reproacheth Iehovah; and that soule shall bee cut off from among his people. Because hee hath despised the word of Iehovah, and hath broken his commandment, that soule shall utterly be cut off, his iniquity shall be upon him.

And the sonnes of Israel were in the Wilderness: and they found a man gathering sticks on the Sabbath day. And they that found him gathering sticks, brought him neere unto Moses, and unto Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him.

And Iehovah said unto Moses; The man shall be made to die the death: all the congregation shall stone him with stones without the campe. And all the congregation brought him forth without the campe, and stoned him with stones, and he dyed, as Iehovah commanded Moses.

And Iehovah said unto Moses, saying; Speake unto the sonnes of Israel, and say unto them; that they make unto them a Fringe on the skirts of their clothes, throughout their generations; and that they put upon the Fringe of the skirt, a ribband of blue. And it shall be unto you for a Fringe, that yee may see it, and remember all the commandments of Iehovah, and doe them: and that yee seeke not after your own heart, and after your own eyes, after which you goe a whoring. That ye may remember and doe all my commandments, and bee holy unto your God. I am Iehovah your God, which brought you forth out of the land of Egypt, to be unto you a God; I am Iehovah your God.

## Annotations.

**S**PAKE UNTO MOSES | After the judgement upon the disobedient Israelites, who should perish in the wilderness, God now repeateth and enlargeth the Law of sacrificing, which their children should observe in the land of Canaan: whereby their reconciliation unto him; and his grace towards them in Christ, was figured: thus after the curse of the Law for sinne, is annexed the grace of the Gospell through faith. In like manner after the destruction of twenty foure thousand for the sinne of Bala Pehor, in Numb. 25. the Lord cauteh the people to be mulctured, Numb. 26. and appointeth the land to be given them for inheritance, and repeateth againe the Law of sacrificing at the solemne feasts, in Numb. 28. and 29. that upon the example of wrath on the sinfull parents, he might shew his remembrance of mercy in Christ unto the repentant beleeving children.

2. Verie 2. *Land of your habitations* ] wherein you shall dwell : not in the wilderness, but in the land of promise, (which figured the state of grace in Christ) did God require the sacrifices of his people, and premit them to accept them. So after by the Prophet Ezekiel, he saith, *I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, &c. and I will purge out from among you the rebels, and them that transgress against me, &c. For in the multitude of mine iniquities, in the multitude of the height of Israel, saith the Lord GOD, there shall all the House of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things; with a favour of rest will I accept you, &c. Ezek. 20. 35, 36, 37, 38, 40, 41.*

3. Verie 3. *A Fire-offering* ] in Chaldee, an oblation before the LORD. *Burnt-offering* ] the Law whereof was given in Levit. 1. *A sacrifice* ] to wit, of Peace-offerings, as the Chaldee explaineth it: the Law concerning them, see in Levit. 3. And the word *sacrifice* being put absolutely, is often used for Peace-offerings as in Exod. 18. 12. Lev. 17. 5, 8. and 23. 37. Dent. 12. 27. So it is meant here; for the meat and drink-offerings following were not added to the Sinne or Trespass-offerings. The Hebrew Canons say, *They are not charged with Meate and Drink-offerings, save for the Burnt-offering of heifer, and for Peace-offerings only; whether they be the Oblation of the Congregation, or of a private person, or the Lamb of a woman after Child-birth* (Leviticus 12. 6.) *and those that the High Priest offereth, forasmuch as they are Burnt-offerings, they are charged to have Meate and Drink-offerings.* But the (Burnt-offerings of) fowles, and the Trespass and Sinne-offerings, they bring no Meate or Drink-offerings with them, save with the Sinne-offering of the Leper, and his Trespass-offering, whose Meate-offerings are expressed in the Law (Levit. 14. 10.) *Maimony in Magnafib hakorbanoth, chap. 2. fcl. 2.* to separate ] or, in separating at a row: whereof see the notes on Lev. 27. 2.

*Voluntary offering* ] what these are, and how they differ one from another, is noted on Levit. 7. 16. After in verie 8. it is called *Peace-offerings*. And from hence the Hebrews gather, that Sinne and Trespass-offerings were not required to have Meate and Drink-offerings with them; for, *Sinne and Trespass-offerings, and First-fruits, and Tithes, and the Passover, for as much as they came not by vow or voluntary offering, they are not charged with the Meate and Drink-offerings.* *Maimony in Magnafib hakorbanoth, chap. 2. fcl. 3.* *Solenne feasts* ] whereof see Lev. 23. So the Peace-offerings of the Chagigah (or Passover mentioned in Dent. 16. 1, 2, &c.) and the Burnt-offerings, were to have Meate and Drink-offerings with them: *Maimonides* chap. 2. fcl. 3.

*Savour of rest* ] that is, of sweet smell, as the Greeke translates it; which the Chaldee expounds, *where accepted with favour*: see the notes on Gen. 8. 21. and Levit. 1. 9. *or of the flock* ] to

except the burnt-offering of fowles, as before is noted.

Verie 4. *his oblation* ] in Greeke, *his gift*: to the Hebrew *Korban*, is interpreted, *gift*, in Marke 7. 11. *shall bring near* ] or, *shall offer*: so after. *Meat-offering* ] in Hebrew, *Mincbah*: of it, and the signification thereof, see the notes on Lev. 2. a tenth part ] to wit, of an Ephah, as is expressed in Num. 28. 5. and as the Greeke version here addeth: of the Ephah or Bushell, see Exod. 16. 36. Hence the Hebrews gather, as Chazkuni here, that the offering from R. Naishim ] that *whosoever would voluntarily offer for a Meat-offering, might not bring less than a tenth deale*. an Hin ] a measure in the Sanctuary for liquid things. The Hin is twelve Log, saith *Maimony in Magn. hakorbanoth, chap. 2. fcl. 7.* The Log was as much as six eggs, as is noted on Levit. 14. 10. and Exo. 30. 24. to the Hin contained as much as 72 eggs: the fourth part of an Hin, as much as 18 eggs. oyle ] to wit, oyle olive, as in Targum Jonathan is expressed.

Verie 5. *wine* ] expounded in Targum Jonathan, *red wine of the grapes*. So in those that follow. It is called *Shecar*, or, *strong wine*, in Numb. 28. 7. *a drink-offering* ] or, an effusion, a poured out offering, because it was poured out upon the Altar, but not upon the fire, as *Maimony* sheweth, in *Magn. hakorbanoth, chap. 2. fcl. 1.* *or for the sacrifice* ] to wit, of Peace-offerings, as the Chaldee expoundeth it; and by this word or, he sheweth that he is to bring for the one by it selfe, and for the other by it selfe; saith Chazkuni on Numb. 15. *for one* ] that is, for every one severally, as in verie 12.

Verie 6. *Or for a ramme* ] The Greeke interpreteth it, *And for a ramme*. A ramme was of the second year, or upward: the lambe of the first year. *two tenth parts* ] two Omers, which was double the measure for a lambe, verie 4. and this the Hebrews understand for the ram onely, not for the ewe or goat; as they write, *The quantity of the meat and drink-offerings, for an ewe-lambe, or ewe-lambe, is a tenth of flower, and the fourth part of an Hin of wine*. Likewise for a goat, whether it be little or great, male or female, also for an ewe, though she be great. But for a ramme, two tenth deales of flower, &c. and the third part of an Hin of wine. *Maimony in Magn. hakorbanoth, chap. 2. fcl. 4.*

Verie 7. *of rest* ] in Greeke, *of sweet smell, or good odour*: as in verie 3.

Verie 8. *when thou shalt make* ] in Greeke, *if ye shall make*; that is, *shall sacrifice*. *youngling* ] Hebr. *a young of the herd*: meaning a bullock: as in Exod. 29. 1. And here is no difference betwene young or old, as was before betwene lambe and ram; but one quantity is for the calfe, and for the bull. *The bullock or the calfe, be it male or female, hath for the meat-offering three tenth deales of flower, &c. Maimonides, chap. 2. fcl. 4.*

Verie 9. *he bring* ] or, *he offer*: here the person is charged; before he said, *when thou*, verie 8. now he saith, *then shall be*: the Greeke keepeth the person as before, *then shall ye offer*. *three tenth parts* ] three Omers; that is, three times so much as for a Lambe, verie 4.

Verie

10. Verie 10. *A Fire-offering* ] in Chaldee, an oblation. This is meant, as Sol. Iseri faith, both of the *Meat-offering* and of the oyle: for the wine was no Fire-offering, because it was not put upon the fire.

11. Verie 11. *or of the goats* ] be it kid, or goat-backe, male or female, old or young; for the Law putteth no difference, as is before observed; and is noted by Chazkuni here. As for the manner of offering these Meat-offerings, the Hebrew canons say, that they were not charged to bring frankincense with them (as they were with the Meat-offerings that were brought alone, Levit. 3. 1.) but they were charged to have salt (according to the Law in Levit. 2. 13.) and this Meat-offering was all of it burnt upon the Altar in the Court-yard, (whereas of all the other Meat-offering, an handfull onely was burnt, and the residue eaten by the Priests, Levit. 2. 2, 3.) and the wine was poured upon the Altar. *Maimony in Magn. hakorbanoth, chap. 2. fcl. 1.*

12. Verie 12. *so shall ye make ready* ] or, *thus shall ye do*: The Hebrews say, *These Meate and Drink-offerings, whether they be for Burnt-offerings or Peace-offerings, must be according to this measure for every one*; (Numbers 15. 12.) *they may not add more to these measures, nor diminish ought from them: and if they do diminish, or add more, the whole is made unlawful*. Except it be the Lambe of Burnt-offering which they bring on the day that they move the Omer of first-fruits (Levit. 23. 12, 13.) for the Meat-offering thereof is two tenth deales of fine flower, mingled with the third part of an Hin of oyle: but though the flower thereof be doubled, yet is not the wine doubled, but the wine for the drink-offering, is the fourth part of an Hin. When they measure the Meate or Drink-offering, either of a particular person, or of the congregation, they mete it not by a measure of three tenth deales for a bullocke, or of two for a ramme; but they measure all in one tenth deale, which is in the Sanctuary, and likewise the oyle &c. The flower with the oyle of the Meat-offering, binder not the wine; neither doth the wine binder them: neither do the meate or drink-offerings binder the sacrifice. But a man may bring his oblation to day, and his meat and drink-offerings ten dayes after; provided, that he have not sanctified them in a ministring vessel. For if he have put them into a ministring vessel (of the Sanctuary) if they abide all night, they become thereby unlawful. They may bring no Meate or Drink-offering, save of the common things; they may not bring them of the heave-offering, nor of the second tithe, nor of the first-fruits, but of common things only. *Maimony in Magn. hakorbanoth, chap. 2. fcl. 5. 8. 12. 13.* The Burnt and Peace-offerings, served (as other sacrifices) to make atonement for the house of Israel, Ezek. 45. 17. Levit. 1. 4. and figured Christs oblation of himselfe, to reconcile us unto God his Father, and to be our Peace. Hebr. 9. 14. and 10. 8. 10. Ephes. 14. 15, 16. The Meat-offering (besides the signification that it had of Christ, Eph. 5. 2.) figured in speciall manner the faith and sanctimonie of his people, and of their service of God; Elay 66. 20. Rom. 15. 16. Psal. 141. 2. Mal. 1. 10. 11. So the Lord by this addition of the Meate-offering to the other sacrifices in Canaan, taught

his people sanctity in the faith and profession of the Gospell, both touching their persons & actions: and the Drink-offerings of wine poured out upon, and sanctified by the Altar, were not only a type of Christs blood shed for remission of sinnes, Mat. 26. 28. 29. but of our fellowship with him in his afflictions, even to be poured out upon the sacrifice and service of Christians faith, Philip. 2. 17. 2 Tim. 4. 6. See the annotations on Levit. 2.

Verie 13. *home-borne* ] in the natural Israelite.

Verie 14. *stranger* ] in Greeke, *Prostrate*: the Gentile converted to the Jewes religion. *in your generations* ] or, *throughout*, that is, in all ages successively: so in verie 15.

Verie 15. *Ye of the Church* ] or, *O Church*, or congregation: or, Concerning the Church; which in Targum Jonathan is expounded, *the whole Church, before Iehovah* ] in the exercises of religion before the Lord: for in civil things, there was not one law for both Israelites and strangers.

Verie 16. *one manner* ] that is, *one manner of practice & obedience*, and one punishment for transgression: Hebr. *one judgement*. So in verie 24.

Verie 17. *And Iehovah shalke* ] A second ordinance by the Lords authority, is here imposed upon them that should come into the land of Canaan, that they should give him a cake of the first of their dough: which law is nowhere mentioned by Moses, save in this place. And as the former law for sacrificing, taught them holiness by faith in Christ, who should be sacrificed for his Church; so this commendation of First-fruits, taught them to cherish forth the fruits of faith, by good works, which God appointed his people to walke in.

Verie 18. *When ye come into the land* ] As a promise is here included, that God would bring them into that good land: so a duty of thankfulness is commanded, that they might remember and acknowledge his mercie, and have his blessing continued upon them. The Hebrews doe observe, that This COMMANDING, differeth from all the COMMANDINGS mentioned in the Law: for, in them all it is said, *When thou art (or shalt) come; When ye come*, meaning, after the possession thereof; and dwelling therein: but here it is said, *When ye come*, meaning, after they were entered into it, and did eat of the bread thereof, they were bound to give the cake, saith Sol. Iseri on Numb. 15. Now this they did, before the land was parted for inheritance, as appeareth in Jos. 5. 11, 12. where they did eat of the old earne of the land; and then the Manna ceased. And as an Omer of Manna was reserved before the Lord, for the generations of Israel, that they might see and thankfully remember the bread which God gave them to eat in the wilderness, Exod. 16. 32, 33. fo a cake of the bread which he should give them in Canaan, was to be given unto him, that they might acknowledge him to be the preserver and nourisher of them in the land; for it is he that giveth bread unto all flesh, because his mercy endureth for ever, Psal. 136. 25. *Whither I bring you* ] or, *am bringing you thither*. Hence the Hebrews say, *They were not bound by the Law to give the cake save in the land of Israel onely*.

only, and when all Israel were there, &c. Fruits without the land, that are brought into the land, owe the cake: but the fruits of the land, that are carried out of the land, are discharged; as it is said, **W H I T H E R I B R I N G T O V**: there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the Scribes, they were to separate a cake also out of the land, that the Law of the Cake might not be forgotten out of Israel. Maimony in Biecurim (or treatise of First-fruits) chapter 5. sect. 5. 6. 7.

19 Ver. 19. of the bread [that is, of the bread-corn, as in Exod. 28. 28. Bread (that is, Corn) is bruised, and out of the earib cometh bread, Job 28. 5. Psal. 104. 14. The Chaldee of Jonathan here paraphrasteth thus; Of the bread of the revenue of the land: and not of rice, and millet, and lesser seeds. Soby the Hebrew canons; Nothing oweeth the Cake, but the five kinds of grain only; which are, Wheat, and Barley, and Rye, and Fescue-barley, and Oats: for milking is called **B R E A D**, save that which is made of these. But he that maketh meat of Rice, Adillet, or other like pulse (or seeds) they owe no Cake at all. Maimony in Biecurim, chapter 5. section 2. and Talmud Bai, in Chullah, chap. 1.

Ye shall have that is, shall offer up; or, as the Greeke and Chaldee translate, shall separate; for it was separated by the owner, and offered to the Lord; and so was one of the beave-offerings which God gave unto his Priests, Numbers 18. 19. Wherefore it was holy, and whosoever separated a Cake, hee first blessed God who sanctified them by his commandments, and commanded them to separate a cake. Maimony in Biecurim, chap. 5. sect. 11. An heathen that separated a Cake, though in the land of Israel, it was no cake. Ibidem chap. 6. sect. 10.

unto Iehovah] in Chaldee, before the **L O R D**. Not that it was brought into the Sanctuary, or offered on the Altar, but given to the Lords minister: as it is written, *Ye shall offer unto the Priest, the first of your dough*, Ezek. 44. 30. By the Hebrew canons, The first-fruits, and the beave-offerings, and the Cake, and the principal, and the first parts, [spoken of in Numbers 5. 7. 8.] and the gifts of the priest [that is killed, Deut. 18. 3.] these are the Priests goods: with them hee may buy servants, and lands, and make wine bests, and pay his debts, or give dowry, and buy books, Maimony in Biecurim, chap. 4. sect. 14.

20 Ver. 20. Of the first] or, The first-fruits: with the first-fruits of all things, God was to be honoured, Prov. 3. 9. that thereby all the rest of their food might be sanctified unto them: For if the first-fruits be holy, the lump (or dough) is also holy, Rom. 11. 16. and a promise of plenty is added to them that thus doe, Prov. 3. 10. as of this particular it is said, *ye shall offer unto the Priest, the first of your dough, that hee may cause the blessing to rest in thine house, of your dough*; of your paste, or lump. They gave of their corne, first-fruits and tithes, and other gifts, to the Priests, Levites, and poore, when they first reaped and threshed it, Exod. 23. 19. Numbers 18. 12. 26. Levit. 23. 22. After them, when they made bread of it, they separated also this cake. And as the Levites sepa-

rated an heave-offering, out of their tithe, Num. 18. 26. so the poore that glained, separated of their dough; as the Hebrews write, *That which is glained, and which is forgotten* (Deut. 24. 19.) and the corner, Levit. 19. 9. &c. though they be free from the Trumsh (or beave-offering) yet they owe the cake. Likewise the first-tithe, &c. Maimony in Biecurim, chap. 6. sect. 3. And though other feeds or pulse, owe not the cake, as is before noted, yet they lay, *Hee that mixeth the meale of wheat, and the meale of rice, and maketh dough of them, if it have the taste of the wheat, it oweeth the cake; and if not, it is discharged.* Though it bee but the leaven of wheat among dough of rice, if it have any taste of the wheat, it oweeth the cake. Dough that is kneaded with wine, or oyle, or honey, &c. if they bake it in an oven, or on the hearth, or pan, or in a frying pan, &c. oweeth the cake. But hee that maketh dough to dry it in the same only, or to bake it in a cauldron, it is discharged of the cake, &c. Also parched corne, that is kneaded with water, or honey, and eaten without baking, is discharged, for milking oweth the cake, but dough, the end whereof is to be bread baked for mans meat. Ibidem sect. 11. 12. And for the quantity of dough, out of which a cake is to be given, they say, *An Omer full of meale, whether it be of one of the five sorts of grain, or of all of them mixed together, the dough thereof oweth a cake.* And it is unlawful for a man to make his dough of a lesser quantity, that it may be free from paying the Cake. Ibidem Section 15. 16. What the Omer is, see Exod. 16. 36. And from that measure of manna which God gave every one for a day, did they gather their quantity, that an Omer of meale should pay a cake to the Lord, as Sol. Iarchi on this place sheweth.

a cake] or, luse, made of the dough aforesaid. Hee that separated meale for his cake, it is no cake: but the residue of the dough oweth a cake. When they put water to it, and the meale is mixed with the water, they separate a cake of the first thing which is kneaded, as it is written, **T H E F I R S T O F T O V R D O V G H**. That dough which oweth a cake by the Law, hee that catcheth thereof is to be beaten. Maimony in Biecurim, chap. 8. sect. 1. 2. 5. of the threshing-floor] that is, of the corne in the threshing-floor; as it is your duty religiously to separate first-fruits of your corn in the floor; so of the dough in your houses. Thus the floor is used for the corne therein, in Deut. 16. 13. Sol. Iarchi understandeth it thus; *as the beave-offering of the floor, of which there is no fixed measure (by the Law); and not as the beave-offering of the thresh, whereof there is a fixed measure*: So for the quantity, it should be voluntary, so much as men would give. Howbeit, their wife men (they say) let a measure; viz. that they should separate the four and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to sell in the street, separateth the eight and fortieth part: for because his dough is much, there is in this quantity sufficient for a gift. Maimony in Biecurim, chap. 5. sect. 2. So the Chaldee of Jonathan expoundeth this verbe, *The first-fruits of your dough, a cake, one of 24.* (that is, the four and twentieth part) shall ye separate as a separate-offering for the Priest, &c.

Ver. 21.

21 Ver. 21. ye shall give] The repeating of the commandment sheweth it to be of importance; and though the Priest had it, yet was it given to the **L O R D**, whose blessing therewith was promised to the observers of this Law, Ezek. 44. 30. And as all things given unto God, were to be holy, pure and chaste; so of this the Hebrews write, *A man may not make his dough in uncleanness at all; but it is to be admonished, and must be careful that hee be cleane, both bee and his vessels, that hee may separate a pure cake.* Maimony in Biecurim, chap. 9. sect. 11.

in your] or, throughout your generations, in all ages: wherefore this ordinance was kept by Israel, after they were returned out of Babylon, Nehem. 10. 37. And besides that all their bread was sanctified unto them by these first-fruits, and God was honoured, by whose word man liveth, and not by bread only, Deut. 8. 3. it seemeth to have a further signification of the chosen people of God, as Paul applyeth this phrase of the first-fruits, and of the lump of dough unto the state of Israel, Rom. 11. 16. as the Prophet speaking of the first-fruits also saith, *Israel was holiness to the L O R D, the first-fruits of his increase; all that eat him, shall be guilty.* Jer. 2. 3. And thus the Jewes of old understood this commandment of the Cake, that it signified in mystic the congregation of Israel, called the first-fruits of the world; which when it is put into the oven that burneth with the fire of the holy blessed God, it is necessary to separate therefrom a cake, that it be not partaker of severe judgement; and therefrom is a blessing reserved in the world, (Ezek. 44. 30.) R. Me-nachem on Num. 15.

22 Ver. 22. when ye shall have sinned ignorantly] or, if ye have erred, that is, done unadvisedly of ignorance, error, or over-sight; whereto is opposed sinning with an high hand, verbe 30. See the annotations on Levit. 4. 2. As in the two former Lawes, the Lord repeated and enlarged the doctrines of faith, and of good workes: so here hee doth like concerning the forgiveness of sins, which his people through infirmity do fall into; that all the chiefe points of Christian religion, are here renewed unto them. have not done all]

The words of this Law differ from the former in Levit. 4. 2. 13. which spake of doing that which should not be done; whereas this speaketh of not doing all which should be done. There also, the sacrifice, which the congregation should bring, was a Bullocke for a Sin-offering, Lev. 4. 14. here (in verbe 24.) they are willing to bring a Bullocke for a Burnt-offering; and a goat-bucke, for a Sin-offering. Whether is this difference in respect of the commandments, forbidding evil workes, and requiring good, as the words seeme to import? Or, as the Hebrews expound it, doth this here respect the sin of idolatry only? Or, as others understand it, is that for all the tribes generally, and this for the several tribes, cities and townes and they were severed in the land of Caanan? Or, is this (in mystic) an increase of the sacrifice in Caanan, as in prophetic of the dayes of the Gospel, the Meat and Drinke-offerings (which Christians should spiritually offer with their fa-

cifices) are of greater quantity, than those which were offered under Moies, Ezek. 46. 5. 11. compared with Num. 15. 4. 5. 6. 7. and 28. 40. &c.

Ver. 23. Even all] This sheweth the large extent of this Law, and the weight thereof, by repeating things so expressly. The Hebrews, which understand this of idolatry only; say, that *that one commandment, is as all the commandments, &c.* and that this sheweth, *thus whosoever professeth idolatry, is as if hee denied all the Law wholly, and all that the Prophets have prophesied; as it is written, AND HENCE FORWARD* Sol. Iarchi on Numb. 15. and Maimony tom. 1. treat. of Idolatry, chap. 2. sect. 4.

Ver. 24. by ignorance] in Greeke, unwittingly: see Levit. 4. 2. from the eyes] understand, hidden from the eyes, as is expressed in Levit. 4. 13. This the Hebrew Doctors understand of things erroneously taught by the governors, and practised by the people, concerning idolatry; as is shewed in the annotations on Levit. 4. 13. and so Sol. Iarchi expoundeth here this place. shall make ready] that is, shall offer for a sacrifice, Levit. 4. 14. And this the Hebrews understand not of one sacrifice for the twelve tribes, but for every tribe so much.

If the error be in Idolatry, that they (the governors) have erred, and taught it; they bring a Bullocke for a Burnt-offering, and a goat-bucke for a Sin-offering, for every tribe, and this obligation is that which is spoken of in Numb. 15. saith Maimony in Sene-gole, chap. 12. sect. 11. and Talmud in Huraib, chap. 2. See the notes on Levit. 4. 14. This exposition for the number, may seeme probable, because the people returned from captivity, offered for all Israel, in Burnt-offerings twelve bullockes, and twelve goat-buckes for a Sin-offering, according to the number of the tribes, Ezr. 8. 35.

some of the herd: a bullocke was always of the second yeare or upward: so, the goat-bucke following.

Burnt-offering] which signified atonement and sanctification by the death of Christ, as is shewed on Lev. 1.

of rest] that is, of sweet smell, as the Greeke translatheth: the Chaldee saith so, as accepted with favour before the **L O R D**.

to the manner] or, right, ordinance: Hebr. to the judgement: meaning, the measure prescribed of God, in v. 9. 10.

for a Sin-offering] in Greeke, for sin. This word in Hebrew is written without a letter, which elsewhere usually is expressed: wherupon Sol. Iarchi noteth, that it is not as other Sin-offerings; for all Sin-offerings that are by the Law brought with the Burnt-offering, the Sin-offering is before the Burnt-offering, as it is said, (in Levit. 5. 10.) And the second bee shall make a Burnt-offering, but this Burnt-offering is before the Sin-offering.

The manner of offering this Sin-offering was like the bullocke, in Levit. 4. it was killed in the court-yard, the blood was carried into the Sanctuary, & sprinkled seven times before Lord; the fat was burned on the Altar in the court-yard; and the body of the beatt was carried forth, and burnt without the campe: so figuring Christ, who should be slain for the finnes of his people, and by his own blood enter into heaven; his body being crucified with-

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without the gate of Jerusalem, Heb. 9. 11. 12. 24. and 13. 11. 12. If the great office (of Magistrates) ignorantly in reaching idolatry, the whole congregation bringeth twelve bullocks for Burnt-offerings, and twelve goats for sin-offerings, and they are burned, because their blood is carried into the Sanctuary, &c. Though but one tribe only commit (the sinne) if it be the most part of the Church; then all the congregation bring, for idolatry, twelve bullocks, and twelve goats. Maimon in Shaggaun chap. 12. sect. 1.

- 25 Ver. 23. for all the congregation, or, for every congregation; whereby may be implied the several tribes, cities, townes, and synagogues. So in verse 26. an ignorant, or, an error, in Greeke, and unwilling Sin, in v. 26. brought their oblation in Greeke, *bringeth the gift thereof.* A Fire-offering in Chaldee, an oblation before the LORD; and this is meant of the Bullock, the Burnt-offering, as Sol. Iarchi noteth. Their sin-offering [this is the goat, faith Sol. Iarchi. before Ichorab] R. Menachem from former authors speaketh of these phrases here used, *unto the LORD, and before the LORD,* that it is meant of him and his judgement hall; where by it appeareth that the myserie of the Trinitie in the Godhead, was of old beleevd by the Jewes, though now they oppugne the same. For there was no Court or Judgement hall in Israel, lesse than in three Judges; and being by them here and in other places applied unto God, and in case of sacrifice and expiation of sinne, which they did hold peculiar unto God alone; it sheweth that they once acknowledged a Trinity of persons in the Godhead, to whom sacrifices for the finnes of men were offered.

- 26 V. 26. and the stranger, the beleiving Gentile, as the Greeke translateth, and the proselyte that cometh into you. Thus the Lord sheweth himselfe to be the God of the Gentiles also, Rom. 3. 29.

- 27 Ver. 27. of one [sinne] or, any sinne; that is, any person: the Chaldee expoundeth it *one man*. So in Levit. 4. 27. *thy iniquity* in Greeke, unwillingly. This also by the Hebrewes (as Sol. Iarchi here) is expounded of the sinne of Idolatry. *of her first year* Hebr. daughter of her year, in Greeke, *yearling*; see the notes on Exod. 12. 5. in Levit. 4. 32. he might also bring an ewe-lamb for his sinne, which may likewise be understood here. But Sol. Iarchi faith, For other transgressions, a particular man bringeth an ewe-lamb, or a few-goat: but for this [of idolatry] a few-goat is appointed.

- 29 Ver. 29. one law shall be to you; that is, ye shall have one law: the Greeke translateth, *one law shall be among them, (or for them.)* that doth [or, that committeth, to wit, the sinne, through ignorance] in Greeke, *whosoever doth unwillingly.* Thus the Law promitteth grace in Christ, in that it appointed sacrifices and Priests that can have compa-ny with the ignorant, and on them that erre, Heb. 5. 2. In this faith, David prayeth unto God, *Ignorance* (or, *Unadviz'd errors*) *whom doth understand? cleanse thou me from sever finnes,* Psal. 19. 13.

- 30 Ver. 30. the soule in Chaldee, *the man.* with an high hand that is, boldly, proudly and pre-umptuously, as the Greeke translateth, *with the*

hand of pride; and Targum Jonathan, *with pride, (or presumption.)* This phrase, when it is spoken of good workes, meaneth boldnesse, courage and magnanimity, in heart and carriage; as, Israel went out of Egypt *with an high hand*, Numb. 33. 3. Exod. 14. 8. but here of evill, it meaneth pride and presumption shewing it selfe openly and boldly; which Onkelos in Chaldee expoundeth, *with an uncovered head*, as being not ashamed of the deed (for when men were ashamed, they used to cover their head, Jer. 14. 4.) Of like fort, is the high arme, in Job. 38. 15. (where the Greeke also expoundeth it, *the arme of the proud:* and the high (or lofty) eye, Psal. 18. 28. and 131. 1.

reproacheth] or, blasphemeth; which the Greeke and Chaldee translate, *provoketh to anger.* It meaneth a reproaching with words, as 2. King. 19. 6. 22. and is applied here unto deeds, as also in Ezek. 20. 27. yet in this your sinne have reproached (or blasphemed) me, in that they have transgressed a transgression against mee. So a presumptuous sinner if counted as a blasphemer of God, and hath no sacrifice for his sinne, but is to be cut off. And this word Christ hath respect unto, in Luke 12. 10. *unto him that blasphemeth against the holy Ghost, it shall not be forgiven, that soule* in Chaldee, *that man.* cut off] in Greeke and Chaldee, destroyed; which phrase the Apolliteuth in Act. 3. 23. shall be destroyed from among the people. That word meaneth destruction by the hand of God, as in 1. Cor. 10. 10. Heb. 11. 28. So the Hebrew Doctors understand the cutting off, mentioned in the Law of Moses: which sometime is to be explained, as in Levit. 17. 10. God faith, *I will cut off him from among his people.* But if there were witnesses of the fact, the Magistrates punished them, either by death, or beating: see the notes on Deut. 25. 2.

Ver. 31. despised the word, or, contemned, set it at naught, as vile; dishonoured it. Hereupon is that proverb, *He that despiseth the word, shall be despised;* but hee that feareth the commandment, shall be rewarded, Prov. 13. 13. broken] or, disannulled, frustrated, made void: it is opposed unto establishing or confirming. This word Christ useth in Marke 7. 9. *Full well ye frustrate the commandments of God.* Usually it is applied to the breaking of the covenant of God, as in Gen. 17. 14. Leviticus 15. 44. and often in the Prophets; sometime of the Law and commandments, Psalme 119. 126. Ezr. 9. 14. Heb. 10. 28.

shall utterly be cut off] or, shall be cut off with cutting off: the doubling of the word, is for more certainty, and speed; and as the Hebrew Doctors gather from it, in this world, and in the world to come: See the annotations on Gen. 17. 14. So R. Menachem here faith, *Although we find Apostates (from God) to live more than 50. years, and that they are not cut off from the life of this world; yet know that their desires hang upon them in this world, and vengeance shall be taken on them abundantly in the world to come.* his iniquity] or, the iniquity of it, (of the soule, that is, of the person) shall be upon it; or, in it; or, with it: By iniquity, understanding punishment for iniquity, as in Gen. 19. 15. and as Sinne, is for the punishment

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nishment of sin, Levit. 22. 9. Or, we may take iniquity properly; as Sol. Iarchi expoundeth it, *when iniquity is in him, that hee repenteth not.* R. Menachem here allegeth an exposition of the ancients, that *faul shall be cut off, and the iniquity thereof with it: as if hee should say, his iniquity shall cleave unto it after it is cut off, to be punished for ever; according to that (in Esay 66. 24.) Their worme shall not die; whil hee liveth (the Chaldee paraphrast) expoundeth, Their soule shall not die. And our Doctors have said, It shall be cut off in this world, it shall be cut off from the world to come. So the Chaldee on Moses, which goeth under the name of Jonathan paraphrasteth, that man shall be destroyed in the world that is to come, and shall give account of his sinne at the great day of judgement.*

- 32 Ver. 32. were in the wilderness] For so (faith Chazkuni) it was decreed concerning them, that they should not come into the land (of Canaan). In the former commandments of the drink-offerings, and Cake, it was written, *When ye be come into the land, &c. to teach by that were not to practise them save in the land: but the Sabbath was to be kept both within the land and without, though it were in the wilderness; and therefore it is written concerning it: IN THE WILDERNESSE.*

- 34 Ver. 34. in word [that is, in prison. So they dealt with the blasphemer, in Lev. 24. 12. it was not declared] in Greeke, they had no judged, or determined. Wherefore was it thus? seeing the Law had twise said, that the breaker of the Sabbath should die, Exod. 31. 4. and 35. 2. Sol. Iarchi faith, it was not declared in manner of death hee should dye: but they knew that hee that prophaned the Sabbath was to die. And the Chaldee called Ionathans paraphrasteth thus; *This judgement was one of the foure judgements that came before Moses the Prophet, which hee judged according to the word of the holy (God.) Some of them were judgements of lesser moment, and some of them judgements of life and death. In the judgements of lesser moment (of pecuniary matters) Moses was ready, but in judgements of life and death hee made delays. And both in the one and in the other, Moses faith, I have not heard, &c. what God would have done.] For to teach the heards (or chiefs) of the Synedrions (or Affixes) that should rise up after him, that they should be ready to dispatch inferior causes (or money matters) but not busy in matters of life and death. And that they should not be ashamed to enquire, in causes that are too hard for them; seeing Moses who was the Master of Israel, had need to say, I have not heard. Therefore hee imprisoned him; because as yet it was not declared, what sentence should passe upon him. The foure judgements which hee speake of, were about the uncleane that would keep the Passover, Numb. 9. 7. 8. and the daughters of Zelophehad that claimed possession in the land, Numb. 27. 4. 5. (these were the cases of lesse importance) about the blasphemer, Levit. 24. and the Sabbath-breaker here: both which hee kept in ward, till hee had answered from the Lord.*

- 35 Ver. 35. stone him] This was esteemed the heaviest of all the foure kinds of death, that malefactors suffered in Israel: see the notes on Exod. 21.

12. without the campe] Hereupon they used to carry such out of the cities, and execute them far off from the judgement Hall, as Sol. Iarchi noteth. So they dealt with Stephen, calling him out of the cite, and stoning him, Act. 7. 58. Likewise with Nabob, 1 Kings 21. 13. also with the blasphemer, Levit. 24. 15. which was a circumstance that aggravated the punishment, being a kind of reproach, as the Apollite noteth, Heb. 13. 11. 12. 13. And this severitie sheweth of what weight the commandment touching the Sabbath is, the profanation whereof, God would have thus to be avenged. And it further signified the eternal death of such as doe not keepe the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their owne workes, as God did from his, Heb. 4. 1. 2. 3. 4. 10. 11.

Verfe 37. And Ionathas said] After the violating of the Sabbath, and punishment for it, God giveth a Law, and ordaineth a signe of remembrance, to further the sanctification of his people, that they might thinke upon his commandments, and doe them.

Verfe 38. *For me of Israel]* This Law for Fringes, concerned Israel only, not other nations; and as the Hebrews say, men only were bound to wear them, not women. *Women and servants, and little children, are not bound by the Law to wear the Fringe.* But by the words of the Scribes, every child that knoweth to clothe himselfe, is bound to wear the Fringe, to the end he may be trained up in the commandments. And women and servants that will wear them, may so doe, but they besse not [God, as men doe when they put them on:] and so all other commandments which women are not bound unto, if they will doe them, they doe them without blessing first. Maimon, tom. 1. in Zizith, (or treat. of Fringes) chapter 3. section 9. that they make] themselves, and not Heathens for them: a Fringe which is made by an Heathen, is unlawful; as it is written, *Speak to the sinnes of Israel, that they make unto them. Maim.* in Zizith, ch. 1. sect. 12. a Fringe] that is, Fringer, as in Deut. 22. 12. *Moses* speaketh of many; and to the Greeke and Chaldee translate it here. A Fringe is in Hebrew called *Tzitzith* (or *Zizith*) which in Ezek. 8. 3. is used for a *locke of haire* of the head; and is here applied to a Fringe, the threds whereof hang downe as lockes of haire. And the Hebrew Doctors call it also *Gumam*, that is, a Branch, because it hangeth as branches or twigs of a tree. The Branch which is made upon the skirt of a garment, is called *Tzitzith*, because it is like to (Tzitzith) a locke of the head, Ezek. 8. 3. And this Branch is called *White*, because we are not commanded to die (or colour) it. And for the threds of this Branch, there is no fix number by the Law. And they take a thred of wool, which is died like the colour of the Firmament, and yee it upon the Branch (or Fringe), and this thred is called *Blue*. Maim. in Zizith, ch. 1. sect. 1. 2. The Fringe is called in Greeke, *Craspeda*, and this word is used by the Holy Ghost in Mat. 23. 5. and of it, the Chaldee also calleth it *Craspedum*. The word *Gedilim*, used for Fringes, in Deut. 22. 12. were the thrimis of the cloth which was

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woven : and *Isisib* the Fringe here (spoken of, were threads tyed unto those thrums with knots, *on the skirts*) Hebr. *on the wings*. This is expounded in *Deut.* 22. 12. *on the four skirts* (or wings.) The skirt end, or border of a garment, is usually called a wing asin *Ruth* 3. 9. 1 *Sain* 15. 27 and 2. 5. 11. *Deut.* 32. 30. *Zach* 8. 23. *Ezek* 5. 3. *Hag* 2. 12. *Jo* the four ends or corners of the earth, are called the four wings thereof, *Esa* 1. 12. *Eze* 7. 2. *Iob* 37. 3. and 38. 13. The garment which a man is bound to make the Fringe on by the Law, is a garment which hath four skirts, or more than four; and it is a garment of woollen or of linen only. But a garment of other stuff, as of silk, or cotton, or camels hair, or the like, are not bound to have the Fringe, save by the words of our wife men, that men may be admonished to keep the precept of the Fringe. For all clothes spoken of in the Law absolutely, are not, save of woollen and linen only. When he maketh a fringe on a garment that hath five or six skirts, he maketh it but on some of the skirts, as it is said, *UPON THE FOUR SKIRTS*, *Deut.* 22. 12. A garment that is borrowed, is not bound to have the Fringe for 30. days; after & thereafter it is bound. A garment of wooll; they make the white thereof of threads of wooll; and a garment of flax (or linen) they make the white thereof of threads of flax; and so of every garment after the kind thereof, &c. Every man that is bound to do this commandment, if he put upon him a garment which is meet to have the Fringe, must put on the Fringe, and then put the garment on; and if he put it on without the Fringe, he breaketh the commandment. But clothes meet to have the Fringe so long as a man puts them not on, but foldeth & layeth them up, they are not bound to have the Fringe: for it is not a duty in respect of the garment, but in respect of the man which hath the garment. *Maim* in *Zicith*, ch. 3. *sect* 1. — 5. 10. upon the Fringe [or, with the Fringe, a ribband] or a thread, as the word is Englished in *Judg* 16. 9. or, a lace, as in *Exod* 39. 31. it hath the name of twisting or wreathing. The Greeke & Chaldean translate it, a thread: & so it is explained by the Hebrew Doctors; who also say, whether they were threads of white, or threads of blew, if he would make them of twisted threads, he might so do; and though the thread were twisted of eight threads, & a ribband made of them, it was counted but one thread. The threads of the fringe, whether white or blew, must be spun for the fringe by name. Matrimony in *Zicith*, ch. 1. *sect* 1. — 1. 1. of blew [or, of steel-colour]. The Hebrews say, the blew spoken of in the law in every place, is wooll dyed, and like the clear firmament. And the blew for the Fringe must be dyed in a knowne dye that will continue in the faire color and not change; & whatsoever is not so dyed, is unlawful for the Fringe, though it be like the colour of the firmament. The dye for this blew was made (they say) with the blood of the Chalcidon, which is a fish of blew colour; & the blood of it is black as ink, & it is found in the salt sea. And with that blood they mix vermillion, &c. And it must be dyed for the fringe by name. *Maim* in *Zicith*, ch. 2. *sect* 1. 2. 3. and *Talmud* in *Menachoth*, ch. 4. As for the Fringe, (which they usually call the *Whire*, because it was not comman-

ded to be dyed, it might be of any colour, as the garment it selfe, except blew: whereof they write thus; *The garment which is all red, or green, or of other dyed colours, they make the white threads* (or Fringe) thereof, like the dyed colour thereof; green, if it be green; or red, if it be red. If it be all blew, then they make the white (the Fringe) thereof of other colours, any save black, for that will turne and appear blewish; and they tie upon all, on a thread of blew, like as they do in other Fringes which are not dyed. *Maim*, *ibidem*, chapter 8. By reason of this different colour, they also say, There are found in this commandment (of the fringe) two commandments; that a man make on the skirts, a branch issuing out of it; and that he tie upon the branch a thread of blew, (*Numb* 15. 38.) And the blew hindereth not the white; neither doth the white hinder the blew. As if a man have no blew, hee maketh the white alone, &c. Though, one hindereth not another, yet are they not two commandments, but one. Our former wife men have said (from these words) And it shall bee unto you for a Fringe, *Numbers* 15. 39. this teacheth that both of them are one commandment. And the four Fringes (on the four skirts) do hinder one another [so that one may be without another] for they four are one commandment (*Deut* 22. 12.) And hee that weareth a garment wherein is the white (Fringe) or the blew (ribband) or both of them together, hee keepeth one commanding precept. *Maimony* in *Zicith*, chap. 1. *sect* 4. 5.

Verf. 29. for a Fringe] By the institution of God it was made unto them a Fringe, and so a religious signe to helpe their memories, and to further their sanctification: wherefore they used to sanctifie this, as all other like divine ordinances, by prayer; and when they put on this garment, they blessed the Lord their God, the King of the world, which sanctified them by his commandments, and commanded them to array themselves with Fringes, And whenever they clothed themselves herewith in the daytime, they blessed for them before they put them on. But they blessed not for the Fringes as the time of the making of them, because the end of the commandment is, that they should bee arrayed herewith. *Maim* in *Zicith*, chap. 3. *sect* 8. that you may see it [or and you shall see (or looke upon) it] on your selves, and on one another. Wherefore the Hebrews say, A blind man was bound to wear the Fringe: for though he saw it not, others did see it. *Maim* in *Zicith*, ch. 3. *sect* 7. By many meanes of sundry sorts, God warned his people of old, to walke religiously and holily before him; and it is observed by some of themselves, that The holy blessed God left nothing in the world, wherein hee gave me some commandment to Israel: if they went out to plow, (hee said) *Thou shalt* not plow with an ox and an asse together, *Deut* 12. 10. if to sow; *Thou shalt* not sow with divers kinds, *Levit* 19. 19. if to reap; *Thou shalt* not mowly reap the corner of thy field, &c. *Levit* 19. 9. if to tread their dough; Of the first of your dough, you shall offer a cake, *Numbers* 15. 20. if they killed (a beast); They shall give unto the Priest, the shoulder and the two cheeks, &c. *Deut* 18. 3. if they found a birds nest; thou shalt send away the Damme, *Deut* 22. 6. 7.

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if

if they caught wild beasts or fowls; He shall pour out the blood thereof, and eat it with dust, *Levit* 17. 13. if they planted, *Thou shalt* count an uncircumcised the uncircumcision thereof, &c. *Levit* 19. 23. if they had a man-child borne, the fore-knee of his thigh shall be circumcised, *Lev* 12. 2. if they buried the dead; *Thou shalt* not cut your sleeves, &c. *Deut* 14. 1. if they shaved themselves; *Thou shalt* not round a corner of your head, &c. *Lev* 19. 27. if they builded an house, *Thou shalt* make a battlement, &c. *Deut* 22. 8. And thou shalt write them upon the posts, &c. *Deut* 6. 9. if they clothed themselves; *Thou shalt* make ye a Fringe, &c. *Chazkuni* on *Num* 15. and remember all.] This was the spiritual use of this ordinance, that it might lead them unto a continual remembrance & practise of all the Law without which; the out ward rite was vaine. The many threads of the Fringes on the four skirts of their garment, signified the many commandments of God which they should put upon them, to be it as were clothed with them, and to walke in them: the heaven-coloured ribband, taught them an heavenly affection to all the Law, & an holy conversation; and led them spiritually to put on the wedding garment, *Matth* 22. 11. The Lord Jesus Christ, *Rem* 13. 14. the whole armour of God, *Ephes* 6. 11. and the new man, which after God is created in righteousness and holiness of truth, *Ephes* 4. 24. that their conversation might be in heaven, *Phil* 3. 20. From these words, The Hebrew Doctors say; A man should alwayes be careful to array himselfe with such a garment as was bound to have the Fringe, that he might keep this commandment: and in the time of prayer, he is to be warned thereof more specially. It is a great shame for wife men, that they should pray, and not be arrayed herewith. A man must for ever be warned of this commandment of the Fringe, for the Scripture maketh it of great weight, and also the commandments, every one depend upon it. *Maim* in *Zicith*, ch. 3. *sect* 1. 1. 12. But they abused this, as other divine ordinances, to superstition & hypocrisy; and were reproved by our Saviour for making their Philacteria broad, and enlarging the borders (or Fringes) of their garments, *Mat* 23. 5. And this their vanitie (neglecting the spiritual end) appeareth in their writings, for unto the thrums or threads of the garment, which were three inches, they fastned threads doubled in the midst, whose length (they say) might not be less than foure inches, but more than so they might be, though a cubit, or two cubits. *Maim* in *Zicith*, ch. 1. 6. And for the vertue hereof, they say, Who do diligently keepeth this Law of Fringes, is made worthy, and shall see the face of the Majestic of God: (*Baal hatturim* on *Num* 15.) and when a man is clothed with the Fringe, and goeth out thereunto to the door of his habitation, he is safe, and God receiveth, and the destroying Angel departeth from thence, and the man shall be delivered from all hurt, and from all destruction, &c. (*R. Menachem* on *Num* 15.) Thus calle it is for men to abuse holy things, and to pervert the right use & end of them by their owne inventions. See the annotations on *Exod* 13. 9. And although they put so great religion in these Fringes, yet as they

have lost the spirit & life of this commandment, so God hath deprived them of the outward rite, that they have not at this day, (by their owne confession) the blew or heaven-coloured ribband; The blew (*Teceith*) is not found in our hands at this day, because we know not to make the dye (or colour) of it: for every blew in wooll is not called *Teceith*. But the *Teceith* (or Blew spoken of in the Law,) it is knowne that it is impossible to make it at this day; and therefore we make the white only, saith *Rambam* (or *Maimony*) in his exposition on *Talmud Bab*, in *Menachoth*, ch. 4. and that ye seek not [or, and ye shall not seek, (or search, as *Num* 1. 4. 36.)] which word *Solomon* teacheth to his heart, se weeding out things by wisdom, *Eccles* 1. 13, and 7. 25. The Greeke here translateth it, turne aside; the Chaldee, erre, (Or goe astray.) your heart.] in Chaldee, the imagination of your heart. Here God calleth men from their owne wisdom and invention to his Law only; for every imagination of the thoughts of mans heart, is only evilly every day, *Gen* 6. 5. And, be that trusteth in his owne heart, is a foole, *Prov* 28. 26. your eye.] in Chaldee, the sight of your eye. So the holy Ghost saith, *Walke* in the wayes of thine heart, and in the sight of thine eye; but know thou, that for all these things; God will bring thee into judgement, *Eccles* 11. 9. And the Apostle mentioneth the lust of the eye, as that which is not of the Father, but of the world, 1 *Joh* 2. 16. The Hebrews say, The heart and the eye are the spies of the body, and brokers to bring it into transgression; the eye feeleth, and the heart lusteth, and the body atteth the transgression. *Sol. Iarchi* on *Num* 15. The Lord condemning the heart—which is the most noble of all the inward parts, and the eyes which are the most excellent of all the outward, teacheth that the whole man is corrupted thoroughout, and to be reformed by the Law and Spirit of God. For, except a man be borne of water and of the Spirit, he cannot enter into the kingdom of God, *Joh* 3. 5. you goe a whoring.] in Chaldee, you erre (or goe astray.) To goe a whoring after other gods, is an usual phrase for idolatry, *Exod* 34. 15, *Deut* 31. 16. 1 *Chrou* 5. 25. *Judg* 2. 17. the same is implied here, as God saith, I am broken with their whorish heart, which hath departed from me, and with their eyes, which goe a whoring after their idols, *Ezek* 6. 9. but it meaneth also all other sinnes which mens unclean hearts and impure eyes carry them unto, with content and delight: see *Lev* 20. 5. 6. *Plal* 106. 39. *Iam* 4. 4. The Hebrews say; If any man be drawn after the thoughts of his heart, he will be found a master of the world, because of the stenderesse, (or shortness) of his understanding; At, sometimes he will search after idolatry, and sometimes will think peculiarly of the Creator, whether there be any or none: *Plal* is above, and what beneath; what was before, and what shall be after. And sometimes of prophesie; whether it be truth or no; and sometimes of the Law, whether it be from heaven or no. And hee knoweth not what to judge of them, still he knoweth the truth concerning his Creator, but will be found a reueler unto himselfe. Concerning this thing is that warning in the Law, where it is

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said,



*said, And ye shall not seeke after your heart, and after your eyes; after which ye goe a whoring, Num. 15. 39. as if he should say, there shall not any one of you be drawne after his owne slender understanding (or knowledge,) as to imagine that his cogitation can attaine to the truth: so have our wise men said, AFTER YOUR HEART; this (meaneth) hereafter; and AFTER YOUR EYES, this is whoredome. And this is an occasion for a man to deprive himselfe of the world (or life) that is to come. Maimony treat. of Idolatrie, ch. 2. sect. 3.*

CHAPTER XVI.

*1 Korah, Dathan, Abiram, and On, with 250 Princes, rise up against Moses and Aaron, about the Priesthood & government of the Church, 5 Moses reproveth the craft of the cause unto God, and reproveth Korahs ambition, 12 He sendeth for Dathan and Abiram, who reprove him, and will not come up. 15 He prayeth against them, 16 and gathereth Korah and his company with their censers, before the Tabernacle. 20 The Lord threatneth to consume the rebels, and commandeth the people to separate from them. 21 The earth swalloweth up Dathan, Abiram, and all Korahs men, and a fire from the Lord devoureth the 250 that burned incense. 26 The censers are reserved to cover the altar, for a signe unto Israel. 41 All the congregation murmur against Moses and Aaron, as they that had killed the Lords people. 44 The Lord killeth 14700 of them with a plague. 46 Aaron by incense stayeth the plague.*

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**A**ND Korah the sonne of Izhar, the son of Kohath, the sonne of Levi, he tooke men; and Dathan and Abiram the sonnes of Eliab, and On the sonne of Pelchiz, sonnes of Reuben. And they rose up before Moses, and men of the sonnes of Israel, two hundred and fiftie, Princes of the congregation, the called of the assembly, men of name. And they gathered themselves together, against Moses and against Aaron, and said unto them; *we take too much upon you; for all the congregation, all of them are holy, and Jehovah is among them; and wherefore lifte up your selves above the Church of Jehovah?* And Moses heard it, and fell upon his face. And hee spake unto Korah, and unto all his congregation, saying, *Even in the morning Jehovah will make knowne him that is his, and who is holy, and whom he will cause to come neere unto him: even him whom he hath chosen, hee will cause to come neere unto him.* This doe ye: take unto you censers, Korah and all his congregation. And put ye fire in them, and put incense on them before Jehovah to morrow,

and it shall be, *that the man whom Jehovah doth choose, he shall be holy: yet take too much upon you, ye sons of Levi.* And Moses said unto Korah, *Heare I pray you, ye sons of Levi. Is it a small thing for you, that the God of Israel hath separated you, from the congregation of Israel, to bring you neere unto him, to serve the service of the Tabernacle of Jehovah, and to stand before the congregation to minister unto them? And he hath brought thee neere, and all thy brethren the sonnes of Levi with thee; and seeke yee the Priesthood also: For which cause, thou and all thy congregation are gathered together against Jehovah: and Aaron what is he, that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up. *Is it a final thing that thou hast brought us up out of the land that floweth with milke and honey, to kill us in the wilderness: that thou makest thy selfe a Prince over us, even making thy selfe a Prince? Moreover, thou hast not brought us into a land that floweth with milke & honey, & givest unto vs an inheritance of field & vineyard: wilt thou dig out the eyes of these men? we will not come up.* And Moses was very wroth; and he said unto Jehovah, *Respect not thou their offering; I have not taken one alle from them, neither have I hurt one of them.* And Moses said unto Korah; *Thou and all thy congregation, be yee before Jehovah; thou and they, and Aaron, to morrow. And take yee every man his censer, and put incense on them; and bring ye neere before Jehovah, every man his censer, two hundred and fiftie censers: & thou and Aaron, each man his censer.* And they tooke every man his censer, and put fire on them, and put incense on them: and they stood at the doore of the Tent of the congregation, and the glory of Jehovah appeared unto all the congregation.*

And Jehovah spake unto Moses, and unto Aaron, saying; *Separate your selves from among this congregation, and I will consume them, as in a moment.* And they fell upon their faces, and said; O God, the God of the spirits of all flesh; shall one man sin, and wilt thou be fervently wroth with all the congregation?

And Jehovah spake unto Moses, saying; *Speake unto the congregation, saying; Get*

*Get you up from about the Tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram: and the Elders of Israel went after him. And he spake unto the congregation, saying; Depart, I pray you, from the tents of these wicked men, and touch not any thing that is theirs, lest ye be consumed in all their finnes. And they went up from the Tabernacle of Korah, Dathan, and Abiram, on every side; and Dathan and Abiram came out and stood in the doore of their Tents, and their wives, and their sonnes, and their little ones. And Moses said, Hereby ye shall know that Jehovah hath sent me to doe all these workes: for (I doe them) not of mine owne heart. If these men die, as all men die, and they be visited after the visitation of all men, Jehovah hath not sent me. But if Jehovah create a new thing, and the earth open her mouth, and swallow up them, and all that appertaine unto them, and they goe downe alive unto hell, then ye shall know, that these men have provoked Jehovah. And it was as he had made an end of speaking all these words, that the ground clave asunder which was under them. And the earth opened her mouth, and swallowed up them and their houses, and all the men that appertaine unto Korah, and all their substance. And they, and all that appertaine unto them, went downe alive unto hell: and the earth closed upon them, and they perished from among the Church. And all Israel that were round about them, fled at the voice of them: for they said, Lest the earth swallow up us. And a fire came forth from Jehovah, and devoured the two hundred & fiftie men that offered incense.*

And Jehovah spake unto Moses, saying; *Speake unto Eleazar the sonne of Aaron the Priest, that he take up the censers out of the burning; and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their owne soules, and let them make them broad plates, for a covering of the Altar; for they offered them before Jehovah, and they are hallowed, & they shall be for a signe unto the sonnes of Israel.* And Eleazar the Priest tooke the brazen censer, which they that were burnt had offered, and they were made broad plates for a covering of the Altar. A memoriall unto the sonnes of Israel, that not any stranger, which is not of the seed of Aaron, come neere to offer incense before Jehovah; that he be not as Korah, and

as his congregation, as Jehovah spake by the hand of Moses unto him.

And on the morrow, all the congregation of the sonnes of Israel murmured against Moses, and against Aaron, saying; *you have killed the people of Jehovah. And it was when the congregation was gathered against Moses, and against Aaron, that they looked towards the Tent of the congregation; and behold the cloud covered it, and the glory of Jehovah appeared.* And Moses and Aaron came before the Tent of the congregation.

And Jehovah spake unto Moses, saying; *Get you up from among this congregation; & I will consume them as in a moment: and they fell upon their faces.* And Moses said unto Aaron; *Take the censer, and put fire thereon from off the Altar, and put on incense, and goe quickly unto the congregation, & make atonement for them: for fervent wrath is gone out from before Jehovah, the plague is begun. And Aaron tooke as Moses had spoken, and ranne into the midst of the Church, and beheld the plague was begun among the people: and he put on incense, and made atonement for the people. And he stood betweene the dead and the living, and the plague was stayed. And they that died in the plague, were fourteene thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto Moses, unto the doore of the Tent of the congregation, and the plague was stayed.*

Annotations.

□ □ □ Here beginneth the 38 Lecture of the Law, which the Hebrews call *Korah*, because his rebellion is the principall thing here treated of: see Gen. 6. 9.

**V**ERSE 1. *Korah* or *Korah*; in Greeke, *Korai*, *Inde*, ver. 11. *Ishar* in Greeke, *Ishar*. *Korah* in Greeke, *Korah*, he took to wit, men with him: so *Korah* is noted as the principall in the rebellion, which the Apostle therefore calleth the *gaine* of *Korah*, *Inde* ver. 11. and in Num. 27. 3. onely *Korahs* company is mentioned, where speech is of this mutinie. The Greeke tranlateth, *he spake*, to signifie that he tooke others by perswading them to his faction. The Chaldee understands it of taking, that is, withdrawing of himselfe, saying, *And Korahs* separated himselfe: Thus Sol. Iarchi also expoundeth it, *he took himselfe a side to be a part from the congregation.* And *Dathan and Abiram* this may be understood, that they

they also tooke men & separated themselves: or rather, that Kore tooke these men unto him, & so to reade it, he took Dathan and Abiram, or he took both Dathan and Abiram; for the word and in Hebrew, may sometime be omitted in our English speech, as is shewed on Gen. 8.6. or he interpreted both, as explaining the former words: see the annotations on Gen. 3.6.24. And thus Chazkuni expoundeth it, And Korah took: it meaneth the taking of men, and whom take he? Dathan and Abiram, &c. And before DATHAN is redundant here, as often elsewhere. Abiram] in Greeke, Abiram.

Elias] in Greeke, Elias: hee was son to Phalti the sonne of Reuben, Num. 26.7, 8, 9. Gen. 46.9. On] in Greeke, An, and Anan. Pekih] in Greeke, Phaleth. Dathan, Abiram, & On, were all sonnes, that is, of the posterity of Reuben, who was the first-borne of Israel, but lost his honour by his sinne, 1 Chron. 5.1. which his sonnes by unlawfull meanes seeked to recover. And these Reubenites camped next unto Korah and the Kohathites, on the Southside of the Tabernacle, (as is shewed in Num. 2.) And so being neighbours in situation, associated themselves in evill, which Sol. Iarchi observing, saith thereupon, *For he to the wicked, and was unto his neighbour.* Korah being a Levite of the Kohathites, which was the chiefe familie of the Levites, as is noted on Num. 3. 28. he tooke offence, (as Iarchi on this place saith), and envied at the preferment of Elizaphan the sonne of Uzziel, whom Moses had made Prince over the families of Kohath, Num. 3. 30 when he was of the youngest brother Uzziel, and Korah himselfe was of Izhar, elder than he: see Num. 3. 27.30. But by the sequell here it appeareth, that he lift up himselfe not onely against Elizaphan, but against Moses and Aaron, and fought the Priesthood also, 2 Cor. 10.

Verbe 2. and men] that is, Korah and men, as appeareth by verse 5. 16. 17. where these are called Korahs congregation. the called of the assembly] Senators called to the assemblie (and as the Greeke translatheth it, *council*) of the governors: in Chap. 1. 16. they are named the called of the congregation, and in Chap. 26.9. Dathan and Abiram are named the called of the congregation, who stood against Moses, &c. So these were States-men, famous and renowned, whereby the conspiracie was the stronger. men of name] that is, of renowne; this title is given to the Giants before the Flood, Gen. 6.4. Whereupon Baal hatinim here noteth, *Men of name for wisdom and wealth, they condemned themselves: as did the generation of the Flood, which were of old, men of name.*

Verbe 3. Ye take too much upon you] or, Let it suffice you, as this phrase is translated in Deut. 3.26. Hebr. *much to you:* or, enough for you: which Sol. Iarchi expoundeth thus, *ye have taken to your selves greatness, much more than enough.* So after in verse 7. *holi* and therefore may approach unto God and offer their sacrifices. This they meant, as Moses answer sheweth in verse 5. and 10. So the presumption of their owne holiness, brought them to ambition and affectation of the

Priesthood: an honour which no man should take to himselfe, but he that is called of God, as was Aaron, Hebr. 5.4. Jehovah is] in Chaldee, the divine presence (or Majesty) of the LORD dwelleth among them.

Verbe 4. fell at his face] as affected with their words, humbling himselfe, and (in likelihood) praying unto God, as in verse 22. Chazkuni saith, *He was affected, and cast downe his face on the ground unto prayer: and there it was said unto him (of God) what he should say unto Korah.* Like gesture he used at their former murmuring, Num. 14.5. and after in Num. 20.6.

Verbe 5. Even in the morning] or, the morning (shall come) and Jehovah will make knowne, &c. Judgement is deferred till the morning morning, so they had that time to consider of their fault: and the morning is usually the time of judgement, both by men, as, *In the morning I will presse all the wicked of the land,* Psal. 101.8. *Judge judgement in the morning,* Jer. 21. 12. and by God himselfe; as, *Morning by morning dost he bring his judgement to light,* Zeph. 3.5. and, *my rebuke is in the mornings,* Psal. 73.14. So in the morning judgement came upon Sodome, Gen. 19. 23. 24. and the plagues of Egypt, Exod. 7.15. and 8.20. and 9.13. and 10.13. and the pestilence on Israel, 2 Sam. 24.15. and so shall evill come upon sinners, and they shall not know the morning thereof, Esai. 47. 11. Boker, the morning, is derived of Baker, he inquired, or looked out; whereupon the Greeke Interpreters reading without vowels, translated it, *The Lord hath looked out and knowne those that are his:* but the Chaldee saith, *in the morning, them the LORD will make knowne, &c.* make knowne him] or, make knowne those that are his, to the Greeke translatheth, *knoweth, (or hath knowne) those that are his:* which very words Paul (from this history) applyeth to Gods knowledge, care and love of his Elect whom he sanctifieth, & keepeth from falling away, as did certaine hereticks in those days, 2 Tim. 2. 17, 18, 19. 20. This therefore is a speech of faith, whereby Moses testifieth his confidence in God, who had separated Aaron unto the Priesthood, & himselfe unto the government in Israel; and would maintaine their cause and calling against all opposers. And because these two offices figured the grace given by Christ unto his Elect, whom he hath made Kings and Priests, even a kingly Priesthood, and an holy Nation, Rev. 1. 6. and 5. 10. 1 Pet. 2.9. therefore the Apostle (in 2 Tim. 2.) fifty citeth these words for the comfort of the Saints, and faithful ministers of Christ, against revolters: even as an other Apostle applyeth also against such, the way of Kain, the error of Balaam, and the contradiction (or rebellion) of Karez, wherein they perish, Jude verse 11. The Chaldee translatheth it, and will make knowne him that is fit for him, and who is holy] or, and the holy one, that is, him whom hee hath sanctified and separated unto the Priests office. So David (speaking of this rebellion) called Aaron the holy one (or Saint) of Jehovah, Psal. 106. 16. and he wore on the golden plate, this engraving, *Holiness to Jehovah*, Exod. 28.36. for he figured our high

Priest

Priest, Christ, who was holy, blameless, undefiled, separate from sinners, & made higher than the heavens, Heb. 7. 26. and who glorified not himselfe to be made an high Priest, but had the honor given him of his Father, Heb. 5.5, 6. and Korahs rebellion against Aaron was a type of mens rebellion against Christ, as the Apostles have taught us. The Greeke translatheth (as before) plurally, saying, *and the holies are hath brought nere unto himselfe.* cause

to come nere, or, bring nere, to wit, to minister unto him, as the Chaldee interpreteth it. And this honor of Priesthood, given now unto all Saints, who are to offer up spiritual sacrifices, acceptable to God by Ies Christ, 1 Pet. 2.5. is commended by David, when he saith, *Blessed is he whom thou choost and caust to come nere unto thee, that he may dwell in thy courts,* Ps. 65.5. Which bringing nere, (or, access) we all have through Christ by one spirit unto the Father, with confidence by the faith of him, Ephes. 2. 18. and in another, *a servant of the King,* 2 King. 25.8. Whereupon the standing of the Levites is used for their service, in Nehem. 12.44. and as they were to stand before the Lord, to minister unto him, Dent. 10.8. so here it is said, *to stand before the congregation, to minister unto them:* thus they were servants of God, and of his Church; as Iosiah said unto them, *Serve now the Lord your God, and his people Israel,* 2 Chron. 35.3. See also Ezek. 44.12.

Verbe 6. censers] or, fire vessels, as the Greeke translatheth it, *fire pans;* whereof see Exod. 27.3. called sometime incense-vessels, (because incense was burnt in them,) 2 Chron. 26.19. Ezek. 8.11. which name the Apostle followeth in the Greeke, Hebr. 9.4.

Verbe 7. put ye fire] Hebr. *give ye fire, and put in incense.* *dab chofe]* or, shall chofe, that is, declare by manifest signes that hee chooseth and liketh. *he shall be holy]* that is, shall be declared to be holy, and so to be a Priest unto God. Because the burning of incense in the center, was the means of atonement and expiation before God, as after is shewed by Aarons fact, in verse 46.47.48. and was the peculiar worke of the Priest, Levit. 16. 12, 13. 2 Chron. 26. 18. wherein they that transgressed were in danger of death, as the example of Nadab and Abihu sheweth, Lev. 10. and it figured in speciall manner the prayers and mediation of Christ for his Church, Psal. 141.2. Rev. 8.3. 1 John 2.1. therefore the trial of the Priesthood, is put upon this worke, rather than on any other sacrifice, and the holiness, whereof Korah boasted, verse 3. should either be approved or reproved of God. For no man hath right to the honour of Priesthood, unless it be given him of God, Hebr. 5.4, 5. nor can without divine authoritie, that is, without the commendement and promise of God, please him, or appease his wrath towards himselfe or others. Therefore it is a great prerogative & comfort unto all Saints, that they are by Christ made Priests unto God, and through him may bodily offer up their prayers and praises unto the Father, Rev. 1.6. 1 Pet. 2.5. Hebr. 13.15. 1 John 5. 14-16. *ye take too much upon you]* or, Let it suffice you, that you have thus farre provoked the Lord, and now leave off. Thus Moses returneth the blame upon themselves, which they had unjustly laid upon him, in verse 3. So Elias doth upon Achab, 1 Kings 18. 17, 18.

Verbe 9. Is it a small thing] or, Seemeth it too little for you: meaning on the contrary, that it was a great thing, & that they should therewith have been contented, for the Tribe of Levi were in the place of all the first-borne of Israel, Num. 3.41. So here he reproveh their unthankfulness to God. *separated you from the congregation]* as Israel was separated from all other peoples, to be the Lords peculiar, Lev. 20.26. 1 Kings 8.53. so were the Levites separated from the sonnes of Israel, to be the Lords, Num. 8.14. And hereupon the Scripture speaketh of the Levites, as distinct from the Israelites, 1 Chron. 9.2. Psal. 135.19.20. So the Ministers of Christ are said to be separated unto the Gospel of God, Rom. 1.1. Gal. 1.15. Acts 13.2. the service of the Tabernacle] the worke belonging to the service of God therein, being assistants to the Priests, see Num. 8.11, 15. 16. and 18. 21.23. to stand before the congregation] standing is a figure of service, and used for it; as the Scripture in one place saith, which stood before the King, Jerem. 52. 12. and in another, *a servant of the King,* 2 King. 25.8. Whereupon the standing of the Levites is used for their service, in Nehem. 12.44. and as they were to stand before the Lord, to minister unto him, Dent. 10.8. so here it is said, *to stand before the congregation, to minister unto them:* thus they were servants of God, and of his Church; as Iosiah said unto them, *Serve now the Lord your God, and his people Israel,* 2 Chron. 35.3. See also Ezek. 44.12.

Verbe 10. the Priesthood] in Chaldee, the high Priesthood; in Greeke, to doe the Priestly Office. That was in degree above the Levites, who were to minister unto the Priests, but not to come nigh the Altar, as did the Priests, Num. 18.2, 3. For the Levites were appointed unto all manner of service of the Tabernacle of the house of God: but Aaron and his sonnes offered on the Altar of Burnt-offering, and on the Altar of incense, (and were) for all the worke of the most holy place, and to make atonement for Israel, 1 Chron. 6.48, 49. And Aaron was separated to wit, from the other Levites] that he should sanctifie the most holy thing, be and his sonnes for ever, to burne (incense) before the Lord, to minister unto him, and to blesse in his Name for ever, 1 Chron. 23.13. To usurpe, affect, or seek to this office of Priest-hood, without the calling of God, was a great sinne against divine order and authoritie, severely punished here in Korah and his company, in King Vzziah, 2 Chron. 26.19.-21. and others.

Verbe 11. against Jehovah] because it was against his ordinance and minister, it is said to be against the Lord himselfe. So when the people refused Samuels government, God said, *I have not rejected thee, but they have rejected me; that I should not reigne over them,* 1 Sam. 8.7. and Christ said to his ministers, *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me,* Luke 10. 16. 1 John 13.20. Aaron, what is he to wit, other than the Minister of God. So the Apostle saith, *Who is Paul? and who is Apollos? but Ministers*

11

by whom ye beloved, 1 Cor. 3. 5. And thus had Moses said in their former murmurings, *What are we that ye murmur against us? your murmurings are not against us, but against Jehovah.* Exod. 16. 7, 8.

- 12 Ver. 12. *We will not come up* ] An obdinate answer, & refusal of the means of their bettering by Moses debating the matter with them; so might they have been persuaded to desist from their evil course, and have found mercy. By coming up, is meant unto the publick place of judgement, whither (in the Scripture phrase) men are said to go up, as in Deut. 35. 7. Ruth. 4. 1. And in Ezra 1. 7. 8. whosoever would not go to Jerusalem at the time appointed by the Princes and the Elders, *all his substance should be forfeited, and himselfe separated from the Church of those that had been in captivity.* Of Dathan and Abiram, Sol. Iarchi here observeth, that *Their own mouth caused them to offend (or signified their fall): they were not bent to go down, to wit, alive into hell,* verse 33.

- 13 Ver. 13. *out of the land* ] of Egypt, as is added in Targum Jonathan: which having been the place of their bondage and miserie, *an iron furnace* unto them, Deut. 4. 20. they here call it a land *flowing with milke and honey*: to depicting their redemption, & God their Redeemer, who laid their bringing from thence, for a ground of their obedience unto him, Exod. 19. 4, 5. and 20. 2. *even making* ] *also making* this selfe a Prince; that is, with-out God, of thine own presumption advancing thy selfe only, wholly, & continually. The doubling of the word, is to aggravate their criminality. This latter branch the Greeke translatheth, *Thou art a Prince*: as if it were spoken in derision.

- 14 Ver. 14. *not brought us* ] according to promise, Exod. 3. 8. and 33. 3. Lev. 30. 24. *of field* ] that is, as the Chaldee explaineth it, of fields and vineyards: one named generally for many, as is noted on Gen. 3. 2. *dig out the eye* ] that is, make them blinde, as the Chaldee expoundeth it; so in Judg. 16. 21. 1 Sam. 1. 12. *of these men* ] or, as the Greeke translatheth it, *of those men*; which may be meant, of the whole congregation, as if they were to blinde that they could not espie his fraud; or it may have speciall reference to Korah and his company. And thus Chazkuni here explaineth it, *Thou hast hoped to dig out the eyes of Korah, and of all his congregation; as though they had no eyes to see and understand this offence, that thou hast brought us up from the good land of Egypt, and hast not performed unto us that which thou promisedst, to bring us into a land that floweth with milke and honey; but hast said, In this wilderness they shall be consumed, and there they shall die.* (Numbers 14. 35.) Moreover, thou hast perverted judgement against us, and therefore we will not come up unto thee, for we believe thee not, concerning the truth of this matter.

- 15 Ver. 15. *very grievously* ] or, very much grieved; see the notes on Gen. 4. 5. *Respect not* ] or, *Look not*, *I will not see the face unto*; which the Chaldee expoundeth, *Accept not with favour their oblation, their offering* ] or, their *Mint-offering*, their *Minchah*, wherof see the Annotations on Lev. 2. and on Gen. 4. 3. This Sol. Iarchi expoundeth, *their*

*incense which they shall offer before thee to morrow: so it hath reference to Korah & his company,* v. 7. and 17. But others (as he faith) explaine it thus; *I know that they have a part in the daily sacrifices of the congregation, let not their part be accepted before thee.* And thus some understand this inspiration to be against Dathan and Abiram only; as Chazkuni faith, *The reason why Moses cursed Dathan and Abiram, was because when Moses sent to call them, they said, we will not come up. It was not their intent to convert; for though the Lord should have said, I have chosen Aaron, yet they would have maintained against the Priesthood.* But Korah and the 250 men which took upon them to take every man his censur, because they were in hope that the Lord had not said him concerning his brother Aaron, but that he had done it of his own minde, he would not curse.

one affe] that is, not the vilest beast; the Greeke translatheth it, *the desire of any of them, that is,* they were no vile thing. They mistooke and read *Chamud* for *Chamur*, because the Hebrew letters *Ch* and *R* be one like another, as is also noted on Gen. 4. 18. But Iohannis noteth it to be one of the 13 places which the Lxxij Interpreters changed purposely, lest Ptolemeie the King (at whose request they turned the Law into Greeke) should say, *Has took no offe, but some other gift he did take.*

Ver. 16. *Thou and all thy congregation* ] The Greeke expoundeth it, *Sanctifie thy congregation, and be ye ready before the Lord, &c.* Because their rebellion was against God, verse 11. therefore Moses committeth the deciding of the controversie unto God.

Ver. 18. *at the dore* ] in the court-yard of the Sanctuary. *and Moses and Aaron* ] Targum Jonathan explaineth it, *they on the one side, and Moses and Aaron on the other side.*

Ver. 19. *assembled against them all* ] not only the 250 forementioned, but the generall multitude, too ready to incline to his faction. See verse 41. *glorie of Jehovah* ] in the cloud over the Sanctuary, as it did at other times in the like cases, verse 42. Num. 12. 5. and 14. 10.

Ver. 21. *as in a moment* ] or, *even in a moment*; suddenly, and as the Greeke translatheth, *at one So in verse 45. and thus God had before threatened, after they had made the calfe, Exod. 33. 5.*

Ver. 22. *God of the spirits of all flesh* ] By all flesh, is meant, *all mankind*; as in Gen. 6. 13. Esai. 40. 5. 6. Ezek. 20. 48. and 21. 4. 5. *Let 2. 28.* and so it is explained in Job 12. 10. *the spirit of all flesh of man.* And the Lord is called *God of the spirit of men*, both as he is creator of them, who *formeth the spirit of man within him*, Zach. 12. 1. called therefore the *Father of spirits*, Heb. 12. 9. and as the preservation, ordering and government of them is in his hand, both in life and death; *In whose hand is the soule of all living and the spirit of all flesh of man*, Job 12. 10. Therefore Moses useth the like phrase, when he prayeth that a governor might be substituted in his stead, Num. 27. 16. Targum Jonathan explaineth it, *God that putteth the spirit of the soule, in the bodies of all the fumes of men: and Targum Jerusalem thus; God which ruleth over*

*the soules of all flesh*; Chazkuni faith, which *knoweth the spirit of every one of them.* The Greeke translatheth, *God of the Fathers, and of all flesh*; understanding (as it seemeth) by *spirits*, such as the Apostle calleth the *spirits of just men made perfect*, Heb. 12. 23. the spirits of the Fathers which were returned to God who gave them; as Esai. 12. 7. *shall one man sinne* ] in Greeke, *if one man hath sinned*: as if they should say, All have not sinned, why wilt thou be wroth with all? Upon this intercession, the Lord (saith the people, that would depart from the rebels, verse 24.

24 Ver. 24. *the tabernacle* ] this seemeth to be put for *tabernacles*, or dwellings; the Greeke translatheth it, the congregation: so in verse 27. where the Greeke also keepeth the word *Tabernacle*, which in verse 26. is called *Tent*.

25 Ver. 25. *the elders* ] the Greeke addeth, *all the elders.* *went after him* ] in Greeke, *went with him*, that is, accompanied him.

26 Ver. 26. *these wicked men* ] in Greeke, *these hard men*: the original word properly signifieth *restless, turbulent*, and such as for their finnes are worthy to be condemned: see the notes on Psal. 1. 1. *touch not any thing* ] because as they themselves, so all things of theirs were uncleane and execrable, and therefore to perish with them, verse 32.

27 Ver. 27. *came out and stood* ] Heb. *came out standing*; which the Greeke explaineth, *came out and stood*: and these two phrases are one; as where it is said that Iesus *blest, and breaking gave to the disciples*, Mat. 14. 19. the other Evangelists explaine it, *he blest, and brake, and gave*, Luke 9. 16. Mark. 6. 41. 10. *Saying unto them*, Mat. 21. 2. *is, And said unto them*, Mark. 11. 2. This their standing up, argueth their boldnesse in so bad a cause: for standing up is a gesture denoting courage, Job 33. 5. and 41. 10. 1 Sam. 17. 8. 16. Thus Pride went before destruction, and an haughty spirit before a fall; as Prov. 16. 18.

28 Ver. 28. *all these workers* ] both the former, in appointing Aaron to the Priest-hood, and the Levites in Read of the first-borne; and these latter, in appointing Korah and his company to bring their censers with incense, &c. of mine owne heart ] which the Chaldee explaineth, *of mine owne will*, the Greeke, *of my selfe*. For things devised of ones owne heart, are noted for evil, 1 King. 12. 33. Ezek. 13. 17.

29 Ver. 29. *as all men die* ] their ordinarie naturall death; which the Greeke translatheth, *after the death of all men.*

30 Ver. 30. *create a new thing* ] Hebr. *create a creature*, that is, doe a new and wonderfull worke, to kill them with such a death as never man died before them. Of this word *create*, see the notes on Gen. 1. 1. it is applied here to a strange and extraordinary worke of judgment, as in Esai. 45. 7. God is said to *create evil*; and in Exod. 34. 10. to *create marvels*; and in Esai. 48. 6. 7. *new and hidden things* God would create. And as with evil, so good things which are new & strange, are said to be created of God, Esai. 65. 18. *alive living, haile and found*; not confused with sickness, as ordi-

narily men are before death and buriall. *into hell* ] into the grave, or state of death: see the notes on Gen. 37. 35. To this judgement the Prophet hath reference, praying against his enemies, *Let them goe downe alive to hell*, Psal. 55. 16.

Ver. 32. *swallowed up them* ] to wit, Dathan and Abiram, as in Psal. 106. 17. *The earth opened and swallowed up Dathan, and covered over the congregation of Abiram.* So David prayed against his enemies, *I swallow them up O Lord*, Psal. 55. 10. *their houses* ] that is, *worldly*; as the Chaldee expoundeth it, *the men of their houses.*

32 appertained unto Korah ] The Greeke translatheth, *and all the men that were with Korah: and the Chaldee, the men that pertained to Korah.* But the sonnes of Korah are to be excepted, for they, either not partaking with, or forsaking their Fathers sinne, died not: see Num. 26. 11. And whereas mention was made of Or, the sonne of Reuben, in verse 1. but not here nor any where of his death, neither in verse 12. of his calling, or refusal to come up; it is to be thought, that either he repented upon Moses reproofe, and so was spared from destruction; or if not so, he is implied among the rest, though not named in particular. *their substance* ] or, *their goods*; which the Greeke translatheth, *their cattell*; and so the original word implieth, as in 1 Chron. 27. 31. 2 Chron. 31. 3. and 35. 7. See the notes on Gen. 12. 5. And not their cattell only, but all their other goods, even their tents, were swallowed into the earth, Deut. 11. 6. Here we may behold the truth of that Proverbe, *Riches profit not in the day of wrath: but justice delivereth from death*, Prov. 11. 4.

Ver. 33. *closed upon them* ] or, *covered over them*: so there was no hope left for their recoverie. Against such judgement David prayeth, *Let not the gulfe swallow me, neither let the pit shut her mouth upon me*, Psal. 69. 16.

Ver. 34. *at the voice of them* ] at their crie or noise, which they made when they perished. So in Jer. 49. 21. *At the voice (or noise) of their fall, the earth is moved, &c.* and *Imade the nations to shake, as the noise of his fall*, Ezek. 31. 16. *Left the earth for all men* ] an imperfect speech, through feare: such as is often used in dangers; as in Psal. 38. 17. Rom. 11. 21. Thus the present judgement terrified them, and, *When the former is punished, the simple is made wise*, Prov. 21. 11.

Ver. 35. *devoured* ] or, *did eat* the 250. men They sinned in burning incense, which belonged to the Priests only; and with burning they were punished, like the judgement on Aarons sonnes, that transgressed also therein, Levit. 10. 1, 2. Of this, David singeth, *A fire burned in their congregation, a flame burnt up the wicked*, Psal. 106. 18.

Ver. 37. *unto Eleazar* ] Chazkuni here observeth, that God would not have Aaron to be defiled (by going among the dead,) *because he was one of them that offered*, verse 17. *out of the burning* ] that is, as the Greeke well explaineth it, *from among those that are burnt*. So in Num. 21. 1. *captivitate*, is for a company of captives; and in 2 King. 24. 14. *Pueritie*, for a company of poore people; and

and many the like. *the fire* [which is in the censers, ver. 7. The Greeke faith, *the strange fire*; as *Lev. 10. 1.* *you see*] in Greece, there; which Sol. Iarchi expoundeth, on the earth, *out of the censers*: others, out of the court of the Sanctuary. By rejecting away the fire, the Lord signifieth the rejecting of their service as profane. So in *Rev. 8. 5.* the Angell took the censer, and filled it with fire of the Altar, and cast it into the earth; and there were voices, and thunders, &c. Which being compared with *ver. 3, 4.* leemeth to teach likewise a rejecting of the service of Antichristians, which abuse and despise Christs mediation; and therefore it is turned unto them to judgement.

38 Verle 38. *sinners against their sinners* are here & often used for notorious wicked persons; as, *Destroy the sinners the Amalekites*, 1 Sam. 15. 18. and, *the men of Sodom were evil and sinners*, Gen. 13. 13. And they lined against their sinners, in causing their owne death and destruction: for the *sin* is often used for the life as in *Gen. 19. 17.* and *37. 21.* So he that provoketh a King to anger, sinneth against his owne sinle, Prov. 20. 2. *broad plates* [Hebr. *out-spreading of plates*, that is, plates beaten out and spread broad, to cover the brazen altar with them. *And they are hallowed* [or, sanctified: & so (as Sol. Iarchi explaineth it) unlawful for common use, because they had made them for vessels of ministration. Or, they were now sanctified of God (before whom they finally offered them, to be an holy signe unto the people. for a signe] and a memoriall to the sinners of *Levi*, ver. 40. to make them remember the transgression of these sinners, & to warne them that none hereafter doe the like. So Aarons rod was kept for a signe, Num. 17. 10. and God threatneth by destroying the wicked, to make him a signe, and a proverbe, Ezek. 14. 8. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. 10. 11.]

40 Verle 40. *no any stranger* [or, *no man* which is a stranger. *seed of Aaron*] that is, *son, or, posterity of Aaron*: so all Israelites or Levites (save Aarons sonnes onely) are counted strangers in this case of priesthood. *that he be not* [Heb. *and he be not as Korah*, like him in rebellion, and in punishment. Therefore Moses afterward rehearseth this historie, to keepe the people in obedience, Deut. 11. 6, 7. *into him*] or, of him; having reference to Moses speech in *ver. 29*, so, that the truth of the judgement denounced might be manifest. So the Apostle pronounceth we unto such, and faith they *perish in the gaine-saying of Koré*, Jude *verse 11.*

41 Verle 41. *you have killed* [or, as the Chaldee explaineth it, *you have caused the death*. Though they had prayed for the people, *2. 22.* and the strangeness of the punishments shewed unto all that they were of God, and the judgements were still even before the eyes of the congregation; yet doe they thus breake out into a new rebellion.

42 Verle 42. *the glorie of Jehovah* it appeared to help his servants, & to repress and punish the rebellious, now as in former times, Num. 12. 5. and

14. 10. and 16. 19.

Verle 45. *Get you up*] that is, Depart, or Separate your selves; as he said before, in *ver. 21.* *at in a moment* [in Greece, *at once*: see the notes on *ver. 21.* *fall on their faces*] to pray, as Targum Jonathan addeth, and as they did before, in *ver. 22.* So did David and the Elders of Israel, in 1 Chron. 21. 16.

Verle 46. *from off the Altar*] of this, Chazkuni faith, *he warned him hereby, that he might not erre through haste, and offer strange fire, as Nadab and Abihu* (Levit. 10.) *and these other had done incense*] *Incense that caused death, when it was in the hand of the Priest, given life when it is in the Priests hand*, faith Chazkuni on this place. Hereby the mediation of Christ for sinners was figured; who is represented by the Angell standing at the Altar, having a golden center, and much incense given unto him, to offer it with the prayers of all Saints, &c. Rev. 8. 3.

*go quickly* [or, *make to goe with speed*; that is, as the Chaldee and Greeke translate, *carie quickly, or in haste*. *the plague*] in Chaldee, death; the Greeke translate, *he hath begonne to breake* (that is, *destroy*) *the people*.

Verle 47. *he put on incense*] to make atonement, and to appeale Gods wrath; as it is said of the Priests, *I they shall put incense in thy nostrill* (or, *in thine anger*) &c. and favourably accept thou (O Lord) the worke of his hands; Deuter. 33. 10. 11. Herein he figured Christ our Mediatour, who made intercession for the transgressors, Eph. 5. 12. Luk. 23. 34. So the Hebrewes (as R. Maimonem on Num. 16.) applie that prophesie of Elias touching Christ, unto this worke of Aaron, saying, *The meaning of this, And he stood between the living and the dead, is like this* (in Eph. 53. 12.) *he hath poured out his sinle unto death, &c.*

Verle 48. *between the dead and the living*] so interposing, and as it were exposing himselfe to the wrath of God for the people; that by the atonement which he now made, the plague might be stayed from the living which yet remained. For to him that is joyed to all the living, there is hope, &c. but the dead know not any thing, &c. neither have they any more a portion for ever, in any thing that is done unto the Sinne, &c. There is no worke, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, Eccles. 9. 4, 5, 6. 10. *The dead praise not the Lord, neither any that goe downe into Silence*, Psal. 115. 17. *They that goe downe into the pit, cannot hope for the truth* (of God) Eph. 38. 18. for after death, commeth the judgement, Heb. 9. 27. And so by the Hebrew Doctors it is said, *There is no atonement for the dead*. Maimoni in Misn. tom. 3. in *Pesukei hamikdashin*, chap. 15. sect. 9. And the Chaldee paraphrast on Ecclesiast. 1. 15. hath this saying; *A man maye be rebellious in this world, and be dead in them, and turneth not by repentance, he hath no power to reforme himselfe after his death: and a man that faileth of the Law and Precepts whiles he liveth, he hath no manner, after his death, to be redeemed with the just men in the garden of Eden, (or Paradise of God.)* And on Ecclesiast. 6. 6. the Chaldee paraphrasteth thus; *yea though the dayes*

*of the life of a man be two thousand yeares, if he have not exercised himselfe in the Law, and hath not done judgement and justice; by the oath of the Word of the L. O. R. D. which (shall be) in the day of his death, his sinle gaele down to Gehenna (or Hell torments), unto one place, whither all sinners doe goe.* So there was no estimation, nor price of the dead, for any row, in Israel, as is noted on *Levit. 27. 8.* *the plague was stayed*] This sheweth how greatly the prayers & actions of his servants doe prevaile with God, when they are faithfull, fervent, and according to his will, Lam. 5. 16. 1. Job. 5. 14. and shewed the power & efficacy of Christs mediation; for God heareth him alwaies, Job. 11. 42. and hee is the *Atonement for our sinnes*, 1 John. 2. and for his sake, God before whom the pestilence goeth, in wrath rememberth mercie, Habak. 3. 5. 2. And as the blood of the Paichall lamb (figuring the blood of Christ, 1 Cor. 5. 7.) stayed the Angell which destroyed the Egyptians, from touching the Israelites, Exod. 12. 23. Heb. 11. 28. so the smoke of Aarons incense (figuring the mediation of Christ, Pfalm. 141. 2. Revel. 8. 4.) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in Davids time, the L. O. R. D. repeated him of the evil, and said to the Angell that destroyed the people, *It is enough, slay now thine band*, 2 Sam. 24. 16. so in this case. Some footstepps of the understanding of this mytery may be seene in the Hebrews, though superstitiously depraved: as when they say, that all hurtfull and destroying (spirits) flee away at the odor of the incense of sweet spices. Targum on Song. 4. 6.

Verle 49. *about the matter*] or, as the Greeke explaineth it, *for the cause of Koré*; which the Chaldee calleth *the division of Korah*.

Verle 50. *unto the dore of the Tent*] into the courtyard of the Sanctuary, where Moses remained, both to signifie unto Moses the effect and fruit of his action, through the mercifullnesse of God; and to give thanks unto the Lord, who had so graciously accepted the worke of his hands. As David offered Burnt-offerings and Peace-offerings; after that the Lord was intreated for the land, and the plague was stayed from Israel, 2 Sam. 24. 25. 1 Chron. 21. 26, 27.



# CHAP. XVII.

1 Twelve rods of the tribes of Israel being laid in the Tabernacle, on the morrow Aarons rod among them all, only budded and beareth almonds. 10 It is left in the Tabernacle for a monument against the rebels. 12 The people saw Aarons rod, and their hearts were comforted.

1 AND Jehovah spake unto Moses, saying; 2 Speake unto the sonnes of Israel, and take of them, a rod for every fathers house, of all their Princes, according to the house of their fathers, twelve rods: every mans name thou shalt write upon his

rod. And Aarons name thou shalt write upon the rod of Levi; for one rod shall be for the head of the house of their fathers. And thou shalt lay them up, in the Tent of the Congregation, before the Testimony, where I will meet with you. And it shall be, that the man whom I shall chuse, his rod shall bud; and I will make to cease from me, the murmurings of the sonnes of Israel, where, with they murmur against you. And Moses spake unto the sons of Israel; and all their Princes gave unto him, a rod for one Prince, a rod for one Prince, according to the house of their fathers, twelve rods; and the rod of Aaron was among their rods. And Moses laid up the rods before Jehovah, in the Tent of the Testimony. And it was on the morrow, that Moses went into the Tent of the Testimonie; and behold, the rod of Aaron for the house of Levi, had budded, & brought forth buds, and bloomed blossomes, and yielded almonds. And Moses brought out all the rods from before Jehovah, unto all the sons of Israel; and they saw, and tooke every man his rod.

And Jehovah said unto Moses; Bring Aarons rod againe before the Testimony, to be kept for a signe, against the sons of rebellion: and thou shalt quite take away their murmurings from me, that they die nor. And Moses did as Jehovah commanded him: so did he. And the sonnes of Israel said unto Moses, saying, Behold, we give up the ghost, we perish, we all of us perish. Every one that commeth neare, that commeth neare unto the Tabernacle of Jehovah, shall die: Shall we be consumed in giving up the ghost?

## Annotations.

1 Speake unto] When God saw the continual murmurings of the people, how they ceased not, he commandeth this that followeth to be done, that so by miracle the Priesthood of Aaron might be confirmed, and a full end put to all strife thereabout; as *ver. 10.* *a rod for every fathers house*] Hebr. *a rod, or* (or according to 1) *the house of a father*: which the Greeke explaineth thus, *Take of them a rod, a rod of all their Princes, according to their fathers house.* A rod (or staffe) was such as men used to carrie in their hands. Gen. 38. 18. Exod. 4. 2. the same word (called in Hebrew *Marteb*) is often used for a Tribe, as in Num. 1. 4. 16. 21. &c. either because of this writing of their names upon rods, or because the twelve tribes grew out of the stocke of Israel, as rods or branches out of a tree. The Princes also caried staves in their hands,

hands, as appeareth by Num. 21. 18. And with this may be compared that in Eze. 37. 16, 17. &c. where the Prophet wrote the names of tribes upon sticks, which were joynted together as one in his hand, to signify the uniting of the divided tribes. *the house* [that is, as the Greeke expoundeth it, *the house* see the notes on Num. 1. 2.

Verf. 3. for one rod shall be.] The Greeke explaineth it thus; for it is one rod: according to the tribe of their fathers house shall they give. The tribe of Levi, though they were distinguished into Priests & Levites; yet as all came by one father Levi, to one rod was for them all. So far be here expoundeth it. Although I have divided them into two families, the families of the Priests & the families of the Levites; notwithstanding it is one tribe. Of this their division, see Num. 3. and 18. 1-7.

Verf. 4. lay them up] or, leave them, or as the Greeke translatheth, put them. *One of the congregation* or, *Tent of meeting*. *the Testimony* [that is, the Arke, wherein the Tables of the Law, (called the Testimony) were kept. See the notes on Exod. 25. 16. where I will meet] that is, where I use to meet with you; according to the promise in Exod. 25. 22. and 30. 36. And this is the reason why the Tabernacle was called *the Tent of meeting*, or of congregation.

Verf. 5. [I shall chuse] that is, shall like of, and approve to administer the priesthood; as in Targum Jonathan this is added, *to minister before me* *rod shall bud* or, *shall flourish*: see vers. 8. *will make to escape from me* in Greeke, *will take away from thee*. This word is spoken of the wasting or asswaging of waters, Gen. 8. 1. and of wrath, Eph. 2. 1. and is here applied to the murmurings of the people, which were like raging waters, foming out their owne shame.

Verf. 8. blossomes for flowers. *yielded* or, *ripened* (as the word is Englished, in Esai. 18. 5.) that is, brought forth ripe almonds. *almonds* in Greeke, & in Targum Jonathan, *Nuts*. An almond, in Hebrew, *Shaked*, is named *Shaked*, which signifies with care, haste & watchfulness, to looke unto and performe a thing. And because the almond tree blossometh & beareth fruit sooner than other trees, therefore hath it this name. And Solomon for the same cause, likeneth the white haire which soone grow up on us in age; to the flourishing of the Almond tree, Eccl. 12. 5. By this miracle, God did confirme the Priesthood unto Aaron; as by the vision of the vine-branches budding, blossoming, & bringing forth ripe grapes, &c. hee signified the confirmation of office unto Pharaohs butler, Gen. 40. 10-13. He signified further by the buds, the continuance and propagation of the Priesthood to his posterity; who should sprout and grow out of him, by the blessing of God, who maketh the dry tree to bud (or flourish), Ezek. 17. 24. as also it is prophesied of the church, *He shall cause them that come of Israhel, to take root; Israhel shall blossom and bud, and fill the face of the world with fruit*, Esai. 27. 6. And the original word for buds, is also used for younglings or youth; as in Job. 30. 12. *The blossoming (or flourishing)* of this rod, figured also the

comfortable and glorious effect of the administration of the Priests office: as Chasit is said to *hake forth as the windows, flourishing thorne the latter day*, Song. 2. 9. that we all with open face may behold as in a glasse the glorie of the Lord, 2 Cor. 3. 18. and this, to the shame of his enemies, Psal. 132. 18. The Almonds figured the fruits of his administration, which hastily should shew forth themselves, to the comfort of the Saints, and punishment of all that should resist him; as unto Jeremie (one of Aarons sonnes) God shewed in a vision, the rod of an Almond tree, (which hath the name of blossoming,) and opened the same unto him thus; *Thou hast well seen, for I will hasten my word, to performe it*, Jer. 1. 11, 12. Therefore as soone as Vzziah the King rose up to usurpe the Priests office, the *leprosy* even rose up in his forehead, 2 Chron. 26. 18, 19.

Verf. 10. Bring againe] or, *Returne Aaron rod before the Testimony*] in Greeke, the *Testimonies*; meaning the Tables of the covenant in the Arke; as is noted on vers. 4. before which it was laid up, and not in it: for *nothing was in the Arke*, save the two tables of stone, 1 Kin. 8. 9. The Hebrews record how in Salomons Temple, there was a stone in the most holy place, in the west part thereof, on which they set the Arke: and before it, was the golden pot of Manna, and the rod of Aaron. *Mainm. com. 3.* In Beth habchirah, chap. 4. sect. 1. *to be kept* [Hebr. for a keeping (or reservation)] As the Manna was kept in the golden pot within the most holy place of the sanctuary, for a reservation & monument to the Israelites, that the generations after might see the bread which God had given their fathers to eat in the wilderness, Exod. 16. 32-34. so this rod was kept in the same place for a reservation, and for a signe, that all generations might know the confirmation of their Priesthood in Aarons line. Both did lead them unto Christ; the Manna figuring the flesh of Christ, the true bread from heaven, wherewith the faithful should be nourished unto life eternall, John. 6. 31, 32, 33, 51. and the rod, the Priesthood of Christ, wherby they should be reconciled unto God, Heb. 9. 11, 12. Therefore the Apostle mentioneth this budding rod, with the pot of Manna, among the most memorable things that were kept in the Holy of holies, Heb. 9. 34. *the fomes of rebellion*] which the Greeke translatheth, *the disobedience* [or, rebellion, because they were so much addicted thereunto, as if rebellion it selfe had bene their mother: so that Moses testified, *I see have bene rebellious against the LORD, from the day that I knew you*, Deut. 9. 24. This phrase is common in the Scriptures, as, *a fome of injurious evil* (or of wickedness) Psal. 8. 23. for an injurious or wicked person: and *fomes of affliction*, Prov. 31. 5. for afflicted persons: so, *fomes of Belial*, Deut. 13. 23. 1 Sam. 2. 12. *fomes of disobedience*, Ephes. 2. 2. and 5. 6. *fomes of the light and of the day*, 1 Thes. 5. 5. *children of wisdom*, Matt. 11. 19. *children of obedience*, 1 Pet. 1. 14. and sundry the like. *thou shalt quite take away*] or, *shalt consume*, *shalt utterly end*

and thy murmurings: the Greeke translatheth it, and let thy murmuring cease from me, and they shall not die.

Verf. 12. *we give up the ghost*] or, *have given up the ghost*, that is, died: or, as the Greeke translatheth, *are consumed*. This may be taken as an unjust complaint of theirs, for the punishments that they had felt, & should still feele for their finnes. Or rather, as a serious complaint of their owne miserie, being under sin, and so by the Law under punishment and wrath: like that which the Apostle saith, *I was alive without the Law once; but when the commandment came, sinne reined, and I died; and the commandment which (was ordained) unto life, I found (to be) unto death*, Rom. 7. 9, 10. The Chaldee paraphraseth upon their words, thus; *Behold the sword hath killed some of us, and behold the earth hath swallowed some of us; and behold some of us are dead with the pestilence*. And Targum Jonathan thus; *Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth and perished; behold we think that as they, so we all shall perish*.

Verf. 13. *that cometh neere*] in Greeke, *that toucheth the Tabernacle*. *Shall we be consumed in giving up the ghost?* that is, shall we die every one? This seemeth to be a deprecation; whereby acknowledging their finnes to be worthy of death, they pray for mercy: for so questions are often used in earnest deprecations; as, *Wilt thou be angry with us for ever?* &c. Psal. 85. 6. *Wilt thou utterly reject us?* Lam. 5. 22. *Wilt thou hold thy peace, and afflict us very sore?* Eze. 39. 64. 12. and many the like.



## CHAP. XVIII.

1 The different charges of the Priests, and of the Levites adjoined unto them. 9 The Priests portion of the peoples offerings, and balled things; and the use of them. 21 The Levites portion is the tithes of the Israelites, but no inheritance in the land. 26 The Levites must give unto the Priests the tenth of their tithes, as the Lords heave-offering: and the rest themselves should enjoy, for a reward of their service.

1 And Jehovah said unto Aaron & Thou, and thy sonnes, and thy fathers house with thee, shall beare the iniquity of the Sanctuary; and thou, and thy sonnes with thee, shall beare the iniquity of your Priest-hood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou neere with thee, that they may be joynted unto thee, & minister unto thee: but thou, & thy sonnes with thee, (shall minister) before the Tent of the Testimony. And they shall keepe thy charge, and the charge of all the Tent; but they shall not come nigh unto the vessels of holiness, and unto the Altar; that

they die not, both they and you. And they shall be joynted unto thee, and shall keepe the charge of the Tent of the Congregation, for all the service of the Tent: & a stranger shall not come nigh unto you. And ye shall keepe the charge of the Holy place, and the charge of the Altar, that there be no serwent wrath any more upon the sonnes of Israhel. And I, behold I have taken your brethren the Levites, from among the sonnes of Israhel: to you they are given as a gift for Jehovah, to serve the service of the Tent of the Congregation. And thou and thy sons with thee, shall keepe your Priests office for every thing of the Altar, and within the veile, and ye shall serve: I have given your Priests office, as a service of gift; and the stranger that cometh nigh, shall be put to death.

And Jehovah spake unto Aaron; And I, behold I have given unto thee the charge of mine heave-offerings, of all the holy things of the sonnes of Israhel; unto thee have I given them, for the anointing, and to thy sons, by a statute for ever. This shall be thine, of the Holy of Holies, (reserved) to the fire: every oblation of theirs, of every Meate-offering of theirs, and of every Sin-offering of theirs, & of every Trespass-offering of theirs, which they shall render unto me; it shall be holy of holies, for thee and for thy sonnes. In the holy of holies shalt thou eat it: every male shall eat it; holy shall it be unto thee. And this shall be thine; the heave-offering of their gift, with all the wave-offerings of the sonnes of Israhel; unto thee have I given them, and to thy sonnes & to thy daughters with thee, by a statute for ever: every cleane person in thine house shall eat it. All the fat of the new oil, and all the fat of the new wine, and of the corne; the first-fruits of them, which they shall give unto Jehovah, them have I given unto thee. The first-fruits of all which shall be in their land, which they shall bring unto Jehovah, shall be thine: every cleane person in thine house shall eat it. Every devoted thing in Israhel shall be thine. Every thing that openeth the wombe, of all flesh, which they shall bring neer unto Jehovah, of man or of beast, shall be thine: but redeeming thou shalt redeem the first-borne of man; and the firstling of the unclean beast shall thou redeem. And those that are to be redeemed of him, from an month old, shalt thou redeem, by thy estimation; for the silver of five shekels, by the shekel of the Sanctuary, which is twenty gerahs. But the firstling of a cow, or the



the firstling of a sheep, or the firstling of a goat thou shalt not redeem, they are holy: their blood thou shalt sprinkle upon the Altar and their fat thou shalt burne, *for a Fire-offering*, for a savour of rest unto Jehovah. And the flesh of them shall be thine: as the wave breast, and as the right shoulder, shall it be thine. All the heave-offerings of the holy things, which the sonnes of Israel shall offer unto Jehovah, I have given to thee, and to thy sons, and to thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before Jehovah, to thee and to thy seed with thee. And Jehovah said unto Aaron; Thou shalt have no inheritance in their land, neither shalt thou have a part among them; I am thy part, and thine inheritance, among the sons of Israel. And to the sonnes of Levi, behold I have given all the tenth in Israel, for an inheritance, for their service which they serve, the service of the Tent of the congregation. And the sonnes of Israel shall not come nigh henceforth, unto the Tent of the congregation, to beare sinne, to die. But the Levite, he shall serve the service of the Tent of the Congregations; & they shall beare their iniquitie: it shall be a statute for ever throughout your generations, that among the sonnes of Israel they shall not inherit any inheritance. But the title of the sonnes of Israel, which they shall offer up unto Jehovah, for an heave-offering, I have given to the Levites for an inheritance: therefore I have said unto them; among the sons of Israel they shall not inherit any inheritance. And Jehovah spake unto Moses, saying; And unto the Levites thou shalt speak, and say unto them; When ye take of the sons of Israel the tithes, which I have given unto you from them, for your inheritance, then ye shall offer up thereof, the heave-offering of Jehovah, the tithes of the tithes. And your heave-offering shall be counted unto you as the corne of the threshing floore, and as the fullness of the wine-press. Thus you also shall offer the heave-offering of Jehovah, of all your tithes which ye receive of the sonnes of Israel, and ye shall give thereof the heave-offering of Jehovah, to Aaron the Priest. Out of all your gifts ye shall offer every heave-offering of Jehovah, of all the fat thereof, the hallowed part thereof out of it. And thou shalt say unto them; When ye have heaved the fat thereof from it, then it shall be counted unto the Levites, as the revenue of the threshing floore, and as the revenue of

the wine-press. And ye shall eat it in every place; you, and your house: for it is a reward unto you for your service in the Tent of the congregation. And ye shall not beare sin for it, when ye have heaved the fat thereof from it: and ye shall not profane the holy things of the sons of Israel, that ye die not.

Annotations.

**Said unto Aaron** ] Because of the peoples feare and complaint, in the end of the former chapter, God here taketh order for the watch of the Sanctuary, that the care thereof should lie upon the Priests, that the people might not transgresse and perish. So the remedie far terrors of conscience, wrought by the Law, is faith in Christ, whose Priesthood was fore-shadowed in Aaron, and which should deliver them who through feare of death, were all their life-time subiect to bondage, *thy fathers house* ] the house or posterity of Levi, who was father to all the Priests and Levites. *the iniquitie of the Sanctuary* ] that is, shall beare the punishment for all iniquitie that is done in the Sanctuary; at your hands will I require it. Thus I archi expoundeth it; *Upon you I will bring the punishment of the strangers that shall sinne concerning the sanctified things that are delivered unto you.* And as the Sanctuary comprehended both the Tabernacle and the Court-yard, with all things in them: so this is generally spoken concerning the Priests and Levites (which were of Aarons fathers house,) who were all toward the Sanctuary, though in distinct places, as shall after be shewed. *iniquitie of your Priesthood* ] that is, the punishment for all iniquitie done about your Priests office. And this is speciall concerning the Priests, whose care and charge was over the Levites also, which might not come neere some things belonging to the Priesthood. R. Menachem here saith, that *By this admission was signified, how the Priests should not intermeddle with the service of the Levites, nor the Levites with the service of the Priests.* Whereof see more on verse 3.

**Verse 2. the tribe** ] The Hebrew here hath two words, *Matthi* (the tribe) of Levi, and *Shebat* (the tribe) of thy father: of which, the former signifieth a staffe, the latter, a rod: both of them applied to a tribe or kindred, which did spring and grow out of Levi, as rods, staves or branches from the stocke of a tree. Of this same tribe, see what is noted on Gen. 49. 16. *that they may be joynd* ], or, and let them be added unto thee. Here is an allusion to Levites name, which signifieth joynd. The Father Levi had the name, because at his birth his mother said, *Now my husband will be joynd unto me.* Gen. 29. 34. his children (called of him Levites) are according to the notation of their name, made *Adjoiners* to the Priests. And this word is after used and applied to such as adjoynd themselves to the Lord, and to his people, *Esa* 56. 3. 6. *Ier.* 50. 5. *Eph.*

Eth. 9. 27. so in the New Testament, *Act.* 5. 14. & 11. 24. & 2. 41, 47. *minister unto thee* ] so in Num. 3. 6. the Levites are appointed to minister unto Aaron: elsewhere they are said to minister unto the congregation, Num. 16. 9. and unto the Lord, Deut. 10. 8. 1 Sam. 3. 1. 2 Chron. 29. 11. and in the name of the Lord, Deut. 18. 6. 7. and are called the ministers of his house, Ezek. 45. 5. *before the Tent* ] herein is the difference between the Priests and Levites office, that the Priests served at the Altar, and in the holy place; the Levites served the outer services, helped to kill, slay, take the blood, &c. and gave it to the Priests, who sprinkled the blood received from their hands, 2 Chron. 30. 16. & 29. 34. 1 Chron. 23. 28. 32. *of the Testimonie* ] that is, of the Law, written on the two Tables kept in an Arke within the Tent or Tabernacle, and thereof it had this name, as is noted on Exod. 25. 16.

**Verse 3. shall keepe thy charge** ], or, observe thy observation; thy custodie, or, thy ward; at thy appointment doing their service: see Num. 3. 7. *the vessels of holiness* ] in Greeke, the holy vessels: to come nigh unto them, to serve with them at the Altar, or in the holy place the Levites might not: which the Hebrew Canons explain thus; *All the Levites are forbidden the service at the Altar, as it is said* (in Num. 18. 3.) *But they shall not come nigh unto the vessels, &c.* They shall not come nigh to the service; but to touch them it was lawfull. *Maimony*, tom. 3. in *Cle hamidksh*, chap. 3. sect. 9. So in Num. 3. 8. the Levites were appointed to keepe all the vessels of the Tabernacle. *both they and you* ] they for doing so, you for suffering it. But from these words the Hebrews say, *As the Levites are forbidden to doe the service of the Priests; so the Priests are forbidden to doe the service of the Levites, as it is written, Both they and you.* *Maimony* in *Cle hamidksh*, chapter 3. section 10.

**Verse 4. the charge** ], or, the custodie; in Greeke, the custodie, or the wards, watches: for so the word is used for keeping watch by night also, as in *Pla.* 90. 4. See the notes on Exo. 14. 24. *a stranger* ] any of Israel that is not a Levite, is counted a stranger in this business: and in the Priests affairs, the Levites themselves were counted strangers, v. 7. See the notes on Num. 3. 10.

**Verse 5. keepe the charge of the holy place** ] Hebrew, observe the observation of the holiness; which the Greeke translates, of the holier: by this name the Apostle calleth the first Tabernacle, wherein was the Candlestick, Table, and Shew-bread; as the inmost part of the Tabernacle is called *holy of holies*, that is, the holiest of all, Heb. 9. 2. 3. To keepe the charge, or observe the observation, is to have continual care day and night, that all things be kept pure and uncorrupted, and administered according to the will of God: as they that kept the charge (or ward) of the house of Saul, were such as endeavoured to keep & maintain the kingdom in Sauls family, 1 Chron. 12. 29. This duty of the Priests and Levites in the Tabernacle, continued also in the Temple, where some were Porters, keepers of the gates, and lodged round about the house of God;

some had charge of the ministering vessels; that they should bring them in & out by order: some of the fine flower, and the wine, and the oil, and the frankincense, and of the spices, and of the Shew-bread; some were singers, employed in that worke day and night, &c. 1 Chron. 9. 19, 23. 33. Of their manner of keeping the Temple, the Hebrews have thus recorded: *The keeping of the Sanctuary, having been commanded, yet though there be no feare of enemies, or of thieves, for the keeping thereof is but for the honour thereof. And this keeping is commanded to be all the night: and the keepers are the Priests and the Levites, as it is said, And thou and thy sonnes with thee (shall be) before the Tent of the Testimonie, (Num. 18. 2.) as if he should say, you shall be the keepers (or watchmen) thereof. Moreover it is said of the Levites, And they shall keepe the charge of the Tent, (Numbers 18. 4.) It is also said, And they that encampe before the Tabernacle, for ever, before the Tent of the Congregation Eastward, (shall be) Moses and Aaron, and his sonnes, keeping the charge of the holy place, (Num. 3. 38.) And if they leave off the keeping of it, they transgresse against a prohibition. The commandment of keeping it, is that the Priests be the keepers in the inner (place) and the Levites in the outer. And twentie flower companies keepe it every night continually in twenty four places; the Priests in three places, and the Levites in one & twenty places, &c. The Priests that watched, slept not in their priestly garments, but folded them up, & laid them at their heads, and put on their own garments, and slept on the ground, as is the manner of all that ward Kings courts, that they sleepe not on beds. And they set one Provost over all the wards (or custodiers) of the keepers, and he was called the man of the mountains of the house (of God) And he went round about unto every ward, all the night, with torches burning before him; and every warder that did not stand and say, Thou man of the mountains of the house, Peace be unto thee, it was knowne that he was asleepe, and he did beat him with his staffe. And he had authority to burne his garment, so that (sometimes) they said in Jerusalem, what noise is in the Court? Is it the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning the Provost of the Sanctuary came and knocked at the gate for the Priests that were in the place of burning (the holy things,) and they opened unto him. He took a key and opened the little gate, that was between the place of burning and the courtyard, and went from the burning place into the courtyard, and the Priests went in after him. And two torches of fire were in their hand, and they divided themselves into two companies; one company went Eastward, and another Westward, till both companies came to the place where they made the Priests Meats-offering (spoken of in *Ier.* 6. 20, 21.) When both sides came thither, they said, Peace, all is peace, and they (set those that made the Meats-offering, to make the same. After this order did they every night, save the night of the Sabbath: for then they had not fire (torches) in their hand, but searched with the lamps that were lighted there on the evening*

of the Sabbath. *Maimony* in tom. 3. in *Beth halshirab*, chap. 8. *no fervent wrath any more*] for transgressing, as in former time, when fervent wrath went out from the Lord, Num. 16. 46. See also Num. 8. 19.

6 Ver. 6. *I have taken*] in stead of all the first-born of Israel, who otherwise should have maintained unto me: see Num. 3. 12. and the Annotations there. *a gift for Jehovah*] *or, unto Jehovah*, as the Greek faith, *to the Lord*, the Chaldee, *before the L O R D*. See Num. 3. 9, 12. and 8. 13, 16, 19. where they were offered unto the Lord, and given unto him, and by him given unto Aaron.

7 Ver. 7. *within the veil*] not only the second veil (as it is called in Heb. 9. 3.) but the first veil, within which the Priests were always, accomplishing the services, Heb. 9. 6. as to burn incense, Luke 1. 9. to trim the lamps, Exod. 27. 20, 21. to set on the Shew-bread every Sabbath, Lev. 24. 8, 9. and the like. *I have given*] *Hebr. I will give*, which form of speech, noteth a continuance of the gift. *a service of gift*] a service freely given you; which Sol. Iarchi and Chazkuni explain thus; *I have given it unto you by gift, that none should say, ye are come into it of your selves.* the stranger] any Israelite, Levitic, or whosoever is not of Aaron's seed: see the notes on Num. 3. 10.

8 Ver. 8. *I have given*] after the office of the Priests & Levites prescribed, God here provideth for their maintenance and livelihood, which they should have from the people for their service. The equity whereof remaineth perpetual, as the Apostle observeth, saying, *Do ye not know that they which minister about holy things, eat of the things of the Temple? and they which wait at the Altar, are partakers of the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel;* 1 Cor. 9. 13, 14. the charge] Hebrew, the keeping (or observation) of mine heave-offerings; which the Greeke translatheth, the keeping of my first-fruits; in Chaldee, the keeping of my separated things. They are said to be a charge or keeping, because they were carefully to be taken, and used holily, as gifts from the Lord. Sol. Iarchi explaineth it, *which thou must keep in cleanness (or purity).* Therefore they are called holy things, and were to be eaten (one of them) in the holy place, and by cleane persons only, as in ver. 9, 10, 11, &c. And in the Hebrew Canons it is said, *It is unlawful to defile the heave-offering (or first-fruits) of the land of Israel, like as other holy things, or to bring it into the estate of uncleanesse, but it is to be eaten being cleane, and to be burnt if it be unclean.* Maimony, tom. 3. in *Trumoth*, ch. 12. f. 1. of all the holy things] *or, with all the holy things*, as Chazkuni here explaineth it: see the notes on Num. 5. 9. The Greeke translatheth, of all things sanctified unto me by the offices of Israel. for the anointing] that is, for the office sake whereunto thou art anointed: that as thou art consecrated with the holy oile, to attend upon mine holy things, Lev. 21. 10, 12. so thou shalt have mine holy things to keep and live upon. Thus anointing is also used in Lev. 7. 35. *This is the anointing of Aaron, and the anointing of his sons.*

For this cause the nation of the Jewes was *curst with a curse*, as having robbed God, because they kept backe their tithes and offerings, which they should have brought into the store-houses, that there might have been meat in the house of God, for his ministers, Mal. 3. 8, 9, 10.

Ver. 9. of the holy of holies] *Hebr. of the holiness of holiness*, that is, of the most holy things, which the Greeke translatheth, of the hallowed (or sanctified) things. Some objections in the Sanctuarie are called *holies*, (and by the Hebrew Doctors, *light holy things*) some *holies*, that is, most holy things: of which difference, see the Annotations on Lev. 6. 17. With these he here beginneth, which the Priests only were to eat, and that within the Sanctuarie, v. 10. then he proceedeth to the light holy things, which the Priests & their families were to eat within the campe, (and in ages following, within the walls of Jerusalem:) last of all he speaketh of other gifts, which were common, & might be eaten by any, and in any place, v. 14, &c.

from the fire] in Chaldee, *left (or remaining)* from the fire, meaning the fire of the Altar, where some part of the most holy things were burned to the Lord. every oblation] This may be understood as the general; and the Meat-offering, Sin-offering, &c. as the particulars thereof; or, if it be meant of things different, it may be referred to those oblations appointed for the Congregation, in Lev. 23. 17-20. Thus Iarchi here explaineth it, the Peace-offering of the Congregation. And there were no Peace-offerings of the Congregation, but only those mentioned in Levit. 23. as is noted on Lev. 4. 14. and 23. 19. But Chazkuni understandeth it of the two loaves, in Levit. 23. 17. and of the Shew-bread, saying, *What oblation is this? We find afterward the Sin-offering, (to be expressed) and after that the Trespasse-offering, which were holy of holies.* If (we understand it) of the Burnt-offering, that was not eaten: if of the Peace-offering, they were not holy of holies. Behold he speaketh not but of the two loaves, (Leviticus 23.) and of the Shew-bread. Now both these were most holy, and for the Priests only to eat, as is shewed on Levit. 23. 20, & 24. 9.

Meat-offering] the remainder whereof was most holy, for the Priests only to eat in the holy place, by the Law in Lev. 6. 16, 17. Sin-offering] which the Priests were to eat also in the holy place, as in Lev. 6. 26. Trespasse-offering] which likewise was most holy, and for the Priests only to eat, as the Law sheweth in Lev. 7. 1-6. which they shall render] *or, shall returne (shall restore)* unto me. This may be referred to the sacrifice forementioned: and by reason of this word *render (or restore)* and for that the Greeke translatheth it, *whosoever things they shall render to me*, it may in special be understood of that *ram of atonement* which was given for a Trespasse-offering, when a man relapsed unto the Lord the thing which he had robbed; according to the Law in Num. 5. 8. compared with Lev. 6. 2-6. And unto that particular, doe Iarchi and Chazkuni here referre it. Now that ram was most holy, because it was a Trespasse-offering: but the thing it selfe which was stolen, and reitred

reitred to the Priest, was of the common things, as after shall be shewed.

10 Ver. 10. *In the holy of holies*] Observe how the Court of the Sanctuarie is here called the *holy of holies*, or most holy place in respect of the Campe of Israel, and citie Jerusalem, which were holy places, for the light holy things, as the Passover, Peace-offerings, and the like, to be eaten in; as also in comparison with the great court for the people which was without the Priests court, 2 Chr. 4. 9. Ezek. 42. 14. For that which is commonly called the *holy of holies*, or most holy place, (which was in the Tabernacle after the second veil) was not a place to eat in, or for any to come into, save for the high Priest once in the yeere to make atonement, Lev. 16. Heb. 9. 3, 7. Neither might they eat in the Tabernacle, but in the Court; and that is here meant, as the Law sheweth, *In the holy place, in the court of the Tent of the Congregation they shall eat it*, Levit. 6. 16. And in the Court of the Temple there were chambers for such uses, Nehem. 13. 5, 9. whereupon in Ezek. 42. 13. hee speaketh of *holy chambers*, where the Priests that approach unto the L O R D, shall eat the most holy things; there shall they lay the most holy things, and the Meat-offering, and the Sin-offering, and the Trespasse-offering, for the place is holy. And whereas Ezekiel there prophesieth of the third Temple, the Temple of the Gospel, which Christ should build, at which time the legal Priesthood of Aaron should have an end, Heb. 7. these ordinances did signifie (besides the Ministers maintenance foretold of, 1 Cor. 9. 13, 14.) that they which should by Christ be made Priests unto God his Father, Rev. 1. 6. (as all true Christians are, 1 Pet. 2. 5, 9.) should be made partakers of Christ (who is both our Meat-offering, our Sin and Trespasse-offering,) and feeding on his flesh by faith, should be nourished unto life eternal, Joh. 6. 35, 50, 51. compared with Heb. 13. 10, 15.

every male] and not the female: for the Priests wives and daughters might not eat of the most holy things, as they did eat of the holy and common things, v. 11, 13, 19. Lev. 6. 18, 29. & 7. 6. But now for our partaking of Christ, there is neither male nor female, for we are all one in Christ Iesus, Gal. 3. 28. *holy*] *Hebr. holiness*; in Greeke, *holy things shall they be unto thee*: meaning that only the Priests, and they in their holiness and cleanness should eat thereof. The blemished Priests might eat, but the unclean might not, Lev. 21. 21, 22. & 23. 6. The flesh it selfe also must be holy, for if any unclean thing touched it, it was burnt and might not be eaten, Lev. 7. 19.

11 Ver. 11. *And this*] Here hee passeth on to the light holy things, which might be eaten by the Priests, male and female, without the Sanctuarie. the heave-offering of their gift] that is, which the Israelites give to the Priest out of their heave-offerings: such were (as Iarchi also here explaineth) the heave-offering of the sacrifice of confession, and of the Peace-offering, and of the Nazarites ram: whereof see Lev. 7. 11, 12, 14, 32, 34. & Num. 6. 17-20. In Deut. 12. 6, 17. there is mentioned the heave-offering of your hand, which is meant of the first-fruits spo-

ken of in Deut. 26. See the Annotations on those places. the wave-offering] as the brest of the Peace-offerings, Lev. 7. 30, 31, 34. for that was waved, as the shoulder was heaved. *thy daughters*] understand, whiles they remained in their fathers house: but being married to strangers, they might not eat of the holy things, see Lev. 22. 12, 13. every cleane person] though the Priests slave, bought into, or borne in his house; but no stranger, nor hired servant, Leviticus 22. 10, 11. neither might any unclean person eat of it, Leviticus 7. 20, 21.

Ver. 12. *All the fat*] that is, as the Chaldee expounded it, *All the best*; which the Greeke translatheth, *All the first-fruits*. The fat is often used for that which is good, and best of things, not of beasts only, but of wheat, as Lev. 3. 14. Psal. 81. 16. & 147. 14. and here, of oile and wine, and so of the land in general; as Gen. 27. 28. & 45. 18. And as after God faith to the Levites, in ver. 30. *whom see have heaved the fat thereof*: so this concerned all the people, that they should doe the like. *They heave not up any, but the fairest*; faith Maimony in *Trumoth*, ch. 5. f. 1. See the Annotations on Gen. 4. 4. the new oile] in Greeke, *the oile*: so after of the wine. The Law concerning this, is repeated in Deut. 18. 4. thus; *The first-fruits of thy corn, of thy new wine, and of thy new oile, &c. shall thou give unto him*, that is, unto the Priest. Under these three, all other of like sort are comprehended; which the Hebrews explain thus; *All man meat that is kept, which groweth out of the earth, is bound (to pay) the heave-offering (or first-fruits).* And it is a commandment to separate out of it the first-fruits for the Priest, Deut. 18. 4. *As corn, wine oile, are mans meat, and grow out of the earth, and have comers, as it is written, THY CORNE: so whatsoever is of like sort, it bound (to pay) the heave-offering, and likewise the tithes.* Maimony in *Trumoth*, ch. 2. f. 1.

See after on v. 21. for the tithes. As for the first-fruits which the owners brought into the Sanctuarie, Deut. 26. the Hebrews say, they were but of fewen things only, as is noted on Ex. 22. 29. Observe therefore a difference between the first fruits left for the Priests, and the first-fruits brought before the Lord, and there given to the Priest: for these were two gifts, as after shall be shewed. the first-fruits] called in Hebrew, *Refsith*, that is, the first or the beginning: after in v. 13. he speaketh of first-fruits, called in Hebrew *Discurin*; of them he faith, *which they shall bring unto Jehovah*, to wit, into the Sanctuarie, according to the Law in Deut. 26. 2, 3, &c. of these he faith, *which they shall give unto Jehovah*; for they were not bound to bring them out of their place, but the Priests came where they were, and took them. These (for distinctions sake) the Hebrews call the great heave-offering; the other they call the first-fruits. So in this place, Sol. Iarchi faith, *the first-fruits of them, this is the great heave-offering.* And of these, the Hebrew Canons say, *The Israelites are not bound to take pains about the heave-offering, and to bring it from the corn-floor, to the Citie, or from the wilderness to the inhabited lands, but the Priests goe out to the Corn-floors, and the Israelites give them* K k k k 2



7 The Shew-bread, (Levit. 24. 9.)  
8 The Leprosy log of oyle, (Levit. 14. 10. &c.)  
These were not eaten but in the Sanctuary.  
The five which they might not eat but in Jerusalem, [and before that, within the Campe of Israel, to which Jerusalem afterward was answerable, as is noted on Num. 2. 27.] were these:

- 1 The breast and shoulder of the Peace-offerings, (Levit. 7. 31, 34.)
  - 2 The breast-offering of the sacrifice of confession, (Levit. 7. 12, 14.)
  - 3 The breast-offering of the Nazarene Ram, (Num. 6. 17, 20.)
  - 4 The Firstling of the cleane beast, (Numb. 18. 15. Deut. 15. 19, 20.)
  - 5 The First-fruits, (Num. 18. 13.) These were not eaten but in Jerusalem.
- The five things due from the land of Israel once, were:

- 1 The Heave-offering (or First-fruits), (Numbers 18. 12.)
- 2 The Heave-offering of the Tithe, (Numbers 18. 28.)
- 3 The Cake, (Numbers 15. 20.) And these three were holy.
- 4 The First-fruits of the Fleece, (Deut. 18. 4.)
- 5 The field of possession, (Num. 35.) and both of these were common. These were not due unto him by the Law, five in the land of Israel.

The five things due to the Priests in every place, were:

- 1 The gifts (of the beasts slain, Deut. 18. 3.)
- 2 The redemption of the First-born son, (Numb. 18. 15.)
- 3 The Firstling of the Ass, (Exodus 4. 20. Num. 18.)
- 4 The restitution of that which is taken by rapine from a stranger, (Num. 5. 8.)
- 5 The devoted things, (Num. 18. 14.)

These five are common things, in all respects.  
The gifts due unto him from the Sanctuary, was:

- 1 The skins of the Burnt-offering, (Levit. 7. 8.) And the lame Lam was for the skins of the other most holy things: they all were the Priests.
- 2 The gifts which the females had part in, as well as the male (Priests) were five. 1 The Heave-offering (or First-fruits). 2 The Heave-offering of the Tithe. 3 The Cake. 4 The gifts of the beast, (Deut. 18. 3.) And the first of the Fleece. Maimon in Bicurim, ch. 1. f. 1, &c. a covenant of salt [that is, a stable, firme and incorruptible covenant. So the kingdom over Israel was given to David and to his issues, by a covenant of salt, 2 Chronicles 13. 5, and there the Greeke explaineth it, an everlasting covenant.]

Verf. 20. *Thou shalt have* [This concerneth not so much Aaron himselfe, (who died before hee came into the land, Num. 20. 28.) as his posterity, and not them only, but all the Levites; as after hee cometh in Deut. 18. 1. The Priests the Levites, all the Tribe of Levi, shall have no part nor inheritance with Israel. inheritance in their land] which was divided by lot to the other Tribes, according as God numbered them, when the Tribe of Levi was

numbered apart, Num. 26. 53, 55, 57, 62. Notwithstanding, they had cities to dwell in, and suburbs given from the other Tribes, Num. 35. and in Ezek. 48. 10, &c. an holy oblation, out of the spiritual land, is given to the Priests and Levites.

or, a portion, a share among them. This word, though often it be spoken of a part or portion of land, as in Jos. 15. 13. & 19. 9. & 18. 5. yet also it is meant of a part in the spoiles or prey, as in Num. 31. 36. 1 Sam. 30. 24. And so it seemeth to be intended here, of the spoiles gotten by war of the Canaanites, which were of great worth, as appeareth by Deut. 2. 35. & 3. 7. & 6. 11. for that Joshua said to some of the people, *Returne with much riches unto your Tents, and with very much cattell, and with silver, and with gold, and with brasse, and with iron, and with very much rayment, &c.* Joshua 22. 8. yet Levi might have none, because the Lord had given him his portion in the holy things, and he was to war another warfare in the Lords Sanctuaries, Numbers 4. 23. and according to the Apostles Doctrine, No man that warreth, entangleth himselfe with the affairs of this life, that he may please him who hath chosen him to be a soldier, 2 Timothy 2. 4.

Of this matter the Hebrews say, All the Tribe of Levi are warred that they have no inheritance in the land of Canaan; likewise they are warred that they take no part of the spoile, at the time when they conquer the cities, Deuteronomie 18. 1. And a sinne of Levi; that taketh a part of the spoile, is to be beaten: and if hee received an inheritance in the land; they are to take it away from him. It seemeth unto me, that these things are not spoken by of the land, which was promised by covenant to Abraham, Isaac, and Jacob, &c. But all other lands, which any of the Kings of Israel should subdue, the Priests and Levites were for those lands, and the spoiles of them, like all other Israelites. And why had Levi no right of inheritance in the land of Israel, and spoiles thereof, with his brethren? Because he was separated to serve the LORD, and to minister unto him, and to teach his right wayes, and his just judgements unto many, as Deuteronomie 33. 10. Therefore were they separated from the waies of the world; they wage not war, like other Israelites, neither have they inheritance, &c. but they are the Lords power, as it is written, Blessed Lord, his power, Deuteronomie 33. 11. and the blessed (God) himselfe is their reward, as the faith, I am thy part and thine inheritance. Maimon, tom. 3. treat. of the Release and Jubilee, chap. 13, sect. 10, 11, 12. So in Ezek. 44. 28. God saith of the Priests, *They shall give them no possession in Israel, I am their possession.*

I am thy part [both by the gifts fore-appointed, (as is said in Deut. 18. 1. the First-offerings of Leviticus, and his inheritance, shall they eat) and by other blessings, wherewith he would abundantly recompence their worldly want, administering unto them his heavenly graces. Hereupon the godly testified their faith, and hope in God, by these and such like speeches; God is my part for ever, Psalm. 73. 26. Thou art my part, in the land of the living, Psalm. 142. 6. I Jehovah is my part, faith my soule; therefore will I hope in him, Lament. 3. 24. I repose at thy word, as one that findeth great profit, Psalm. 119. 162.

Verfe

21 Verf. 21. *And to the summe of Levi* [Now followeth the Law concerning the Levites, who were joynted to the Priests in service, & so in provision for their maintenance. And this word *And, Chazekuni* here noteth as an addition to that which went before, saying that the covenant of salt for ever, was to the Levites also, all the tribe] or, all the Tribes. This is the first Tithe which the Israelites payed to the Levites; after which they separated a second Tithe, which they themselves did eat before the Lord, the first yeere and the second, and every third yeere gave it to the Levites and poore: wherof see Deut. 14. 22, 23, &c. Touching this, the Hebrews say, that the Israelites, After they had separated the great Heave-offering (or First-fruits spoken of in Num. 18. 12.) they separated one of ten out of that which remained, and this is called the first Tithe, and it is that which is spoken of in Numbers 18. 24. and this Tithe was for the males and females of the Levites. They pay no Tithe but of the cleafe (or left) as it is said (in Numbers 18. 30.) *When ye have heard the fat thereof, &c.* at the Tithe which the Levites separate, is to be of the fat thereof; so the Tithe which the Israelites separate from the floure or wine-press, is to be of the fat. They pay not the Tithe but by measure, or by weight, or by number. He that separateth this Tithe, blessed (God) first, as they use to bless for other commendments: so be blessed for the second Tithe, and for the poore mans Tithe, and for the Tithe of the 2<sup>d</sup> Tithe, be blessed for every one severally. Maimon, tom. 3. treat. of Tithes, ch. 1. sect. 1, 13, 14, 16.

22 Verf. 22. *nor came nigh any more* [to serve in the Tabernacle, as they did in the rebellion of Korah, Num. 16. *to bear sinne*] that is, lest they suffer the punishment for their sin. So in v. 23, beare their iniquities, as in ver. 1. *in die* [or, and die; see the notes on Gen. 2. 3. this sheweth the punishment to be death: the Greeke translatheth it, deadly (or death-bringing) sinne.]

23 Verf. 23. *beare their iniquity* [that is, beare the punishment of their own iniquity, if they transgress; and of the peoples, if they suffer them to transgress. Thus Sol. Larchi expoundeth it; They the Levites shall beare the iniquity of the Israelites; for it is their dutie to warne strangers from committing sinne unto them.]

24 Verf. 24. *Heave up* [in Greeke and Chaldee, separate unto the Lord: so in verfe 26. This sheweth the Tithes to be an oblation to the Lord, and a signe of the Israelites homage, subjection and thankfulness unto him for his blessings. And upon this ground, the Apostle proveth Melchisedek to be a greater Priest than Abraham, or Aaron; because Abraham (and all the Levites and Priests in his loynes) payed Tithes to Melchisedek, Gen. 14. Hebr. 7. Now consider how great this man was, who was even the Patriarch Abraham gave the tenth of the spoile, Heb. 7. 4.]

26 Verf. 26. *The Tithe of the Tithe* [or, a tenth part of the tenth.]

27 Verf. 27. *at the fullness* [or, at the plentie, that is, the plentifull increase; or the full, that is, ripe liquor: the Greeke translatheth it, as the separated things. Sol. Larchi faith, Fullness meaneth the ripe

fruit, which is full. See the notes on Exod. 22. 29. where this word is also used for Full-ripe fruit. From hence the Hebrews gather, that seeing the Levites first tithes (out of which they payed the Priests tithes) were as the corne of the floure, and liquor of the presse, therefore they were as common things. The first tithe is lawfull to be eaten by Israelites, and lawfull to bee eaten in whole, in part, or in it is not holiest at all: and whersoever looke, or redemption of the tithe is spoken of, [as in Levit. 27.] It is not meant but of the second tithe. And they count the first tithes as common things, because it is said, And your heave-offering shall bee reckoned unto you as the corne of the floure, &c. as the floure and wine-press are common for every thing, so the first tithe (out of which the heave-offering is taken) is common for every thing. Maimon Treatise of Tithes, chap. 1. sect. 2. This is to be understood, after the Levites had separated the tenth of the tithe, then the rest should be common, like the corne of the floure, as is explained in verfe 30.

Verf. 28. *Thou say also* [or, So you also; you Levites as well as other Israelites, though you have no inheritance in the land, yet shall you honour the Lord with an heave-offering out of your first tithe: and it shall be reckoned or imputed unto you, as if you had lands and possessions, and offered tithes out of them. *to Aaron*] and to his posterity the Priests, as was observed in the ages following, as it is written, And the Priests the summe of Aaron, shall be with the Levites, whom the Levites take tithes; and the Levites shall bring up the tithe of the tithe, unto the house of God, to the chambers in the treasure-house, Nehem. 10. 38. Thus also are we to understand the Apostle, when he saith that the Priests, the summe of Levi who receive the office of Priest-hood, have a commendment to take tithes of the people according to the Law, &c. Hebr. 7. 5, that the Levites tooke them of the people immediately, and the Priests mediately, in taking the tithe of the tithe from the Levites, as this place sheweth, compared with Nehem. 10. 37, 38.

Verf. 29. *Out of all your gifts* [This is more general and seemeth to imply, besides the tenth of their tithe, the tenth also of other things, as of their owne ground, the suburbs and fields which were given to the Levites, Num. 35. 4. So Chazekuni here saith, Out of all your gifts, see [shall beare up to teach that even of the fruits that grew in the fields of the suburbs of the Levites cities, they were bound to give unto the Priests, &c. And it is proportionable, that as God was to be honoured with the tithes of other mens lands, so of the Levites, that they also hereby might signify their homage and thankfulness to God. Yea the Hebrews bring the Priests themselves also under this duty, saying; Levites and Priests do separate the first tithe, for to separate out of it the heave-offering of the tithe. And so the Priests do separate the other heave-offering & the tithe for themselves, that the Priests may receive of all. Left they should eat their fruits unbidden, the Scripture saith, Thou you also shall beare up (Numb. 18. 28.) which we have heard expounded thus; T O U, these are the Levites; A L S O T O U, this implieth the Priests. Maimon.]

*Alaim. treat. of Tithe, ch. 1. sect. 3. the first* [that is as the Chaldee expoundeth, *the best, or fairest*]: In Greeke, *the first-fruits*: see before on ver. 12. & 21. So Chazkuni here saith, *Of all the best, and of all the fairest thereof, ye shall separate out of it the hallowed part thereof, that it may be an heave-offering.*

30 *Verl. 30. the revenue* [in Greeke, *the fruit of the sheffings-floor*. This word *revenue*, as the Hebrews distinguish it, is come after it is eared, and after it is threshed and fanned, it is called (*dagan*) corn. *Alaimy*, cont. 1. in Berachib, ch. 3. sect. 1.

31 *Verl. 31. in every place* [Sol. Larchi explaineth it, though it be in the place of buriall; and that was an unclean place. The first Tithes therefore which were paid to the Levites, might be eaten by them as common things, in every place: but the second Tithe which the owners separated after the first, and did eat themselves might not be eaten every where, but before the Lord only, that is, within the cite of Jerusalem, after the Temple was built therein. See Deut. 14. 22, 23. &c. *your house* [that is, *your household*], as the Chaldee tranlateth it, *the house of your house*. a reward for wages, and to your due for your service: to the Apostle speaking of the honour due to the Ministers of Christ, saith, *'Tis labour is worthy of his reward.* 1 Tim. 5. 17, 18. and Christ himselfe, sending his Disciples to preach, said unto them, *And in the same house receive, eating and drinking such things as they give: for the labourer is worthy of his reward.* One nut from twelfe to twelfe, Luke 10. 7.

32 *Verl. 32. have time for it* [that is, beare the punishment of sin for the Tithe; which the Levites should doe, if they heaved (or separated) not a tenth part of the best of that Tithe from it, as is before commanded. *profane the holy things*] Hebr. *the holiness*. This is a generall warning both to Priests and Levites, that the holy things of the people be not profaned by them, nor suffered to be profaned by others. And holy things might be profaned, if either they were eaten out of the time limited by God, as in Lev. 19. 7, 8. or if the Priests were unclean when they did eat them, as Lev. 22. 3, 9. or if others did eat them, to whom they did not pertain, as Lev. 22. 10, 15, 16. or if other the like unlawful actions were done or suffered. The Ministers of God therefore had this charge upon them, by all means to sanctifie the Lord, his Tabernacle & holy things; that so they might procure the welfare and salvation both of themselves and others; as 1 Tim. 4. 16.

#### CHAP. XIX.

1. The Lord commandeth a red heifer to be slain by the Priest, some of her blood to be sprinkled, the residue with her body to be burned, together with Cedar wood, hyssope and scarlet; and the ashes of all these to be gathered up and kept for the congregation, to make therewith a water of separation and purification from sinne. 2. The Law for the use of it, in purification of the unclean by the dead.

D D D

And Jehovah spake unto Moses, and unto Aaron, saying: This is the ordinance of the Law, which Jehovah hath commanded, saying: Speake unto the somnes of Israel, that they take unto thee a red heifer, perfect, wherein is no blemish, upon which never came yoke. And yee shall give her unto Eleazar the Priest, and he shall bring her forth, without the campe; and one shall slay her, before his face. And Eleazar the Priest shall take of her blood, with his finger, and shall sprinkle of her blood directly before the Tent of the Congregation, seven times. And one shall burne the heifer, in his eyes: her skinn, and her flesh, and her blood, with her dung, shall he burne. And the Priest shall take Cedar wood, and hyssope, and scarlet, and shall cast them into the midst of the burning of the heifer. And the Priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the campe, and the Priest shall be unclean untill the evening. And hee that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean untill the evening. And a man that is cleane shall gather up the ashes of the heifer, and lay them up without the campe in a cleane place; and it shall be for a reservation for the congregation of the sons of Israel, for a water of separation, it is a purification for sin. And he that gathereth the ashes of the heifer, shall wash his clothes, and shall be unclean untill the evening: and it shall be unto the sons of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that toucheth the dead of any foule of man, he shall be even unclean seven daies. He shall purifie himselfe with it in the third day, and in the seventh day he shall be cleane; and if he purifie not himselfe in the third day, and in the seventh day, he shall not be cleane. Who-soever touched the dead, the foule of a man that is dead, and purifieth not himselfe, he defileth the Tabernacle of Jehovah, and that foule shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the Law: When a man dieth in a tent, all that come into the tent, & all that is in the tent, shall be unclean seven daies. And every open vessel, which hath no covering bound upon it, it is unclean.

16 cleane. And whosoever toucheth in the face of the field, one that is slain with the sword, or a dead body, or a bone of a man, or a grave, he shall be unclean seven daies. And they shall take for the unclean person, of the dust of the burnt heifer of purification for sinne; and he shall put thereto living water in a vessel. And a cleane man shall take hyssope, and dip it in the water, and shall sprinkle it upon the Tent, and upon all the vessels, and upon the foules which were there, and upon him that touched a bone, or one slain, or one dead, or a grave. And a cleane person shall sprinkle upon the unclean, in the third day, and in the seventh day; and he shall purifie him selfe in the seventh day, and shall wash his clothes, and bathe (his flesh) in water, and shall be cleane at evening. And the man that shall be unclean, and shall not purifie himselfe, that foule shall even be cut off from among the Church, because hee hath defiled the Sanctuary of Jehovah; the water of separation hath not beene sprinkled upon him, he is unclean. And it shall be unto them for a statute for ever; and he that sprinkleth the water of separation, shall wash his clothes; and he that toucheth the water of separation, shall be unclean untill the evening. And whosoever the unclean person toucheth, shall be unclean; and the foule that toucheth, shall be unclean untill the evening.

#### Annotations.

D D D Here is the 39. Section of the Law, after the Hebrews account: see Gen. 6. 9.

2 The ordinance [or, the statute, constitution, the prescript ordinance; in Greeke, *the distinction of the Law*. As in the former Chapter God gave order for his Ministers, the Tribe of Levi, by whom the service in his Tabernacle should be performed, and his people should come neere unto him, to offer all their sacrifices: so here hee giveth a Law for all men generally, who they should be purified from their uncleannes, whensoever they were to come into his Sanctuary by their sacrifices, and for the service of his holy Majestie; that their hearts might be confirmed in his grace, against their owne infirmities. *take unto thee*] that is, take and bring unto thee: see the like phrase in Gen. 1. 9. & Ex. 25. 2. & Levit. 24. 2. This heifer was taken of the people, to the end the interest that they all had in it; and by faith, in that which it figured, Christ: a red heifer [Theargum Jonathan addeth, a three yearling: so in the Hebrew Canons they say, It is commanded that the red heifer be of the third yearre, or of the

fourth yearre, and it may be older. *Maimony* in Pharah *adumamah* (or treat. of the Red heifer) ch. 1. sect. 1. *perfect*] in Greeke, *without blemish*. As all sacrifices were to be unblemished, Lev. 22. so this; but the perfection here spoken of, the Hebrews referre to the colour also, that it be perfect in redness, because if it have but two haire black, it is unclean, saith Sol. Larchi. The same is affirmed also by *Maimony*. If it have two haire white, or black, &c. it is to be refused. *Maimony* in Pharah, ch. 1. sect. 2. *no blemish*] If it hath had a worm (or wart) and it be cut off, through red haire be growne in the place, yet it is disallowable. All blemishes that disale the holy things, disale this heifer. If it have bene cut out of the mothers body, or bene the price of a dog, or hire of an whore, (Deuteronomie 23. 18.) or leave torne, or bene abused by mankind, (Leviticus 20. 15.) it is unallowable. For whatsoever maketh holy things unallowable for the Altar, maketh the heifer unallowable. *Maim.* in Pharah, ch. 1. sect. 6, 7. *yoke*] that is, which hath not bene used of men for any worke: and this is peculiar to this heifer, for other sacrifices were not disabled by the yoke, or any worke, save the heifer for expiation of murder, Deuter. 21. 3. *This heifer excelleth other holy things, for worke done by it, disaleth it.* As the yoke spoken of, concerning the heifer, (Deuter. 21.) maketh all other worke like the yoke: so in this heifer, &c. But the yoke disaleth her, whether it be in the time of working, or not: whereas other worke disale her not, save in the time of working. As, if one binde a yoke upon her, although she hath not ploughed with it, she is unallowable: but if one touch her in to tread out corne, (as Deuteronomie 25. 4.) she is not made disallowable, until she tread out corne with her; and so in all like cases. *Maim.* in Pharah, ch. 1. sect. 7. As other sacrifices of beasts prefigured Christ, so this in speciall figured him; red, in his humane nature and participation of our afflictions, Ela. 63. 1, 2. Heb. 2. 14, 17, 18. *perfect and without blemish* of him, both in his nature and actions, Luca 1. 35. 1. Pet. 1. 19. & 2. 22. without yoke, as being free from the bondage of sin and corruption, and from servitude to the ordinance of men in religion, and as doing voluntarily the things that pertained to our redemption, Lam. 1. 14. Joh. 8. 33, 34, 35, 36. 1 Tim. 6. 1. 1 Cor. 7. 23. Joh. 10. 17, 18.

3 *Verl. 3. unto Eleazar*] he was Aarons sonne, and by doing this worke, he was unclean, v. 7. wherefore Aarons himselfe, who was the high Priest, did it not. Hence the Hebrews say, that an ordinary Priest was fit for to burne the heifer: for it is said, Give her unto Eleazar the Priest, and yee Aarons himselfe was living. And by words of mouth we have bene taught, that this was done by Eleazar; and all other heifers (were done) either by the high Priest, or by a common Priest. And he that did it, was arrayed with the foure ornaments of a common Priest, whether he were the high Priest, or an ordinary Priest that did it. *Maimony* in Pharah, chapter 1. section 1, 1, 12. It figured, that the worke of our redemption and purification from sinne, should be the worke of Christs Priestly office, Hebrews 9. 9, 13, 14. In performing the truth of this type, was both Priest and sacrifice. *he shall bring*] The Greeke



Greek translath, *they shall bring*; and so after, *they shall stay*; as if not Eleazar himself, but some other at his appointment did it. And the words following, *he shall lay her before his face*, seeme to imply to much, that some other man did slay her before Eleazar's face. And it is frequent in Scriptures to make one the doer of a thing, which he commandeth to be done; as Pilate gave the body of Christ to Ioseph, *Mark*, 15. 45. that is, commanded it to be given, *Math*, 27. 58. See the Annotations on *Exod*. 7. 17. *Gen*. 39. 22. and 48. 22. *without the campe*] which figured Christs suffering without the gates of Jerusalem, *Hebr*. 13. 11. 12. So in ages following, they burned this heifer without Jerusalem, as in the Hebrew records it is said, *They burned the Heifer, but without the mountaine of the house (of God)*, as it is written, *And he shall bring her forth without the campe*, (*Numb*. 19. 3.) and *they use in burnt it on mount Olivet*. Maimony in *Pharab*, chap. 3. sect. 1. Without the Campe, malefactors were to be put to death, *Levit*. 24. 10. *Numb*. 15. 36. *one shall slay her* [a stranger (or other man) did slay her, and Eleazar beheaded, faith Sol. Iarckon on this place. So in verse 5, *he shall burne the heifer, in his gers* that is, another man shall burne her in Eleazar's sight; which is confirmed by ver. 7. 8. where *first the Priest (Eleazar)* is commanded to wait his clothes, and after, hee that burned her was to wash his clothes; for that these were divers men. Hence also the Hebrews say, *They may not slay two red heifers at once, for it is written, And he shall lay her*. *Maim*. in *Pharab*, chap. 4. sect. 1.

4. Verse 4. *with his finger*] figuring the finger, that is, the Spirit of our Priest Christ Jesus, whereby he hath sprinkled the way for us into heaven, and our hearts from an evil conscience, that we may have access thither by his blood, *Heb*. 9. 22, 23, 24 & 10. 19, 20, 22. For as the finger of God, *Luke* 11. 20. is interpreted the Spirit of God, *Mat*. 12. 28. so the finger of the Priest here signified the Spirit of our high Priest Christ, by the power whereof, our way is prepared into the kingdom of GOD, through the applying and sprinkling of his owne blood, *Heb*. 12. 24. & 10. 19. 1 Pet. 1. 2. 1 Cor. 6. 11. The Hebrews gather from this precept, that it was unlawful to receive the blood in a vessel, because it is said, the Priest shall take of her blood with his finger. *Maim*. in *Pharab*, chap. 4. sect. 4. directly before the Tent] that is, towards the fore-part, or doore of the Tabernacle. The Priest stood without the campe, where the heifer was slaine, and there sprinkled towards the Sanctuary seven times, (which is a full and complete number, as is noted on *Levit*. 4. 6.) and that place being a figure of Heaven, *Heb*. 9. 24. this sprinkling thitherward, typed out how liberty should be procured for Gods people, to enter into the habitation by the blood of Jesus, by the new and living way, which he hath consecrated for us, *Heb*. 10. 19, 20. By the Hebrew Canons, if he sprinkled (the blood) and not towards the Sanctuary, it was unlawful. Likewise, if he did slay or burne her, and not over against the Sanctuary, it was unlawful. *Maim*. in *Pharab*, chap. 4. sect. 5.

5. Verse 5. *one shall burne*] that is, some shall burne

in Eleazar's sight; or, Eleazar shall cause it to be burnt before his eyes. For another man burned it, as appeareth by v. 8. wherefore *Thargum Jonathan* explaineth it, *another Priest shall burne*. The burning of the heifer without the campe, figured how Jesus, that he might sanctifie the people with his owne blood, should suffer without the gate (of Jerusalem) *Heb*. 13. 11, 12.

Ver. 6. Cedar wood] this, with the hyssope and scarlet following, were used in the cleansing of Lepers that were healed, *Levit*. 14. 4. See the Annotations on that place. The Cedar is one of the greatest and tallest trees (oppoited to the hyssope as the lowest, 1 King. 4. 33.) it is durable wood and rotheth not, being choise (or excellent) Song 5. 15. figuring the perpetuall efficacy of the death of Christ, who by one offering hath perfected for ever them that are sanctified, *Heb*. 10. 14. *exord*] or hyssope, whereof see *Exod*. 12. 22. As here it was burned with the heifer, so after in v. 8. a sprinkle was made with it, figuring the virtue and odour of Christ death, to purge our sins, and to sprinkle our hearts from an evil conscience, *Heb*. 1. 3. and 10. 22. *scarlet*] or, twice died scarlet, called in Hebrew *Skeni sholagnah*; whereof see *Exod*. 25. 4. This bloody colour sometime signifieth Sinners, *Esa*. 1. 18. and it is the death and blood of Christ, that cleanse us from all sin, *Rom*. 6. 10. 1 Joh. 1. 7. the preaching hereof maketh the lips like a burning of scarlet, Song 4. 3. into the midst of the shewing] The manner of burning this heifer in the ages following, is described by the Hebrews thus: They made a banke (or caufey) from the mountaine of the house of God (in Jerusalem) unto mount Olivet; [the mountaine which our Lord Jesus used to frequent, *Luke* 21. 37. *Joh*. 18. 2. whether he went the night that he was betrayed to death, *Luke* 22. 39, 40. &c. and it was over against the Temple, *Mar*. 13. 3. and from thence, after his resurrection, he ascended up into heaven, *Act*. 1. 9-12.] and the heifer, and he that burned her, and all that assisted him in the burning of her, went out of the mount of the Temple, unto mount Olivet, upon that banke. The Elders of Israel went before them on their feet to mount Olivet, and there was a place to baptise (or wash) in: and the Priest and they that assisted him to burne the heifer, went on the banke, and came to mount Olivet, &c. and the Elders imposed their hands upon the Priest, and said unto him, wash once. He went downe and washed, and came up and wiped himselfe. And there was wood laid in a row, wood of Cedar, and Oke, and Fir-tree, and Fig-tree, which they took and made a pile of, like a tower, &c. and the fire-part was towards the West; [that was towards the Temple.] Then they bound the heifer, and laid her upon the pile of wood, with her head to the South, and her face to the West; and the Priest stood on the East-side, with his face to the West. He killed her with his right hand, and took the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in the palm of his left hand, seven times towards the most holy place (of the Temple.) At every sprinkling, he dipped his finger in the blood, and the residue of the

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blood which was on his finger, was unlawfull to sprinkle with; therefore at every sprinkling he wiped his finger on the body of the heifer. When he had made an end of sprinkling, he wiped his hands on the heifer's body, and came downe from the pile, and kindled the fire with small sticks, which he put under the stickes of the pile, and the fire began to burne, and the Priest stood a faine off, and observed it, till the fire burned upon her, and her belly cast asunder. And afterward he took Cedar wood and hyssope, not less than an hundredlib, and moell did in cokes, five shekels weight, &c. And he bound the hyssope with the Cedar, with the tongue [or long-piece] of scarlet, and cast them into her belly, (*Numbers* 19. 6.) And he cast them not in, before the fire was kindled upon the bulke of her body, nor after that she was burnt to ashes; and if he did, it was unlawfull; for it is said, into the midst of the burning, not before the fire is kindled on her body; nor after she is turned to ashes. Maimony in *Pharab* addummah, chap. 3. sect. 1, 2.

7. Verse 7. *Wash his clothes*] which was a signe of purification from uncleannes, as is noted on *Lev*. 11. 25. & 15. 5. The fame was concerning him that burned the heifer, v. 8. and the cleane man that gathered up her ashes, ver. 9, 10. Hereby the imperfection of the legal Priesthood was shewed, in that the Priests which prepared the meanes of sanctification for the Church, were themselves polluted in the preparing and doing of them, as may be gathered by proportion from *Heb*. 7. 27, 28. & 10. 1, 2, 3. The sinne also of the Priests, and others that procured the death of Christ (though it was the life of the world) seemeth hereby to be signified, *Mat*. 26. 65, 66, &c. *Act*. 2. 22, 23, 38. & 14. 15, 17, 18, 19. Albeit, by the tradition of the Hebrews, they were very careful about the cleanness of the Priests, when they did this worke: for, the Priests that burned this heifer, they separated him (from his house) to a chamber prepared in the Court (of the Temple) which was called the Stone chamber, because all the vessels thereof were of stone, which doe receive no uncleanness, and he ministered in a vessel of stone, all the seven daies that he was separated, and his brethren the Priests might not touch him, for the more care of his cleanness. Seven daies before the burning of the heifer, they separated the Priest that burned her from his house, & they separated the high Priest for his faste on Atonement-day, (whereof see the notes on *Leviticus* 16. 33.) Also they separated him from his wife, lest he should have her discharge, and so be he uncleane seven daies, (*as Leviticus* 15. 24.) Every of those seven daies of his separation, they sprinkled him with the water of purification (lest he should be uncleane by the dead, and not know it.) and with the ashes of the heifer that had beene burned already (before.) Maimony in *Pharab*, ch. 2. Notwithstanding all this care, whosoever misse themselves about this heifer, from the beginning to the end, doe make their garments uncleane, and are bound to wash themselves, and are uncleane till the evening. And wherefore the Law speaketh of washing of clothes for uncleanness, it is to teach us, that not the clothes only upon him are uncleane, but every cloth or vessel which this uncleane person shall touch, whilst his in-

cleanness is on him, is made uncleane. And not this heifer only, but all Sin-offerings that are burnt (without the campe) whether bullocks, or goats, &c. that burne them, defileth his clothes, the time of the burning of them, till they be turned to ashes: (*Leviticus* 16. 28.) *Maim*. ibidem, chap. 5.

9. Verse 9. *a man that is cleane*] this man is said in *Thargum Iamabon*, to be a Priest, the after.] It is reported, that After they had finished the burning of her, they beat her with flaves, and sified all the moell of the pile wherewith she was burned, and sified all with flaves; and whatsoever was blacke, which possible they could pound and make it asst, either of her selfe, or of the wood, they pounded it till it was made asst; and that which had no asst in it, they left the same; and every of her bones that remained unburnt, they pounded. *Maimony* in *Pharab*, chap. 3. sect. 3. As the burning of the heifer signified the sufferings of Christ, *Heb*. 13. 11, 12. so the ashes were the monument of his most base and utmost afflictions; for ashes were used as greatest signes of sorrow and misery, 2 Samuel 13. 19. *Job* 30. 19. & 42. 6. *Jer*. 4. 26. and to be brought to rest upon the earth, is noted for the extremity of Gods here judgements, *Eze*. 28. 18. But the memoriall of Christs most ignominious death, is to be kept as a most glorious monument of our life, justification & sanctification through faith in his name, 1 Cor. 1. 24. 26. *Gal*. 6. 14. *Phil*. 3. 8, 9, 10. *without the campe*] to signifie, that they which would have part in the death of Christ, must goe forth into him, without the campe, bearing his reproach, *Heb*. 13. 13. in a cleane place] figuring a cleane heart, and pure conscience, in which only the monuments of Christs death are referred by faith, *Act*. 15. 9. *Hebrews* 10. 22. *Eph*. 3. 17. The Hebrews say, *They gathered not any of her ashes to lay up in the Court (of the Sanctuary)* but they divided all the ashes into three parts. One part they put in (the place called) the Chest [the Fore or Frontier] and another part, in mount Olivet, and the third was paried to all the Ward (or Out-cities of the Levites.) Thus which was paried to all the Ward, the Priests sanctified themselves, and that which was put in mount Olivet, the Israelites sprinkled with it: and that which was put in the Chest, was reserved and laid up, as it is written, AND IT SHALL BE FOR THE CONGREGATION FOR A RESERVATION, to teach that they laid up (some) of it. And thus they laid up some of every heifer which they burned, in the Chest. And they did (burne) nine red heifers, after they were commanded this Precept, till the defolation of the second Temple. The first was done by Moses our master, the second by Ezra, and from Ezra, till the Temple was destroyed. And the tenth shall be done by the King Christ, who he revealed with speed, Amen, So be the good will of God. Maimony in *Pharab*, chap. 3. section 4. This last speech of the Jew, sheweth their zeale without knowledge; for, we know that the Name of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Sonne Jesus Christ, 1 Joh. 5. 20. and by him was this legal

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type.

type (as all other) accomplished, as it is written, *If the ashes of a heifer sprinkling the unclean, sanctification to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?* Heb. 9. 13, 14. Wherefore Christ the King hath been revealed, and they have done unto him whatsoever they would: but even unto this day, when Moses is dead, a veil is laid upon their hearts, so that they cannot steadfastly look to the end of that which is abolished; nevertheless, when it shall turn to the Lord, the veil shall be taken away, 2 Cor. 3. 15, 16. Then shall they look upon him whom they have pierced, and they shall mourn for him, as one mourns for his only son, and shall be in bitterness for him, &c. Zach. 12. 10. And this day, God caule to come with speed, Amen. for a reversion] or for an afterthought, a keeping, that is, to be referred or kept: See the like phrase in Exod. 16. 32, 33, 34. Num. 17. 10. *Sal. Larchi* here faith, That which was in the Chel (or Fort) was put there for a reversion, according to that fore-noted out of *Maimon*. But this may be understood of all the ashes, (and not of a third part only) which was kept for the use of Israel, as after followeth. *for the congregation*] Hence the Hebrews say, that all *Israelites* were fit to keep it. Therefore any of the common people, which bringeth a vessel out of his house, though an earthen vessel, and saith, *This vessel is clean for the Sime (water)*, he is clean, they sanctify in it, and sprinkle out of it; though that vessel is unclean for the Sanctuary, and for the heave-offering. And so any of the common people that shall say, *I am clean for the Sime-water, or that bath the Sime-water by him, and saith it is clean*, he is to be trusted: for there is no man of Israel too vile for it. *Maim.* in *Parash*, chapter 13, section 12. *water of separation*] that is, water to be sprinkled for separation, to be sprinkled on such as are separated and removed, because of uncleanness, from other people. This appeareth by v. 13, where it is said, *because the water of separation was not sprinkled upon him*. The Hebr. *Niddah*, which properly signifieth a separation or removal for uncleanness, is sometimes figuratively used for uncleanness it self, which is to be done away, as in 2 Chro. 29. 5, Ezra 9. 11. Whereupon the water which cleareth it, is called the water of separation; which the Greeke and Chaldees version call *water of sprinkling*, because it was sprinkled on the unclean to purify him; v. 13, 19. According to which phrase, Christ's blood is called the blood of sprinkling, Heb. 12. 24, because it purifieth the conscience, and was figured by this sprinkling water, Heb. 9. 13, 14. a purification for sin] Hebr. *a fin*: which word as it is often used for a Sin-offering, or sacrifice that expieth sin, as in Levit. 4. 3, &c. so here it is the name of that water which purified him, as after is manifested in v. 12. &c. Wherefore the Greeke translatheth, *it is a sanctification, or a purification*. And these two names here given to this water, the Prophet uttereth when he foretelleth the grace of Christ; *In that day there shall be a fountain opened to the house*

of David, and to the inhabitants of Jerusalem, for Sime, and for Separation, Zacharie 13. 1. that is, for a purification for sinne, and for a water of separation for uncleanness, which the Greeke there interpreteth, *for a removal away, and for a sprinkling*.

Verf. 10. *shall wash*] as when any blood of the Sin-offering was sprinkled on a garment, it was to be washed, Lev. 6. 27. so here he that gathered up ashes was to wash his clothes, for it could not be but some of the ashes would light upon them. See the notes on v. 7. *the stranger that sojourneth*] in Greeke, the *Propheta* that are adjoined.

Verf. 11. *of any foule of man*] that is, of any dead man, or any corpse of man: the foule is here used for the dead body, as is noted on Levit. 19. 26, and Num. 6. 6, and this is an explanation of the former dead, that it is meant of man only: for he that touched a dead beast, was not unclean seven daies, but one day only, Lev. 11. 24, 27, 39. neither was he to be sprinkled with these ashes. *Sal. Larchi* here faith, it is spoken to except the foule of a beast, for the uncleanness thereby receiveth no sprinkling, *unclean seven daies*] during which time of his uncleanness, he might not come into the Sanctuary, nor touch any holy thing, Levit. 19. 21, nor be in the Lords Campe, Num. 6. 2. (unto which the citie Jerusalem was answerable in the ages following, called therefore the *holy citie*, Nehem. 11. 1, 18. Mat. 4. 5.) And hereby was figured, such as were dead in trespasses and sins, Ephes. 2. 1, and such as have their consciences defiled by dead works, Heb. 9. 13, 14, which may not enter, during their uncleanness, into the city of God, Rev. 21. 27. Of this legal pollution, the Hebrews have these sayings; *A dead person defileth by touching, and by bearing, and by the Tent, with seven daies uncleanness*. The uncleanness by touching, and by the Tent, are expressed in the Law, Num. 19. 11, 14. *Uncleanness by bearing*, is by Tradition gathered by consequence. For if a dead beast, which maketh one unclean but till evening, and defileth not by the Tent, doth defile by bearing, as is written in Levit. 11. 25, how much more doth a dead man. And as a dead beast which by touching defileth till evening, defileth also till evening by bearing; so a dead man which by touching defileth seven daies, defileth also seven daies by bearing. *Uncleanness by touching, spoken of in every place, whether of a dead man or other unclean things, is when a man with his flesh toucheth the unclean thing it self, whether it be with his hand, or with his foot, or with any other part of his self, &c. Uncleanness by bearing, spoken of in any place, either of a dead man, or of other unclean things, is when a man beareth the unclean thing, although he touch it not; although a slave be between him and it. Forasmuch as he beareth it, he is unclean; whether he beare it on his head, or on his hand, or with any other part of his body: Tea, though the unclean thing hang by a thread, or by an haire, if he hang the thread on his hand, and lift up the unclean thing by it, he beareth it, and is unclean. Nothing is defiled by bearing, save man only: not vessels. As, if a man hold in his hand ten vessels, one a live mother, and a dead carkeffe, or any the like thing*

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ke in the uppermost vessell, the man is unclean by bearing the carkeffe, and the vessels upon his hand are all clean, save the uppermost vessell which the unclean thing toucheth; and so in all like cases, &c. There is no kind of living thing, which is defiled whither it is alive, or that doth defile whither it is alive, save man only, and hee that is of Israel, &c. A dead man defileth not till his foule be departed from him, as it is written, *The foule of a man that is dead*, Num. 19. 13. *A dead unimely birth, &c. defileth by touching, by bearing, and by tent, as a great man which is dead, as it is written, Hee that toucheth the dead of any foule of man*, Num. 19. 11. *Likewise so much as an olive of a dead man gives, either moist or dry as a postcard, defileth as doth a whole dead man. A timbe cut off from a living man, is as an whole dead man, and defileth by touching, by bearing, and by tent, though it be but a little timbe of a child of a day old, &c. A timbe separated from a dead man defileth also by touching, by bearing, and by tent, as doth the dead man, &c. Maim. tom. 3. in Tumath meth. ch. 1. & 2. These and other the like legal pollutions, teach Gods people how careful they should be, that they deile not themselves with sin, or communion with dead & sinful works; as the Apostle saith, *I touch not the unclean thing*, 2 Cor. 6. 17. *Be not partaker of other mens sins, keepe thy selfe pure*, 1 Tim 5. 22.*

Verf. 12. *Hee shall purifie himselfe*] by sprinkling the forehead water; as the Chaldees expounded it, *He shall sprinkle*; the Greeke, *Hee shall be purified*. The original word signifieth to purifie from filth, which sheweth that this outward uncleanness figured the pollution of the foule by sin, and the purification here commanded, signified repentance from dead works, and faith towards God, which purifieth the heart, Heb. 6. 1. & 15. 9. *with it*] with the water fore-spooken of v. 9, and the ashes, as Targum Jonathan here expresseth: the manner whereof followeth. *he shall be clean*] that is, as the Greeke translatheth, *and hee shall be cleane*. And in the seventh Chazkuni here observeth, *Left any should thinke, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it will serve the same as if he were sprinkled on the third day, and on the seventh; therefore the Scripture saith, If hee purifie not himselfe in the third day, and in the seventh, &c. for it is necessary that there be three daies between sprinkling and sprinkling*.

Verf. 13. *the foule*] that is, the corps, as before is shewed. *that is dead*] in Gr. if hee be dead. From these notes the Hebrews gather, that the dead defile not, till his foule be departed. *Maim.* in Tumath meth. chap. 1. sect. 15. For death is the departing of the foule from the body, Gen. 3. 5. 18. Pal. 146. 4. *he defileth the Tabernacle*] if he come in that estate into the court of the tabernacle: yea though he have washed himselfe, yet if he have not bin sprinkled the third day and the seventh day, he defileth it, as Larchi here noteth, and Moses aiter sheweth. *that foule shall be cut off*] in Chaldee, *that man shall be destroyed*. This is meant if he come in presumptuously; but if he do it ignorantly, he is to bring a sacrifice, Levit. 5. 3, 4. So the Hebrews explaine this Law. *Maim.* in Biath hamikdash. ch. 3. sect. 12. See the notes on Num. 6. *the water of separation*

13

in Greeke and Chaldee, *the water of sprinkling*. This signified, that when any have sinned he cannot be cleaned from it before God, by any of his owne works, nor satisfie by his owne sufferings, but only by having his conscience sprinkled with the blood of Christ by his spirit; for that is it which cleanseth us from all sinne, 1 Joh. 1. 7. Heb. 9. 13, 14.

Verf. 14. *in tents*] and so by proportion, in a house, as the Greeke here translatheth it; for a tent is named, because the people then dwelt in tents in the wilderness. But for uncleanness the Hebrews say, that only a tent was unclean, and to be sprinkled, as is noted on verf. 18. *and all that is in the tent*] the pollution by the dead is in this respect above all other pollutions, as the Hebrews say, *The uncleanes of the tent is not like other uncleanes, but by the dead only*. And whether there come into the tent (of the dead) man or vessel, or the dead be brought into the tent where men or vessels are, or that the dead be with men or vessels under the same tent, they are unclean. Whether hee come wholy into the tent of the dead, or come but some part of him, hee is unclean by the tent. *Though hee doe but put in his hand, on the tops of his fingers, &c. hee is all unclean, &c. Whether the dead person be an Israelite or an heathen, hee defileth by being touched or carried, but an heathen defileth not by tent*. This is by tradition, for hee beareth the wars of Midian, whosoever hath touched any flame, Num. 31. 19. and hee mentioneth not there the tent. *Likewise an heathen is not made unclean by the dead, but an heathen that toucheth the dead, or beareth him, or cometh into the tent where (the dead) is, hee is not as if hee had not touched him. And why? because hee is as a beast that toucheth the dead, &c. And this is not for the dead only, but for all other uncleanes every one, heathens and beasts are not made unclean by them, Maim.* in Tumath meth. chap. 1. sect. 10. 11. 12. 13. *unclean seven daies*] This is the ordinary time for the uncleanness of men or of vessels that are defiled by the dead; but those which touch such a defiled man, are unclean but until evening, verf. 22.

Verf. 15. *every open vessell*] The Chaldees translatheth it, *every open earthen vessell (or vessell of potters clay)*; and so the Hebrew Doctors expound this Law, as Larchi faith, *The Scripture speaketh of an earthen vessell which receiveth no uncleanness in the outside of it, but in the inside, &c.* So Maimon in Tumath meth. chap. 21. Of vessels and their uncleanness, see the annotations on Levit. 11. 32, 33. *no covering bound upon it*] in Gr. *not bound with a bond upon it*: by covering, some understand a cloth upon it. The vessell was not to be stoppeth, that the aire of the tent might not goe into it: then both it and all things in it were cleane, otherwise they were unclean. From hence the Hebrews gather also by proportion, that if another tent were within the tent of the dead, the things in it were cleane, because they were hid or covered: & likewise, if the unclean thing were swallowed up by a living creature. But nothing put up in vessels was free from uncleanness, except the vessell had a covering bound upon it. Neither was any thing cleane by being buried in the ground under the tent or

14

15

house: but if an house were unclean, and vessels were hid in the floor thereof, though an hundred cubits underneath, they were unclean. Maim. in Tumat meth, chap. 20.

16 Verſ. 16. in the face of the field] that is, in the open field where no tent is, there pollution is by touching only.

flame with the sword] or with any other instrument; the sword is named for an instance. Therefore in Numb. 31. 19. the law faith more generally, *whosoever hath killed any person, and whosoever hath touched any flame, &c.* Targum Jonathan here addeth, *one that is flaine with the sword, or the sword wherewith hee was flaine.* So in the Hebrew Canons it is said, *the sword is as the dead person, to wit, for desiling him that touched it.* Maim. in Tumat meth, chap. 5. ſect. 3. The word sometime is used for *wounded*, though not dead, as in Psalm. 69. 27. and 109. 21. Hereupon the Hebrews say, *A limbe cut off from a living man, it is as an whole dead man, and maketh unclean by touching, by bearing, and by touch, that it is but a small limbe of a child of a day old.* For there is no fixed measure of limbes; as it is written, *whosoever toucheth in the face of the field, one that is flaine with the sword, and it is a known thing that it is all one, whether hee be flaine with the sword, or with a stone, or with other things. This teacheth that it is unclean, which toucheth a limbe that the sword hath cut off; provided that it be a whole limbe as it is created of flesh, sinewes and bones.* Mainmony in Tumat meth, chap. 2. ſect. 3.

or a dead body] though not flaine by violence, but dying alone. *A bone of a man.]* By reason of this uncleanness by dead mens bones, the Prophet faith, *When any feele a mans bone, he shall set up a signe by it, till the workers have buried it, &c.* Eze. 39. 15. The Hebrews write that the blood also of a dead man defileth as doth the dead man: but the blood of a living man (they say) is cleane, so long as hee is alive. Maim. in Tumat meth. 2. a grave for a sepulchre, to wit, wherein any dead have been buried. *Agave, all the while that uncleanes is within it, defiled by touching and by tent, as doth the dead person, by the force of the law.* Numb. 19. 16. And whether one touch the top of a grave, or touch the sides of it (he is unclean). *A field wherein a grave is plowed up, and the bones of the dead are consumed into dust, the dust defiled by touching and by bearing.* Maim. in Tumat meth. 2. ſ. 15. 16. Thus the pollution by mankind being defiled, is above all other legal pollutions whatsoever: which lively theweth the fruit and effect of him, which caused death, Rom. 6. 23. & the horror of death holding men in subjection, until by the voice of Christ they be raised and brought out of their graves, Ioh. 5. 28. 29. The Hebrews say, *The cause of the uncleanes of the dead, it by means of the Angel of death [the devil] that brought poison into man.* R. Menachem on Numb. 19. Hereby also was figured the estate of such as are dead in sinne, even dead whilst they are alive, Col. 2. 13. 1 Tim. 5. 6. whose throat is *opened* grace, Psalm. 51. 10. so that their corrupt words and unskill words doe infect others, 2 Tim. 2. 17. 18. 1 Cor. 5. 6.

17 Verſ. 17. And thou shalt take] that is, some shall take some cleane man, as v. 18. for the unclean

to cleanse him. of the dust] that is, of the ashes, as the Greeke explaineth it. of the burn heifer for purification for sin] Hebr. of the burning of some, that is, of the Sin-offering (the heifer) that is burned, v. 9. be shall put] that is, some cleane man shall put. living water] that is, as the Chaldee expoundeth it, *spring (or welling) water*, which for the continual motion is called *living water*, as is noted on Levit. 14. 5. and Gen. 26. 19. in a vessel] Touching the manner of performing this rite, the Hebrews have many observations. *The water on which the heifers ashes are put, is not filled but in a vessel, and out of fountains that spring, or of rivers derived from it: and the putting of the ashes upon the water that is filled is called sanctifying. And the water on which the ashes are put, is called the water of purification from sinne, and sanctified water, and the Scripture calleth it water of separation (Numb. 19. 9.) It is lawfull for any to fill the water, save for the dead, and the foote, and the child, & lawfull for any to sanctifie, save for the dead, the foote, & the child: and they sanctifie not but in a vessel, neither doe they sprinkle, but out of a vessel: and the filling & sanctifying may be done by night, but they do not sprinkle, nor wash, but by day; and all the day long they may sprinkle or wash. In any vessel they may fill, and sprinkle, and sanctifie, though vessels of stone, of earth, &c. Hee that turneth a spring into his wine-press, or into a cistern, and then filleth a vessel out of that press or cistern, it is unlawful: for it is necessary to take the water out of the Spring into a vessel at the first. The maine cause, as the gathering together of water, is not as a spring: therefore they fill not out of it to sanctifie, &c. When they sanctifie the water with the ashes, bee putteth the water which is filled by the name of sin-water, into a vessel, and putteth the ashes upon the face of the water, and mixeth altogether; and if hee put in the ashes first, and afterward the water, it is unlawful. And whereas it is said in the Law, And hee shall put thereto living water, (Numb. 19. 17.) it is meant to mixe the ashes with the water. Hee that sanctifieth, must doe it purposely, and put the ashes with his hand on the water; as it is said, And they shall take for the unclean person; so that hee must have an intent to sanctifie, and to fill, and to sprinkle. &c. Hee that delivereth sanctified water, or water filled for sanctification, to an unclean person to keepe it, it is become unlawfull. Hee that is bired is unlawfull to sanctifie or to sprinkle, but not unlawfull to fill the water, &c. hee may receive wages for filling, or for carrying the water; but hee must sanctifie for nothing, and hee that sprinkles must sprinkle for nothing. Mainmony in Phara adumath, chap. 6. ſect. 1. &c. and chap. 9. ſect. 1. &c. and chap. 7. ſect. 2.*

18 Verſ. 18. A cleane man] either hee that took the ashes and put them on the water, or any othersee the notes on v. 9. He that filleth the water for sanctification, it is not necessary that it be bee himselfe that sanctifieth, and that sprinkles; but one may sanctifie, and another may sprinkle; Mainmony in Phara, chap. 19. bysspe] that herbe which was used in cleansing of the Leper, whereof see Levit. 14. 4. A cleane man taketh three stalkes of hyssop, and bindeth them in a bundle, &c. and dippeth the tops of the branches in the water of separation which is in a vessel, and purposely sprinkles on the man, or on the vessels, &c. Maim. in Phara, rah.

rah, ch. 11. ſect. 1. dip it in the water] He that sprinkles, needeth not to dip for every sprinkling, but dippeth the hyssop, and sprinkles on: time after another, till the water be ended. And hee may sprinkle with one sprinkling on many men, or on many vessels at once, though they be an hundred: whosoever the water toucheth, it is cleane every whit, if so be that sprinkles doe intend to sprinkle upon it. Mainmony in Phara, ch. 10. ſect. 8. upon the Tent] in Greeke, upon the house. The tent was unclean by the dead, though it touched it not, as this Law sheweth. The Tent is selfe, whereas the uncleanesse came, though the uncleanesse touched it not, yet is it unclean with seven daies uncleanesse by the Law, and in a clothes that touch the dead corpses; for it is said, And hee shall sprinkle upon the Tent. Maim. in Tumat meth, ch. 5. ſect. 12.

all the vessels] nothing but this water could purifie the vessels; though they were melted in the fire, yet they were in part unclean, as it is said, Every thing that may abide the fire, ye shall make it goe thorow the fire, and it shall be cleane: nevertheless it shall be purified with the water of separation, Num. 31. 32. the fouler] the living persons, or men, as Targum Jonathan explaineth it. And this is spoken largely without limitation, though they had other uncleanesse upon them, than by the dead. And so the Hebrews explaine it largely, saying, All that are unclean doe receive the sprinkling; as men or women that have running issues, women separated for their disesse, and women in child-bed, which are defiled by the dead, they sprinkle upon them in the third day, and in the seventh, and bee they are cleafed from the uncleanesse by the dead, although they are uncleane still with other uncleanesse. For it is said (in Numbers 19. 9.) And a cleane person shall sprinkle upon the unclean, &c. whereby thus must learne, that the sprinkling is available for him, though he be unclean. And so an uncircumcised person receiveth the sprinkling; as an uncircumcised person that is unclean by the dead, and one sprinkles upon him in the third day and in the seventh. Let be cleane from uncleanesse by the dead; and when he is circumcised, hee must be (or baptiseth) and eateth of the boy things at evening. Mainmony in Phara, chap. 11. ſect. 3. And for the effect of this sprinkling, they say, A man defiled by the dead, and one bath sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh who was unclean, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip, &c. And so for an unclean vessel sprinkled, when any whit of the water toucheth the body of the vessel, the sprinkling is available for it. Mainmony ibidem, chap. 12. ſect. 1. a bone] that is, a man's bone, as the Greeke translath, and as was expressed in verse 16.

19 Verſe 19. in the third day] to wit, after his uncleanesse being certainly knowne. Who so is unclean by the dead, and tarrieth many daies without sprinkling, when he cometh to be sprinkled, hee cometh before him three daies, and they sprinkle on him in the third day, and in the seventh, &c. Maim. in Phara, ch. 11. ſect. 2. and in the seventh] which is the day of the accomplishment of his purification: the third day was mystically, having reference to

the resurrection of Christ, which was on the third day after his death, 1 Cor. 15. 4. whereof see the Annot. on Gen. 22. 4. The fourth day was also mystical, as being the number of perfection of the Sabbath, and of accomplishing a work, as is noted on Gen. 2. 2. Exo. 12. 15. & Lev. 4. 6. and so it figured our full cleansing, and ceasing from our sinful and dead works, after that we are sprinkled with the blood of Jesus, and water of his Spirit, Heb. 4. 9. 10. & 9. 13. 14. wash his clothes] which was a common rite for all that were defiled with other uncleanesses; whereof see Lev. 11. 25. & 14. 8. 9. & 1. 55. Take his flesh] in Gr. wash his body; the word flesh is expressed before in v. 7. and it is meant of his whole body, or all his flesh, as Lev. 15. 16.

cleane at evening] after the Sun is set, at what time a newday beginneth; and so in mystery, a new life to begin. This cleansing of the defiled by the dead, figured Christs worke of grace upon dead and unfitt men; of him it is prophesied, He shall sprinkle many nations, Eze. 34. 25. and of him doth the Apostle open this figure, saying, If the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himselfe without blemish unto GOD, purge you from dead works to serve the living God? Heb. 9. 13. 14. The sprinkling of the ashes of the Heifer, figured the applying unto us of Christs death, wherunto he was delivered for our offences, and was raised againe for our justification, Rom. 4. 25. The living water wherewith the ashes were mixed, figured the Spirit of God, which they that beleeve in Christ doe receive, Ioh. 7. 38. 39. of which he gave this promise, I then will I sprinkle cleane water upon you, and ye shall be cleane, Eze. 36. 25. These being applied unto our consciences by faith (as with hyssop) which purifieth the heart, Act. 15. 9. and by the preaching thereof, Gal. 3. 2. doe baptise us into Christs death, that like as hee was raised up from the dead, unto the glory of the Father, even so we also should walke in newnesse of life, Rom. 6. 3. 4. And so we draw near unto God, with a true heart, in full assurance of the flesh, having been sprinkled from an evil conscience, and bodies washed with pure water, & our robes washed, and made white in the blood of the Lambe, Heb. 10. 22. Revel. 7. 14. & cleansing our selves from all filthinesse of the flesh and spirit, we perfect holiness in the feare of God, 2 Cor. 7. 1. Of these mysteries the Hebrew Doctors, though estranged from the true life and light of Christ, retained some knowledge; for they say, When the living water is mixed with the ashes, it purifieth the unclean, whereas before that, while the ashes were alone, they defiled all that were imployed about them. And behold, the living water signified the water that is on high, which taketh away uncleanesse from the ashes, &c. And loe when it is sprinkled on the unclean, the uncleanesse fleeth from him, &c. and a cleane spirit resteth upon him, and purifieth him. R. Menachem on Num. 19.

20 Verſ. 20. unclean] by any of the things afore-said, about the dead. No purifie himselfe] for, not be purified, to wit, by having the water sprinkled upon him, as the Chaldee explaineth it, and

and the latter part of this verse manifesteth  
that *sent* in Chaldee, *that man* *cut off* in  
Greeke and Chaldee, *designed* the San-  
ctuary.] by coming into it before he hath beene  
purified. For such were shut out of the holt, Num.  
5. 2. how much more out of the Sanctuary? There-  
fore Porters were set there at the gates, *that none*  
*which was unclean in any thing should enter in*, 2. Chron.  
23. 19. *An unclean person that cometh into the San-*  
*ctuary presumptuously his punishment is cutting off*, Num.  
19. 20. if ignorantly, then he is to bring the sacrifice ap-  
pointed, Lev. 7. Maim. in Biath hamikdash, chap. 3.  
sect. 12. See the annotations on Lev. 5. 2. 3.

21 Ver. 21. *Wash his clothes*] as being unclean, and  
so to continue untill evening; likewise hee that  
toucheth the water of separation shall wash his  
clothes, and be unclean untill evening. This in-  
terpretation Chazkuni here giveth of it; that in  
the former branch uncleanness is implied untill  
evening; and in the latter branch, the washing of  
his clothes also is implied, though not expressed.  
This is one of the mysteries of this Law, that a  
clean man (as he is called in v. 18. 19.) was made  
unclean, by sprinkling or touching the holy wa-  
ter, which sanctified those that were unclean,  
and so it had contrary effects to purifie the  
unclean, and to pollute the cleane; as the Sun melteth  
wax, and hardeneth clay. Hereby the Holy  
Ghost seemeth to signify the imperfection & in-  
sufficiency of these legal rites, which in their  
greatest vertue did but sanctifie in the purifying of the  
flesh, as the Apostle saith, Heb. 9. 13. & yet even then  
also, left the purifier himselfe in uncleanness,  
which he had not before. That by consideration  
of these effects, the people might bee led unto  
Christ and his Spirit, who is able to purge the con-  
science from dead works, and to face them to the uttermost  
that come unto God by him, Heb. 9. 14. & 7. 25. The  
Hebrewes understand this of such as sprinkled or  
touched the water, when there was no need, as  
when no unclean person or vessell was to bee  
sprinkled with it. Maimony in Pharah, chap. 15.

22 Ver. 22. *with ussever*] or *whomsoever*; Heb. all,  
implying men, vessells, &c. the unclean, to wit,  
by the dead, of whom was spoken before.  
*shall be unclean*] to wit, untill evening, as the end of  
the verse sheweth; and this is an inferior de-  
gree of uncleanness; for the man or vessell pol-  
luted by the dead, was unclean seven dayes, ver. 11.  
14. but that which such an unclean man or ves-  
sell touched, was unclean till the end of that  
day. So in the Hebrew Canon, *A man which is de-*  
*filed by the dead, and the vessels which that man toucheth,*  
*are unclean seven dayes, as it is said.* And yet *shall wash*  
*your clothes in the seventh day, and ye shall be clean*  
*(Num. 31. 24.) But a man that shall touch a man which*  
*is defiled by the dead, whether hee touch him after that*  
*he is separated from the things that defiled him, or*  
*touch him whilst hee toucheth the dead, hee this second*  
*man is unclean till the evening, as it is said.* (in Num.  
19. 22.) And the same that toucheth, shall be unclean  
untill the evening. Maim. in Tumath meth, chap. 5.  
sect. 2. the *sent*] in Chaldee, the man, that  
toucheth] to wit, him that is defiled, as before is no-

ted; or, it, the thing which is defiled by the touch  
of an unclean man. Thus pollution passed from  
one thing to another, and from that other to a  
third; whereby God figured the congregation of  
sinne, spreading abroad, and infecting where it  
goeth; leaving uncleanness till the end of that  
day, and beginning of a new: then washing our  
selves by repentance and faith in the blood of  
Christ, we are cleane. For we are buried with him by  
baptisme into death, that like as Christ was raised up from  
the dead, unto the glory of the father, even so we also should  
walk in newness of life, Rom. 6. 4.

## CHAP. XX.

1 The children of Israel come to Zin, where Marie  
died. 2 They murmure for want of water. 7 The  
Lord biddeth Moses speake to the Rocke, and it should  
give forth water. 11 Moses smiteth the Rocke, and  
water cometh out. 12 The Lord is angry with Moses  
and Aaron for their unbelieve. 14 Moses at Kadesh  
desireth passage thorow Edom, which he denied him. 22  
At mount Hor, Aaron resigneth his place to Eleazar his  
sonne, and dieth.

And the sons of Israel, even the whole  
congregation, came into the wilder-  
nesse of Zin, in the first moneth; and  
the people abode in Kadesh, and Marie di-  
ed there, and was buried there. And there  
was no water for the congregation; and they  
gathered themselves together against Moses  
and against Aaron. And the people contended  
with Moses; and they said, saying;  
And oh that wee had given up the ghost,  
when our brethren gave up the ghost, before  
Jehovah. And why have ye brought the  
Church of Jehovah into this wilderness to  
die there, we and our cattell? And why have  
ye made us to come up out of Egypt to bring  
us, unto this evil place? it is no place of  
seed, or of figs, or vines, or of pomegranates,  
neither is there any water to drink. And Mo-  
ses and Aaron went from the presence of the  
Church unto the doore of the Tent of the  
Congregation, & they fell upon their faces,  
and the glorie of Jehovah appeared unto  
them. And Jehovah spake unto Moses, say-  
ing; Take the rod, and gather together the  
Congregation, thou and Aaron thy brother,  
and speake ye unto the Rocke before their  
eyes, & it shall give forth his water: and thou  
shalt give forth to them water out of the  
Rocke; and thou shalt give the congregati-  
on and their cattell drinke. And Moses took  
the rod from before Jehovah, as he com-  
manded him. And Moses and Aaron gathered  
together the Church before the Rocke, and  
he said unto them, Heare now ye rebels, shall  
we bring forth water for you out of this rocke?

And

11 And Moses lifted up his hand, and he smote  
the Rocke with his rod twice; and much  
water came out, & the Congregation drank,  
and their cattell.

12 And Jehovah said unto Moses and unto  
Aaron, Because ye believed not in mee, to  
sanctifie me, in the eyes of the sonnes of Is-  
rael, therefore ye shall not bring this Church  
into the land which I have given them. This  
is the water of Meribah, because the sonnes  
of Israel contended with Jehovah: and hee  
was sanctified in them.

14 And Moses sent messengers from Kadesh,  
unto the king of Edom: Thus saith thy brother  
Israel; Thou knowest all the travell that  
hath found us. And our fathers went downe  
into Egypt, and we have dwelt in Egypt ma-  
ny dayes, and the Egyptians did evil to us,  
and to our fathers. And wee cryed unto  
Jehovah, and he heard our voice, and sent an  
Angell, and hath brought us forth out of E-  
gypt; and behold, we are in Kadesh, a citie  
in the uttermost of thy border. Let us passe,  
I pray thee, thorow thy country; wee will  
not passe thorow the fields, or thorow the  
vineyards, neither will we drinke of the wa-  
ter of the well: we will go by the kings way,  
we will not turne aside, to the right hand or  
to the left, untill we have passed thy border.  
18 And Edom said unto him; Thou shalt not  
passe thorow mee, lest I come out against  
thee with the sword. And the sonnes of Is-  
rael said unto him; Wee will goe up by the  
high-way; and if we drinke of thy water, I  
and my cattell, then I will give thee the price of  
it; only without doing any thing else, I will  
passe thorow on my feet. And he said, Thou  
shalt not passe thorow: And Edom came out  
against him with much people, and with a  
strong hand. And Edom refused to give Is-  
rael, to passe thorow his border; and Israel  
turned aside from him.

22 And they journeyed from Kadesh, & the  
sonnes of Israel, even the whole congrega-  
tion, came unto mount Hor. And Jehovah  
said unto Moses and Aaron, in mount Hor, by  
the border of the land of Edom, saying;  
Aaron shall be gathered unto his peoples,  
for hee shall not enter into the land which I  
have given unto the sons of Israel, because  
ye rebelled against my mouth at the water  
of Meribah.

25 Take Aaron and Eleazar his son, & bring  
them up unto mount Hor. And strip Aaron  
of his garments, and put them upon Eleazar  
his son, and Aaron shall be gathered and shall

die there. And Moses did as Jehovah com-  
manded, and they went up into mount Hor,  
in the eyes of all the congregation.

And Moses stripped Aaron of his gar-  
ments, and put them upon Eleazar his son; and  
Aaron died there in the top of the mountaine;  
and Moses and Eleazar came down from the mountaine. And all the con-  
gregation saw, that Aaron had given up the  
ghost: and they wept for Aaron thirty daies,  
even all the house of Israel.

## Annotations.

The whole Congregation] to wit, of the next ge-  
neration of the Israelites, when their fathers  
(according to the judgement threatened in Num.  
14. 29, &c.) were for the most part now dead in  
the wilderness, as appeareth by Deut. 2. 14. 15.  
Zin] or Tsin: whereof see the notes on Num. 13.  
21. Betweene Hazereth, mentioned in Num. 12.  
16. and this place in Zin, where now they camp-  
ed, there were eighteen other stations or resting  
places, whither the Israelites had come, Numb.  
33. 18--36. the first moneth] to wit, of the  
fortieth year, after they were come out of Egypt,  
as appeareth by Num. 33. 38, compared with the  
28. verse of this chapter, and Deut. 2. 1. -- 7. So  
this was the last year of Israels travel in the wil-  
dernes: and from the sending of the spies, Num.  
13. unto this time, was about 38. yeares. Deut. 2. 22.  
23. and 2. 14. In all which space, wee see how few  
things are recorded concerning Israel; and the  
things that are mentioned, are partly their mur-  
murs & rebellions, by which they provoked  
God, & for which they were punished; partly the  
means of grace, reconciliation and sanctification,  
taught them of the Lord, to be obtained by Iesus  
Christ, figured by the sacrifices and ordinances  
which Moses shewed them; that it might appeare,  
that where sinne abounded, grace did much more abound,  
Rom. 5. 20. abode in Kadesh] about four  
moneths they staid here, then removing to  
mount Hor, there Aaron died, the first day of the first  
moneth, Num. 33. 38. This Kadesh (which the Chal-  
dee nameth Rekam), was either another wilder-  
nesse, or another place in the wilderness, than  
that from which the spies were sent, Num. 13. 26.  
called Kadesh barnea. Deut. 1. 19. Chazkuni here  
saith, This is not the Kadesh wherof it is said, and  
abode in Kadesh many dayes (Deut. 1. 46.) for that Ka-  
des is El-Pharan (Gen. 14. 6.) and is called Kadesh  
barnea, and from thence the spies were sent; but this  
Kadesh in Num. 20. is in the wilderness of Zin, in the  
border of the land of Edom. After the rebellion of  
the spies, God sent the people backe againe thro-  
row the wilderness towards the red Sea, Num.  
14. 25. (where they might renew the memoriall  
of their baptisme, 1. Cor. 10. 2.) and from Ezion  
gaber] (which is a port on the shore of the red sea, 1. Kin.  
9. 26.) they removed next to this Kadesh, Nu. 33.  
36. So Iephthah saith, Israel walked thorow the wil-  
dernes unto the red sea, & came to Kadesh, Iudg. 11. 16.

*Marie*] Hebr. *Miriam*; in Greeke, *Mariam*: she was sister to Moyses and Aaron, and a Prophetesse, by whom God guided the Israelites in their travels, as it is written, *I sent before thee, Moyses, Aaron, and Marie*, Mic. 6.4. Of her, see Exod. 15. 20. Numb. 12. In this fortieth year of Israels travel, God took from them by death, Marie their Prophetesse, in the first moneth; Aaron their Priest, in the nine moneth, Numb. 33. 38. and Moyses their King in the end of the year, Deut. 1. 3. and 34. 5. When these three ministers of the Law were deceased, Iesus the sonne of Nun (a figure of Iesus the sonne of God) bringeth them into the promised land, Ios. 1. 1. 2. &c. so after the abrogating of the Law, our Lord Iesus Christ bringeth us into the kingdom of God, Mar. 1. 15. Rom. 7. 4. 5. 6. Dan. 9. 24.

2. Ver. 2. *There was no water*] In the first year, when they were come out of Egypt to Rephidim in the wilderness, they wanted water, Exod. 17. and in this last, the fortieth year, they wanted water again: here God tried the children, as he had done the Fathers, and they also rebelled against him. And many things were like in both places. That Rephidim was the tenth encamping place or station from Egypt: this in Kades was the tenth encamping place before they entered Canaan, as by their rehearsal of their journeys in Numb. 33. is to be seene. There the people in their thirst, instead of praying unto God, *contended with Moyses*, and murmured for that hee had brought them out of Egypt, Exod. 17. 2. 3. here they doe the same, ver. 3. 4. There Moyses cried unto the Lord for the outrage of the people, Exod. 17. 4. here Moyses & Aaron fall downe before the Lord, ver. 6. There God promised and gave them water out of the Rock, Exod. 17. 6. here he doth likewise, v. 8. There God willed Moyses to take his rod: here also hee commandeth him, *Take the rod*. There the Lord promised to stand before Moyses, Exod. 17. 6. here his glory appeareth unto him and Aaron, v. 6. There Moyses by commandment smiting the Rock with his rod, waters came out of it: here hee smiting the Rock without commandment, waters came out. There the place was named *Meribab* or *Contention*, Exod. 17. 7. here the place is named *Meribab*, ver. 13. That was the peoples sixth rebellion, after they were come out of Egypt, as is noted on Num. 14. 22. this was their sixth rebellion after they were come from mount Sinai, (if we except the private murmuring of Marie and Aaron against Moyses, Num. 12.) For the first was at *Terahab*, Num. 11. 3. the next at *Kibroth batraab*, Num. 11. 24. then in the wilderness of Pharan, Numb. 14. 1. 2. after that followed the rebellion of Korah and his company, Num. 16. and after it, of all the congregation, for the death of those rebels, Num. 16. 41. now the sixth is in Kades.

3. Ver. 3. *Commanded*] chode with bitter and reproachfull words, which the Greeke translatheth, *reidid*: see Exod. 17. 2. And *thou*] or, *And wouldst*. The word *And*, sheweth the passion of mind, out of which they spake abruptly: see the notes on Gen. 27. 28. and Num. 11. 29.

*had given up the ghost*] in Chaldee, *was dead*: in Greeke, *was dead*, in the perdition of our brethren, before the Lord: whereby they seeme specially to meane the pestilence (the last plague wherewith their brethren died, Numb. 16. 49.) which pest, above other judgements, commeth most immediately from the hand of God, as David acknowledgeth, 2. Sam. 24. 14. 15. And this evil they wished, as being easier than to perish with hunger or thirst: as the Prophet also complaineth, *They that be slain with the sword, are better than they that be slain with hunger: for these pine away, stricken thorow for the fruits of the field*, Lam. 4. 9. Wherefore they here use the word *giving up* (or *breathing out*) the ghost, which seemeth to meane a more easie kind of death, than that which is by force of sword, or by hunger, or thirst, or other like violent meanes. So the Hebrewes explain, *giving up the ghost*, to be a death without paine or long sickness.

Ver. 4. *to die there*] understand, *that we should die there with thirst*, the Greeke translatheth, *to kill us and our children*, which words they spake in Exod. 17. 3.

Ver. 5. *of seed*] to sow seed in, or to plant fig-trees, vines, &c. for the wilderness was a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed thorow, and where no man dwelt, Ier. 2. 6. Otherwise had there been commodiousnesse of place, the Israelites might have sown and reaped, planted and gathered fruits in those 38. years, which they abode therein, Deut. 3. 14.

Ver. 6. *from the presence*] or, *from the face*, for feare of them, and because of their outrage: so in Revel. 12. 14. Psal. 3. 1. *fell on their faces*] in prayer unto God, whose glory dwelled in that Sanctuary: so in Exod. 17. 4. *Moyses cried unto the L O R D*. See Numb. 16. 4. 45. *appeared*] in the cloud, as Num. 12. 5. a figure that hee heard their prayer, and would save them: see Num. 14. 10. and 16. 19. 42.

Ver. 8. *Take the rod*] in Greeke, *Take thy rod*: so God spake before, in Exodus 17. 5. but here, some gather from verse 9. that it was the rod of Aaron which had budded, and was laid up before the Testimony, Num. 17. 10. Chazkuni saith, *This was Aarons rod, for hee is here written* (in verse 9.) *And Moyses take the rod from before the L O R D, and this was the rod of Aaron, as it is written* (in Numb. 17. 10.) *Bring Aarons rod againe before the Testimony, to be kept for a signe against the fomer of rebellion: and forasmuch as Aarons rod was a signe against the fomer of rebellion, bereson Moyses saith* (in verse 10.) *Heare now ye rebels*. Howbeit Moyses rod (which is also called the rod of God, Exodus 4. 20. and 17. 9.) might be kept also in the Sanctuary: and after in verse 11. it is said, *Moyses smote the Rocke with his rod*. *speake ye unto the Rocke*] Hee saith not, *smite the Rocke*: yet in verse 11. Moyses smote the Rocke; and in verse 10. he spake to the people; but it is not said that he spake to the rocke, as here hee was commanded. Some others thinke, that Gods intendment in bidding him,

Take

Take the rod, was to smite the Rock with it; and that hee sinned not in smiting it, but in unbelieve, for which hee is blamed in verse 12. *it shall give forth his water*] or, *the waters of it*: this promise of God was, that whereon the faith of Moyses and Aaron should have relied.

*thou shalt bring forth*] God was he that brought forth, and gave water to the people, as is often mentioned to his glory; *He clave the Rocke in the wilderness, and gave drink, as out of the great deepe, and brought forth streames out of the Rocke*, &c. Psal. 78. 15. 16. So in Psal. 105. 41. and 114. 8. Deut. 8. 15. Nehem. 9. 15. 20. But that worke is here ascribed to Moyses ministerially, for that the waters should come out at his speaking. So in other workes of grace, the Ministers of the word are called *Saviours*, Obad. ver. 21. for the faithfull performance of their office, they both save themselves, and those that heare them, 1. Tim. 4. 16.

9. Ver. 9. *from before Iehovah*] that is, out of the Tabernacle: for so the phrase importeth, as in Num. 17. 7. Exod. 16. 13. 34.

10. Ver. 10. *Heare now ye rebels*] As here hee speaketh to the people, who was bidden speake to the Rocke, verse 8. so the manner of his speech sheweth great passion of mind, more than at other times: and the Scripture noteth, that now the people had bitterly provoked his spirit, so that he spake unwisely (uttering his anger) with his lips, Psal. 106. 33. *shall we bring forth water*] a speech of doubting and unbelieve, both in Moyses and Aaron, as in verse 12. God blameth them because they believed not in him. So before, when Moyses said, *Shall the strike and the herds be slain for them*, &c. he was blamed with this answer, *Is the Lords hand waxed short*? Num. 11. 22. 23. Moyses was fore moved against this latter generation of Israelites, who had seene so many miracles, & their fathers perished for rebellion, and yet they were not bettered: hee might feare, lest for their finning like their fathers, the Lord would leave them, as hee after speaketh in Numb. 32. 14. 15.

11. Ver. 11. *lifted up his hand*] another signe of indignation, being joynt with smiting. *twice*] the doubling of his stroke shewed also the heat of his anger. Sol. Iarchi (on this place) conjectureth, that he smote it twice, because at first it brought forth but drops, (of water) because God had not bidden him smite it, *one* much water] or, many waters. *Hee clave the rocke in the wilderness, and gave drink, as out of the great deepe*, Psal. 78. 15. The unbelieve of man maketh not the faith of God without effect, Rom. 3. 3. Moyses and Aaron believed not God, to sanctifie him, ver. 12. yet hee faithfully kept his promise, & sanctified himselfe, ver. 13.

*the Congregation drinke*] Thus the Lord knew his people in the wilderness, in the land of drought, Hos. 13. 5. *And they thirsted not, when hee led them thorow the desert*; he caused the waters to flow out of the rockes for them: hee clave the rockes also, and the waters gushed out, Elay 48. 21. The water out of the Rocke, besides the refreshing which it gave unto their bodies, was also a spiritual drinke, from that spiritual Rocke Christ, 1. Cor. 10. 4.

who being smitten for our transgressions, Elay 53. with the rod of the Law, which *worketh wrath*, Rom. 4. 15. from him proceed the living waters, wherewith the Israel of God may quench their thirst for ever, Ioh. 4. 10. 14. For who lo beleeve in him, out of his belly shall flow rivers of living water, even the waters of the holy Ghost, Ioh. 7. 38. 39. To these waters, every one that thirsteth is called to come freely, Elay. 55. 1. Rev. 22. 17.

*their canell*] that water, which was both a naturall and spiritual refreshing to the people, is given also to the beasts for their naturall thirst, because the signes and seales of Gods grace are such in respect of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Iordan were sanctified for Baptisme, unto repentance and believing sinners, Math. 3. 6. which out of that use were common waters. And now, not only the Israelites cattell, but the wild beasts also of the wilderness, had benefit by this mercy of God to his people: whereunto the Lord hath reference, when he saith by his Prophet, *The beasts of the field shall honour me, the dragons and the owles, because I give waters in the wilderness, rivers in the desert, to give drinke to my people, my chosen*, Elay 43. 20.

V. 12. *ye beleeved not in me*] the Chaldee expoundeth it, *ye beleeved not in my word*. Thus unbelieve was here the chief sinne, and cause of other sins, as before in the people, Numb. 14. so here in Moyses and Aaron, who were both partners in the transgression. And this their sinne is called a rebellion against the mouth of the Lord, Numb. 27. 14. and a transgression, Deut. 32. 51. which word, as R. Menachem here noteth, implieth, *selfhood*, as in Levit. 6. 2. it is joynted with false deniall: and the Apollie saith, *Hee that beleeveeth not God, hath made him a lye*, 1. Ioh. 5. 10. *to sanctifie me*] inwardly in the heart by faith, outwardly by obedience, to doe that which I commanded; and by both to ascribe unto me the glory of my truth and power. So when it is said, *Sanctifie the Lord of hosts*, Elay 8. 13. the Apollie expoundeth it, *Sanctifie the Lord God in your hearts*, 1. Pet. 3. 15. *in the eyes*] the Greeke translatheth it, *before the sons of Israel*. This seemeth to be the reason of Gods severity at this time against Moyses and Aaron, more than before, when Moyses bewrayed alio his unbelieve, in Numb. 11. 21. 22. 23. because hee now publicly dishonoured God before all the people, (which did aggravate the sin) whereas the former time hee did it not in their eyes, but in private before the Lord.

*therefore*] Chazkuni observeth, that this word implieth an oath. Neither indeed could Moyses repentance or prayer get this sentence to be reverted: for when the Lord hath sworn, hee will not repent, Psal. 110. 4. *ye shall not bring*] This chastisement was grievous unto Moyses, so that he besought the Lord that hee might goe over, & see the good land; but the Lord was wroth with him for the peoples sakes, & would not hear him, Deut. 3. 23. 16. And as God here spake, *Go it came to passe*; for Aaron died in mount Hor, Num. 20. 24. 28. and Moyses on mount Nebo, after

he



he had seen the land with his eyes, but might not goe over thither, Deut. 34. The Psalmist saith, *I have sworn unto the Lord that I will not sin, and taking vengeance on their practices*, Psal. 99.8. Moses the Minister of the Law, though he guided Israel through the wilderness, to the borders of the promised land, yet could not bring the people thither; but Iesus (or Iosua) his successor, gave them the possession of it, to signifye, that the Law (which *was his wrath*, Rom. 4.15.) and the works thereof (by which *he shall be justified*, Gal. 2.16.) cannot bring us into the kingdom of God; but Iesus Christ (who hath loved us, and given himselfe for us) giveth us by faith the inheritance of the heavenly kingdom, Rom. 4.24.25. and 5. 1. 2. &c. Gal. 2.16. and 3.13.14. &c.

13 Ver. 13. of *Meribah*] that is, of *Contention*, or *Strife*; which the Greeke translatheth, of *Contradiction*; so called for a memoriall of their sinne, and for a warning to ages following, not to doe the like; whereupon it is said by David, *Harden not your hearts, as in Meribah*, Psal. 95.8. The same name was given to the former place in Rephidim, Exo. 17.7. To distinguish betweene them, the Scripture calleth this, *Meribah of Kadesh*, in the wilderness of *Sin*, Deut. 32.51. that they contended with Moses, ver. 3. It is accounted as contention against the Lord himselfe, as he told them before, in Exod. 16.8. The Greeke translatheth, *reviled before the Lord*, *hee was sanctified*] or, *hee sanctified himselfe in them*. Though Moses and Aaron sanctified him not by faith and obedience, yet was he sanctified among the people, by the worke of his grace, in giving waters for their thirst. *Or, he was sanctified in them*, that is, in *Moses and Aaron*, as Targum Ionathan explaineth it: for by punishing their rebellion, hee sanctified himselfe in them; as it is written, *I that the heathen may know me, when I shall be sanctified in thee*, O God, before their eyes; where it is understood of punishment; as it followeth, *And I will plead against him with pestilence, and with blood*, &c. *thus will I magnifie my selfe, and sanctifie my selfe, and I will be knowne in the eyes of many nations*, Ezek. 38.16. 22.23. See also the Annotations on Levit. 10.3. And thus Sol. Iarchi expoundeth it, in them, for *Moses and Aaron* died because of them; for when the holy blessed God doth judgement, &c. hee sanctifieth himselfe before his creatures; and so it is said, *Fearfully art thou, O God, out of thy Sanctuaries*, Psalme 68.36.

14 Ver. 14. *Edom*] the Edomites, the posterity of Esau, who was turnamed *Edom*, Gen. 25.30. and 36.17. This message which Moses sent unto Edom, and all things about it following, were done by the direction and word of God, as appeareth by Deut. 2.1.2.4. &c. *thy brother Israel*] for the whole nation is called, because Iakob, whose name was called Israel, Gen. 32.28. was naturall brother to Esau; and this title of brotherhood continued long after, as in *Obad. ver. 10.12*. Also the Law saith, *Thou shalt not abhorre an Edomite, for he is thy brother*, Deut. 23.7. *travell that hath found us*] the necessarye meditation that hath befallen us. See the like phrase in Exod. 18.8. Nehem. 9.32.

Ver. 15. *into Egypt*] The history hereof is in Gen. 46. *dwell*] Hebr. *fitten*, that is, continued; in Greeke, *sojourned*. *Many dayes*] see Exod. 12.40. *Did evill*] afflicted with rigorous bondage, and other cruelty: see Exod. 1.8c.

Ver. 16. *Wee cried out*] as is recorded in Exod. 2.23. *an Angell*] This was Christ: See Exod. 3.2. and 14. 19. and 23.20. with the Annotations. Some of the Hebrewes undertand it of *Moses*, because the Prophets are called *Angels or Messengers*, as in Iudg. 2.1. 2. Chron. 36.15. 16. Hag. 1.13. in *Kadesh a cite*] or, by *Kadesh*, to wit, in the wilderness lying neere, and having the name of Kadesh the cite, Num. 33.36. The Chaldee here and usually nameth it *Kekam*.

Ver. 17. *thorow thy country*] because it was the neere way: therefore when Edom refused to let them goe thorow, they turned and passed by the way of the wilderness of *Moab*, Deut. 2.8. Iudg. 11.17.18. *the vineyards*] to rob, or make spoile of any mans goods. *water of the well*] that is, of the wells, or, of any well: the Greeke translatheth, of *thy well*: Meaning either that they would not drinke without paying for it, as in ver. 19. or, that they would drinke of the rivers which were common, not of wells which were private, and digged of men for their owne use. *the kings way*] that is, the high way, which is common for all to passe by, ver. 19. So againe in Num. 21.22.

Ver. 18. *Not passe thorow me*] that is, *thorow my country*, ver. 17. as the Chaldee explaineth it, *thorow my border*. See the like phrase in Deut. 2.30. Rom. 15.28. *lest I come*] it is a threatening which the Greeke explaineth, *otherwise I will come*: See the Annotations on Gen. 3.3. *with the sword*] the Chaldee expoundeth it, *with them that kill with the sword*; the Greeke, *in warre*. It had beene the dutie of Edom, to have met their brother Israel *with bread and with water in the way*, as God speaketh of the Moabites, Deut. 2.4. but by this unkindnesse the Lord would have his people to see, how all worldly friends and kindred after the flesh will faile them, yea and oppole them, that their hope and strength may be in him alone, Mat. 10.21.22.

Ver. 19. *the high way*] or *caney*, that which before was called the *King's way*, ver. 17. the Greeke here translatheth it, *the mountaine*, *the price*] Hebr. *the sale*, which both Greeke and Chaldee translatheth, *the price*: This was so commanded of God, *Thou shalt buy meat of them for money, that yee may eat: and yee shall also buy water of them for money, that yee may drinke*. For Iobabab thy God hath blessed thee in all the worke of thine hand, Deut. 2.6.7. *without doing any thing else*] Hebr. *without a word*, that is, *without any thing*; which the Chaldee explaineth, *any evil thing* (or word.)

Ver. 20. *with much people*] Hebr. *with an heaveie people*; which the Chaldee expoundeth, *a great army*. The Scripture cōfirmeth this, as that in 1 King. 3.9. is written *an heaveie* (or *weighty*) people, is in 2 Chron. 1.10. expounded a great people. This coming out was to resist Israel by force & strong

strong hand, for Edom was afraid of them, Deut. 2.4. and trusted not their words.

21 Ver. 21. *to give*] that is, to suffer, or to give Israel leave to passe, as the Chaldee expoundeth it. Notwithstanding, as they went along their coast, the Edomites sūstured them to buy victuals of them, as appeareth by Deut. 2.28.29. *turned aside*] and went along thorow the wilderness, and compassed the land of *Edom*, Iudg. 11.18. For the Lord had charged them that they should not meddle with the sonnes of Esau, or their possession, Deut. 2.4.5. So Targum Ionathan here paraphraseth, *they were commanded by the word of* (the God of) *beauen, that they should not wage warre with them*, when the time was not yet come, when he would execute vengeance on *Edom* by their hands. Thus Israel suffered patiently the unkindnesse of Edom, and obeyed the Lord herein, though the way which they after went thorow the wilderness, was very grievous unto them, and their soules were discouraged because of the same, Numb. 21.4.5.

22 Ver. 22. *mount Hor*] a mount in the edge of the land of *Edom*, and the next resting place which they came unto from *Kadesh*, Num. 33.37. The name it selfe signifieth a mount, for *Hor* in Hebrew is a mountaine; and Sol. Iarchi here explaineth it, *a mountaine upon a mountaine*: Targum Ionathan nameth it, *mount Omasar*.

24 Ver. 24. *gathered unto his people*] that is, die, and be buried, and his soule be among the spirits of just men made perfect, as Hebr. 12.23. *Gathering* signifieth here seeking away by death, as in ver. 26. and in Elay 57.1. *mercifull men are gathered*, that is, taken away: and that which is gathered, is the spirit of man, as in Psalm. 104.20. *thou gatherest their spirit, they give up the ghost, and reuerne unto their dust*. The peoples meane the Fathers deceased, as is spoken of David in Act. 13.36. and in Iudg. 2.20. *all that generation were gathered unto their fathers*. So his people here, are Aarons godly fore-fathers: as David desired the contrary, *Gather not my spirit with sinners*, Psal. 26.9. See the Annotations on Gen. 2.8. *rebelled against my mouth*] that is, against my word, as the Chaldee expoundeth it: the Greeke saith, *yee provoked me*. See before on ver. 12.

26 Ver. 26. *strip Aaron*] or, *disarray Aaron* of his garments, meaning of his Priests robes, the garments of holinesse, which Moses had made him for honour, and for beautiful glory, Exod. 28.2. and which at his consecration to the Priesthood Moses had put upon him, Levit. 8.7.8.9. So Targum Ionathan expoundeth it, *strip Aaron of the honorable garments of the Priesthood*. The taking off of these garments, and putting them upon Eleazar, signifieth the taking away of his office & dignity, and giving the same to another: as by a like liming the taking away from Shebna the treasurer, *I will drive thee from thy station, and from thy state shall be pulled thee downe. And it shall be in that day, that I will call my servants Eliakim, the sonne of Hilkiah, and I will cloath him with thy robe, and strengthen him with thy girdle, and I will commit thy government unto his hand, and hee shall be a father to the inhabi-*

*tanis of Ierusalem*, &c. Elay 22.15. 19. 20.21. As by Aarons offering for his own sins first, and then for the sinnes of the people, Levit. 16. 6.11.15. the holy Ghost shewed the inability of the legall Priesthood (in comparison with Christs) to reconcile men unto God, Hebr. 7.26.27.28.10 by this disarraying and death of Aaron, hee signified the dissolving of that Priesthood, for the weakness and unprofitableness thereof, Heb. 7.11.18. When therefore the same hands of Moses, which had put on the garments, did pull them off, and now at this time for the lin which the high Priest had committed, ver. 12. Deut. 32.50.51. they and all the people were taught to expect a better Priesthood of the Son of God, who is perfected for evermore, Heb. 7.28.

*Eleazar his sonne*] This was a comfort to all, especially to Aaron the father, that the Priestly function ended not with the death of the Priest, but was derived to his posterity; & so continued thorow all ages, till Christ came, who is a Priest for ever, after the order of Melchisedek the true Eleazar, that is, the Helpe of God; who is made, not after the law of a carnall commandment, but after the power of an endless life, Heb. 7.11.16. Wherefore to signifye the continuance of his grace and love to the Church, God promised that the Priests the Levites should not want a man before him, to offer burnt-offerings, and to kindle Meats-offerings, and to doe sacrifice continually, Ier. 33.18. So Aaron did behold in the cloathing of his sonne, a type of his owne, and of all Israels salvation, that his death might not be bitter unto him, but he might depart in peace, because his eyes did see (though as a farre off) the salvation of God, as Luke 2.29.30. *shall be gathered*] unto his peoples, ver. 24. *and shall die*] Hee that before in the worke of his Priesthood, made atonement for the people, and stood betweene the dead and the living, and the plague was stayed, Numb. 16.47.48. now dieth himselfe, for his owne sinne: an evident demonstration of the insufficiency of the Levitical Priesthood. Whereupon the Apollie teacheth, that they were many Priests, because they were not suffered to continue by reason of death. But Christ, because hee continueth ever, hath a Priesthood which passeth not from one to another: wherefore he is able also to save them to the uttermost, that come unto God by him, seeing hee ever liveth to make intercession for them, Heb. 7.23.24.25.

Ver. 28. *Moses stripped Aaron*] The actions of Moses signified the effects of his ministry and Law, 2 Cor. 3.13. Whereas therefore hee unvetted Aaron, by reason of sin and death which was to ensue, it shewed that no Priest which was a sinner, and under the power of death, could satisfie the justice of the Law, and avoid the wrath of God: so the legall Priesthood now might gay, Hee hath stripped me of my glory, and taken the crowne from my head, Iob. 19.9. Again in putting the priestly garments upon Eleazar (who was before this, the Prince of the Princes of the Levites, Numb. 3.32.) he signified, that the Law had a shadow of good things to come, Hebr. 10.1. and therefore the blessings figured thereby, should not be frustrate, but continued under hope by succession, till he should come unto whom

whom the right of the high Priesthood belonged, even the *Branch* that should build the Temple of *the Lord*, and should bear the glory, and sit and rule upon his throne, and should be a Priest upon his throne, and the council of peace be between them both, Zach. 6.12.13. Jer. 33.18. Thus the Law was a *Schoolmaster* unto Christ, Gal. 3.24. It may also be observed, how among the Gentiles, their prophets and prophetesses, who did wear some ornaments and enclaves of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and judging it an unmeet thing to die in them, as appeareth by the example of Cassandra, in the Greek Poet Æschylus, and Amphiarus the Prophet, in Statius Popinuis, Thebaid. 7. top of the mountaine [Things that were very memorable and significative, are oft noted in Scripture to be done in mountains, as being conspicuous, remarkable, and implying high and heavenly mysteries. So the Ark of Noe rested on mount Ararat, Gen. 8.4. Abraham sacrificed his sonne on mount Morijah, Gen. 22.2. &c. as the Sonne of God was sacrificed on Calvary, Luke 23.33. The Law of Moses was given upon mount Sinai, Exod. 19. The Law of Christ came from mount Sion, Mic. 4.1.2. and on a mountaine he preached the Gospell, & expounded the Law, Matth. 5.1. &c. Ezekiel in a vision was shewed the city called *The Lord is there*, upon a very high mountaine, Ezek. 42. &c. & 48.35. Iohn was also shewed the same citie upon a great high mountaine, Rev. 21.10. &c. Moses himself on the mountaine of *Neba*, viewed all the promised land, & died there, Deut. 34.1. — 5. & was with Christ when he was transfigured, and spake of his death upon an high mountaine, Mat. 17.1.2.3. Luke 9.30.31. and now he was with Aaron at his death, & translation of the Priesthood from him unto Eleazar, where he also beheld the levitical Priesthood a far off, and so the translation of it, & of the law thereof unto Christ, whose day he desired, Heb. 11.12.

29 Ver. 29. *for that Aaron had given up the ghost* [seeing is here for perceiving by knowledge and understanding, as by the relation of Moses and Eleazar, as also that Aaron came not down with them. So Iakob saw that there was come in Egypt, when he heard thereof, Gen. 42.1. Act. 7.12. The people saw the voice, Exod. 20.18. and sundry the like. Here also they might see the hand of God, chafing their sinne upon Aaron, who died now not only for his owne transgression, but for their fakes, as Moses after speaketh of himselfe, *The Lord was wrath with me for your sakes*, Deut. 32.6. yet in beholding his Priesthood continued in his son, they might also behold Gods mercy towards them in Christ, who should perfectly reconcile them unto God, when the Priesthood of the Law, which now began to die away, should utterly be abolished. *they murmured* [that is, they murmured. For publike perions, the whole congregation mourned, as here for Aaron, for the death of his sons, Lev. 10.6. and for the death of Moses, Deut. 34.8. *thirty dayes*] See the Annotations on Gen. 50.10. Mourning for the dead is honourable, & here the peo-

ple mourned for Aaron thirty dayes, whom they had dishonoured by rebelling against him forty yeares. So long also they wept for Moses, Deut. 34.8. and it is the lot of many of the servants of God, to have more honour after their death, than in their life. As Mary the filter, the propheteesse of Israell, died in the first moneth, ver. 1. so Aaron the high Priest died in the first day of the fifth moneth, in the fortieth yeare after their coming out of Egypt, when he was 123 yeares old, Num. 33.38. 39. His buriall also (though here omitted) is spoken of in Deut. 10.6.



## CHAP. XXI.

1 The Canaanites fight with Israel, and captive some of them; but Israel by a vow, obtaine helpe of God, and destroy them and their citie. 4 The people murmuring because of their waies in the way, are plagued with fiery serpents. 7 They repenting, are healed by a brazen serpent. 10 Sundry journeyes of the Israelites. 16 The king of Beer, for water which God gave them. 21 They requesting passage thorow the Amorites country, are denied it. 24 Israel vanquisheth them, and Sihon their King, and possesseth their cities. 27 Proverbs or Prophecies of Sihon overthrow. 33 Og King of Basan fighteth against Israel, and is also vanquished, and Israel possesseth his land.

And the Canaanite the King of Arad, which dwelt in the South, heard that Israel came, the way of the spies; and he fought against Israel, and tooke captive of them, a captivity. And Israel vowed a vow unto Iehovah, and said: If giving thou wilt give this people into my hand, I then I will utterly destroy their cities. And Iehovah hearkened to the voice of Israel, & gave up the Canaanite, & they utterly destroyed them and their cities: & he called the name of the place Hormah.

And they journeyed from mount Hor, by the way of the red sea, to compasse the land of Edom; and the soule of the people was shortned, because of the way. And the people spake against God, and against Moses; Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there water; & our soule loatheth this light bread. And Iehovah sent among the people fiery serpents, & they bit the people, & much people of Israel died. And the people came to Moses, & said: We have sinned, for we have spoke against Iehovah, & against thee; Pray unto Iehovah, that he take away the serpents from us; & Moses prayed for the people. And Iehovah said unto Moses, Make thee a fiery serpent, & put it up on a pole; & it shall be, that every one that is bitten,

bitten, when hee looketh upon it, shall live. And Moses made a serpent of brasie, and put it upon a pole; and it was, that if a serpent had bitten a man, when hee be held the serpent of brasie, he lived.

And the sonnes of Israel journeyed, and encamped in Oboth. And they journeyed from Oboth, and encamped in Ije Abarim, in the wilderness which is before Moab, toward the Sunne-rising. From thence they journeyed, and camped in the valley of Zared. From thence they journeyed, and camped on the other side of Arnon, which is in the wilderness, which cometh out of the border of the Amorite; for Arnon is the border of Moab, betwene Moab and the Amorite.

Wherefore it is said in the booke of the wars of Iehovah, Vaheb in a whilewind, and the brooks of Arnon. And the stream of the brookes, which declineth to the situation of Ar, and leaneth upon the border of Moab. And from thence to Beer, that is, the Well whereof Iehovah said unto Moses, Gather together the people, and I will give them water.

Then sang Israel this Song: Spring up O Well, answer ye unto it. The Well, the Princes digged it, the Nobles of the people delved it, with the Law-giver, with their staves. And from the wilderness, (they journeyed) to Mattanah. And from Mattanah to Nahaliel, and from Nahaliel to Bamoth. And from Bamoth to the valley which is in the field of Moab, the head of Pisgah, and it looketh toward Ierichon.

And Israel sent messengers unto Sihon King of the Amorites, saying: Let me passe thorow thy land; we will not turne aside into field, or into vineyard; we will not drinke of the waters of the wel; we will go in the kings way until we be past thy border. And Sihon would not grant Israel to passe thorow his border: but Sihon gathered together all his people, and went out against Israel into the wilderness; and hee came to Iahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Iabbok, even unto the sons of Ammon; for the border of the sons of Ammon was strong. And Israel took all these cities, and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all the daughters thereof. For Heshbon was the citie of Sihon, the King of the Amorites; and he had fought against the former king of

Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs, say, Come into Heshbon, let the citie of Sihon be built and prepared.

For a fire is gone out from Heshbon, a flame from the citie of Sihon; it hath consumed Ar of Moab, the Lords of the high places of Arnon. Woe to thee, Moab, thou art perished, O people of Chemosh; he hath given his sonnes that escaped, & his daughters into captivity, unto Sihon, the king of the Amorites. And their lamp is perished from Heshbon, even unto Dibon; and wee have laid them waste even unto Nophah, which reacheth unto Medeba. And Israel dwelt in the land of the Amorite. And Moles sent to spy out Iazer, and they tooke the daughters thereof, and drove out the Amorites that was there. And they turned, & went up the way of Balhan; and Og the king of Balhan went out against them, he and all his people, to the battell at Edrei. And Iehovah said unto Moses, Fear him not, for into thy hand have I given him, and all his people; and his land; and thou shalt doe unto him as thou diddest unto Sihon king of the Amorites, which dwelt in Heshbon. And they smote him, and his sonnes, and all his people, untill there was none left him remaining; and they possessed his land.

## Annotations.

King of Arad. Arad seemeth to be the name of the citie where the King reigned, as in Ios. 12.14. and to the Chaldee here explaineth it, in the South [the South part in the land of Canaan, Num. 33.40. the way of the spies] or, the way of Abarim, as the Greek version retaineth the Hebrew name, as proper; and it might be a way to called, and well knowne at that time. But the Chaldee translatheth it, the way of the spies; meaning that they came towards Canaan, after they had bene turned back towards the red sea, Num. 14.25. and had bene at Ezion-gaber, Num. 33.35. they returned towards Canaan againe, along by Edoms coast, to come unto the land which the spies had searched, Num. 13. a captivity [that is, some captives, or prisoners. So captivity is used for captives, or people taken in warre, in Num. 31.12. Iudg. 5.12. 2. Chron. 28.5. & often: as poverty, for a company of poore people, 2. Kin. 24.10. & spile, for spoiled people, Amos 5.9. thanksgiving, for a company of thanksgiving, Neh. 12.31. and many the like. The Canaanites having heard of the overthrow which was given Israel, 38. yeares before, Num. 14.45. & of the hand of God against them so long in the wilderness, were hardened & emboldned to encounter them now when they heard

heard againe of their coming; and Satan endevoured hereby to discourage Israel, that as their fathers through unbelieve being afraid, entered not into the promised land, Deut. 1.27.32.35. so the children also might be deprived. And God for a chastisement of their sins, and for the triall of their faith, suffereth the enemy at first to prevail, that his people might know that they should not conquer the land by their own strength or for their own worthiness, Pl. 44.3.4. Deut. 9.4.

Verf. 2. *called a vow* ] calling upon God for help, and religiously promising to devote unto him their enemies and all their substance. See the Annotations on Gen. 28.20.

If giving thou wilt give ] that is, if thou wilt indeed give; and it implicitly a prayer, which often is uttered after this manner: as, *Take called on the God of Israel, saying, If blessing thou wilt bestow, &c.* 1. Chron. 4.10.

Intirely desiring ] or, devote; in Greeke, *anathematize*: things devoted after this manner, the persons were to die, their goods confiscate to the Lord, Levit. 27.28.29. So when Jericho was devoted, the people and beasts were killed, the citie burnt, the goods carried into the Lords treasury, Ios. 6.17.19.21.24.

Verf. 3. *heard to the voice* ] that is, as the Chaldee explaineth it, *received the prayer of Israel*.

gave up the Canaanite ] to wit, into their hand, as the Greeke here repeatech from verf. 2. *they utterly destroyed* ] Hebr. *see utterly destroyed, or devoted*, speaking of Israel, as of one body. But how could they being to farre off in the wilderness, destroy their cities, lying within Canaan, Num. 33.40. into which they came not, till after Moses death? It seemeth the accomplishment of this vow was performed long after, when they were come into the land. For the King of Arad is reckoned for one of those that Iosia conquered, Ios. 12.14. See also Iudg. 1.16.17. They now conquered the Canaanites army that came out against them, and devoted the spoiles which they tooke; and when their cities came into their possession, they utterly destroyed & devoted them, and so payed their vow, which now they promised.

See called ] or, they called, meaning Israel, unless it be applied in speciall to Moses. The Greeke translatheth it *they called*. *Hormali* ] or *Chornali*; in Greeke, *Anathema*, that is, *Devotement, or utter destruction*. By this name they both set up a memoriall of Gods mercy, who gave their enemies into their hand; and of their duty, to keepe the vow which they had promised.

Verf. 4. *to compass the land* ] because Edom had denied them passage thorow it, Num. 20.18.21. by reason whereof their travell was increased.

foile of the people as stormed ] or, *was strained*, that is, *was grieved, or discouraged*. This word, when it is applied to the *band*, signifieth inability, as in Numb. 11.23. Ely 37.27. 2. King. 19.26. unto the *foile* (as in this place) it meaneth griefe, vexation, or discomfort; so in Iudges 16.16. *Sanshoue* (that is, *was strained*) *unto death*, and in Ios. 10.16. the Lords *foile was stormed*, (that is, *grieved*) for the misery of Israel: and some-

time it is with a kind of loathing, as in Zach. 11.8. *my foile was stormed for them*, that is, *loathed* them. A like phrase is of the shortnes of the *spirit*, which also signifieth anguish, trouble, and vexation, as in Exod. 6.6. Iob 21.4. and want of power, as in Mic. 2.7. The Greeke here translatheth, *the people was feeble minded, or of small foile, or courage*.

because of the way ] or, *in the way*: but in often noteth the cause of a thing; as, the Lords *foile was grieved* in (that is, *for, or because of*) the misery of Israel, Iud. 10.16. or according to the like phrase in Zach. 11.8. their *foile loathed the way*, both for the longfomnesse of it, and for the many wants and troubles that they found therein, as in verf. 5. So the Greeke interpreteth it, *for the way*; and Iarchi in like manner, saying, *Because it was hard unto them, they said, we were now nere to enter into the land, and wee turne backward: for our fathers turned, and lingered 39. yeares unto this day; therefore their foile was strained for the afflictions of the way*. This way into the land of promise, figured the way into the kingdom of God, thorow the wilderness of this world (the wilderness of people, as in Ezek. 20.35.) into which kingdome we cannot enter, but through much tribulation, A. 14.22. *because the gate is strait, and the way is narrow that leadeth unto life*, Matth. 7.14. and we are to goe thorow fire and thorow water, Plalm. 66.12. The discouragement of this people, sheweth humane frailty and infirmity, through want of faith and patience: for as they erred in heart, and knew not the Lords wayes, Plal. 95.10. so many, when tribulation or persecution cometh because of the Word, by and by they are offended, Matth. 13.21.

Verf. 5. *spoke against God* ] the Chaldee expoundeth it, *murmured before the Lord, and contended with Moses*, and so in verf. 7. that they were thought carriage, in their tentations: see Exod. 14.11. and 15.24. and 16.2.3. and 17.2.3. Numb. 11.1.4.5. & 16.13.14. and 20.3.4.5. By God here is meant Christ, the Angell of Gods face or presence, in whom his name was, Exod. 23.20.21. Ely 63.9. as the Apostle openeth this place, saying, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents*, 1 Cor. 10.9.

this light bread ] meaning *Manna*, as the Chaldee explaineth it, *this Manna the light meat*: in Greeke, *this name* (or empty) bread. So they call it, either because it was light of digestion, that they felt it not in their hot stomackes; or in contempt, counting it base and vile, in comparison with other meats: See Numb. 11.5.6.8. This Manna being rained upon them from heaven, Plal. 78.23.24. was both corporall and spirituall food unto them, a figure of the hidden *Manna*, which Christ feedeth his people with, unto life eternall, Revel. 2.17. Iob. 6.4.8.49.50.51. So the contempt thereof, was the contempt of Christ and his grace: and into this time doe all they fall, that loath and leave Christ and his Gospell, for the momentary pleasures of this life; the enemies of the Crosse of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Philippians, 3.18.19.

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Verf. 6. *fiere serpents* ] or, *burning serpents*, as the Chaldee translatheth: the Greeke in this place calleth them *deadly* (or *killing*) *serpents*. In the Hebrew they are named *Seraphim*, that is, *Burners*, because when they bite a man, hee burneth with extreme heat and thirst: it may be also in respect of their colour, for some serpents are of a fiery colour, *Nicander* in *Tiberiac*. Of the Hebrew *Seraph*, the Greeks by changing the order of letters, have borrowed the name *Prefser*, which is a kinde of venomous serpent, called also *Dipsas*, and *Causim*, of which it is reported, that who is itting therewith, he hat's such a vehement thirst, that he cannot be satisfied, but is tormented with it continually, and though hee drinke water so largely, yet is he presently at thirst as before. And againe, that the bitings of these serpents were left of the most ancient (Phyisitians) as altogether incurable. Dio. Corin. lib. 6. cap. 38. & 40. They are said to be like unto Vipers, but their biting more hurtfull, for the heart of a man is inflamed with their biting, & his lips are parched, and drie with thirst, as *Nicander* writeth of them. Sol. Iarchi faith, they are called *Seraphim* (burners) because they burned men with the venom of their teeth. The Prophet Elysa mentioneth the *fiere fyre serpents*, in Ely 14.29. and 30.6. whereby it seemeth to be a kinde of serpent with wings. With these and other serpents, the wilderness thorow which they went, did abound, as *Moses* sheweth in Deut. 8.15. but God, who guided them thorow it, kept them from hurting his people, till now for their sinne, he gave them power to bite and kill them: as he faith elsewhere, *I will command the serpent, and he shall bite them*, Amos 9.9. Here also there was a remembrance of the first kinde that came into mankind by the serpent, and the death that followed thereupon, Gen. 3. for as the venom of serpents killeth the body; so the venom of Satan, which is sinne, killeth both body and soule: and as the Serpent biting any one part, the venom and contagion spreadeth over all the body, and killeth the whole man: so the poyson of sin, which entered by one man, hath infected and killed all the lump of mankind, Rom. 5.15.18.

died ] The iudgements of God are both inevitable and incurable of man, Jer. 8.17. Amos 5.19.23. & 9.1.2.3. Deut. 28.27. And as no salve or medicine could heale the bodies of those that were bitten: so can no worke of man cure the biting of that old Serpent or King of sinne, but the venom thereof rageth and reigneth, tormenting the conscience unto death, Rom. 5.12.14.21. & 3.20.

Verf. 7. *We have sinned* ] The afflictions which God layeth upon his people are a mean (through his grace) to bring them to the fight & acknowledgement of their sins, and seeking unto him, as it is said, *When hee flew them, then they sought him: and they returned, and enquired early after God*, Plalm. 78.34. Yea the wicked are often forced hereby, to confesse and seeke helpe of God, as did Pharaoh, Exod. 9.27.28. *that hee take away* ] or, *let him take away the serpents*; in Hebr. *the serpent*, put for the multitude of them; as in Exo. 8.6. *the frog*, is *or frogs*; and in Exod. 8.17. *the louse*, for lice,

and many the like. They desire the removing of the punishment, after repentance and confession of sin; without which, plagues are not only continued, but increased, Lev. 26.21.23.24.28. Howbeit God did not presently take away the serpents, but gave a remedy for such as were bitten, v. 8.9. *Moses prayed* ] As at other times, so still he sheweth himselfe an example of meeknesse, un-mindfulness of injuries, and readines to forgive the wrongs done unto him. Thus Samuel also did in like case, and said, *Far be it that I should strive against the Lord, in ceasing to pray for you; but I will teach you the good and the right way*, 1 Sam. 12.19.23.

Verf. 8. *Make thee a fiere serpent* ] or, *a burning serpent*; Hebr. *Seraph*, which the Greeke translatheth, *a serpent*: hereby is meant, *a serpent of brass*, v. 9. a similitude of one of those fierie serpents, a figure of Christ, as himselfe hath opened it, saying, *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up*, Joh. 3.14. For as this had the similitude of a serpent, but had no venom; so Christ had the similitude of a sinful man, yet without sin, Hebr. 4.15. upon a pole ] or, for a signe; the originall *Negisheth* an ensigne or banner lifted up on high, and is here by the Greeke and Chaldee translathed a *signe*, meaning a *pole* or *perch*, which is usually set up for a signe or signification of some thing. And hereupon our Saviour useth the word of *lifting up*, or *sitting on high*, in Joh. 3.14. meaning of his crosse, upon which hee was lifted up at his death, or of the preaching of him crucified: as elsewhere hee likewise faith, *When ye have lifted up the Son of Man*, Joh. 8.28. and againe, when he signified *what death he should die*, he said, *And Liff I be lifted up from the earth, will draw all men unto me*, Joh. 12.32. So the setting of this Serpent on a pole or signe, was a figure unto them of Christ to be crucified, and preached unto the world for salvation. *when hee lookeh upon it, shall live* ] or, *then hee shall see (or looke upon) it, and hee shall live*; so implying both a commandment and a promise. And this was the reason of the putting it upon a pole, that the people which were far off might presently see it, every man from his place. As the Serpent lifted up, was a figure of Christ; so the looking upon it signified faith in Christ, as it is written, *At that day shall a man looke to his Maker, and his eyes shall have respect to the holy One of Israel*, Ely 17.7. And thus our Lord himselfe expoundeth it, *As Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever BELIEVETH in him should not perish, but have eternall life*, John 3.14.15. Likewise among the Hebrews, *Ybargum Iamathon* explaineth it thus, *He shall looke upon it and live, if his heart be attent unto the name of the Word of the LORD. And Sol. Iarchi faith, when they submitted their hearts unto their Father which is in heaven, they were healed, otherwise they perished*.

shall live ] that is, *shall be healed*, and have his life and health continued; as in Ely 38.21. *he shall live*, that is, *shall recover*, or be cured. And by this recovery and continuance of natural life, was figured life eternall to all that beleeve

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ved in Christ, John 3. 15. who is the root of Jesse, standing up for an Ensign of the people, *whereunto the nations should seeke*, *Elay 1. 10.* And the worke of grace was hereby lively signified, as they that were bitten with these serpents, if they looked upon their sores, and not to the signe erected of God, they died: so they that are bitten with sin, if they fix their eyes thereon, though with repentance, and look not unto Christ, doe despaire and die, *Mat. 27. 3, 4, 5.* As they, if they fought to Surgeons or Physicians, or uled salves or medicines of their owne or others, perished: so whosoever seeketh to any but Christ, or endeavourth by his own workes or sufferings to have life with God, dieth in his sins, *Joh. 8. 24. Gal. 5. 4.* As the brazen serpent was an unlikely thing in humane reason, to heale such deadly wounds: so Christ crucified, is unto the Jewes a stumbling block, and unto the Greekes foolishness; but unto them which are called, both Jewes and Greekes, Christ is the power of God, and the wisdom of God, *1 Cor. 1. 23, 24.*

9 Verse 9. *a serpent of brass*] which mettall, besides that it is of a fiery colour, *Ezek. 1. 7. Revel. 1. 15.* and so might resemble the colour of the serpents; it is also strong and durable, and in that respect might figure out the strength of Christ, who was inabled by the power of the God-head to indure and overcome all his tribulations, otherwife than any man could: whereupon *Iob* faith in his sorowes, *I my strength the strength of stones? or is my flesh of brass?* *Job 6. 12.* But unto the Prophet Christ showed himselfe a man, whose appearance was like the appearance of brass, *Ezek. 40. 3. upon a pole*] or, for a signe, as in ver. 8. This was the worke of Moses; whereupon it is said, *As Moses lifted up the Serpent in the wildernesse*, *John 3. 14.* and it signified how *Moses Law* was our *Scholemaster* unto Christ, that we might be justified by faith, *Gal. 3. 24.* by his writings, Christ is lifted up as an Ensign to all peoples, for he wrote of Christ, *Joh. 5. 46.* and by the rigour of his Law, which ureth satisfaction for sin, and curseth all transgressours, Christ was lifted up upon the Crosse, *God sending his owne Sonne in the likeness of sinful flesh*, who by his sacrifice for sinne, condemned sinne in the flesh, *Gal. 3. 10. -13. Rom. 8. 3.* if a serpent,] or, as the Greeke translath, *When a serpent bit a man*; so that the serpents were not taken away from the people, as they desired, in v. 7. but continued still as a chastisement, to nurture the disobedient people: only God provideth a remedy to heale the repentant and believing finners. Wherefore also the brazen serpent was not left standing in that place, but they carried it along thorow the wilderness, even into the land of Canaan, where it continued many yeeres, *2 King. 18. 4.* Such is the worke of grace towards us in this life, for neither are our sins utterly taken from us in this life, but we have forgiveness of them by the blood of Christ, *1 John 1. 7, 8, 9, 10.* Jan. 3. 2. neither are our tentations and afflictions wholly removed, though we be healed the Lord therefore, but we receive grace from him, which is sufficient for us; and his strength is made perfect in weakness, *2 Cor. 12. 7, 8, 9.*

when he be held] or, and if he be held (or looked unto) the serpent of brass, then be lived: where *Ibargum* *Isaiah* addeth againe, and directed his heart to the name of the word of the Lord, then be lived. And the Author of the Booke of *Wisdom*, speaking of this serpent, (which he calleth a signe of salvation) saith, *He that turned himselfe towards it, was not faced by the thing that he saw, but by thee [O GOD] that art the Saviour of all*, *Wildome 16. 6, 7.* This sheweth the truth of Gods promises and signes, that they give life to them that obey and believe in Christ: and when God promisseth to powre out the Spirit of grace upon his people, it is with these words, *They shall look upon me whom they have pierced*, *Zacharie 12. 10.* Thus the just shall live by his faith, *Habbak. 2. 4.* and he that heareth the word of Christ, and beleeveth on him that sent him, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, *Joh. 5. 24.* For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord, *Romans 6. 23.*

10 Verse 10. *Obolus*] Of these places and journeyes, see Numbers 33. where they are reckoned in order; for here some are named, and other some omitted.

11 Verse 11. *before Moab*] before the Moabites country. The posteritie of *Moab* and *Ammon* the sons of *Lot*, *Gen. 19. 36, 38.* had vanquished the Giants (called *Emims* and *Zamzummims*) which before dwelt in those parts; and succeeded them, and dwelt in their stead, *Deut. 2. 10, 11, 20, 21.* Through the wilderness, along by their coasts did *Israel* passe, but were forbidden to war with them, or with the *Edomites*, *Deut. 2. 5, 9, 19.*

12 Verse 12. *The valley of Zared*] or, the bournes of *Zared*, or *Zered*: which word *bournes* (as also the Hebrew *Nahal*) is both a valley, and a river running thorow a valley: and so this *Zared* was a river or brooke also, over which *Israel* passed: see *Deut. 2. 13.*

14 Verse 14. *it is said*] Hebrew, *it shall be said*. The time to come, noeth a continued or common saying; so he speaketh as of a knowne speech, the booke] or, the narration, (the rehearfall) of the wars of *Iehovah*: what booke this is, is uncertaine; whether some writing of *Israel*, not now extant; or, some writing of the Amorites, which contained songs and triumphs of their King *Sihon* victor; out of which *Moses* may cite this testimonie, as *Paul* sometime doth out of *Heathen Poets*, *Act. 17. 28. Tit. 1. 12.* *Vabeh*] this is thought by some to be the name of the King of *Moab*, whom *Sihon* vanquished, v. 26. by others, to be the name of a place or Citie. The Greeke Interpreters here mistaking *a Z*, for *b v*, (which in Hebrew are one like another) readeth *Zab*, and give this sense, *Therefore it is said in the booke, The warres of the Lord hath set on fire (or burned) Zab, and the brookes of Arnon.* The Chaldee Paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: *The wars that the Lord did at the red Sea, and the mightie warres at the brookes of Arnon.* in a whirle-winde] or, with

with a tempest; understand, the Lord (by the warres of *Sihon* against *Moab*) hath consumed *Vabeh* in a whirle-wind, or with a tempest. So warres are often set forth by the similitude of fire, tempest, whirle-winds, and the like; as, *I will kindle a fire in the wall of Rahab, and it shall devour the palace thereof, with shouting in the day of battle, with a tempest in the day of the whirle-wind*, *Amos 1. 14.* and, *Thou shalt be visited of the Lord of hosts with thunder, &c. with whirle-winds and tempest, and the flame of devouring fire*, *Elay 29. 6.* and againe, *The Lord will come with fire, and with chariots like a whirle-wind*, *Elay 66. 15.* So in *Nahum 1. 3.* *Elay 5. 13.* *Jerem. 4. 13.* And thus the Greeke explaineth it, *The war of the Lord hath set Zoob on fire.* Some take the Hebrew *Sephah* (which usually signifieth whirle-wind or storme) to be here the name of a place, the same that is called *Suph* in *Deut. 1. 1.* which also is the name of the red sea, as is noted on *Exod. 10. 9.* so the Chaldee interpreteth it, *the red sea.* and the brooke] or, the bournes of *Arnon*, to wett, the Lord hath consumed, or (as in verse 28.) the flame hath consumed the bournes of *Arnon*. It may also be expounded, *The Lord warred with Vabeh in a whirle-wind, and with the brookes of Arnon.* *Moses* intendeth by this testimony, to shew how the *Israelites* had right to this country: for it being sometimes *Moab* land, with whom *Israel* might not meddle, *Deut. 2. 9.* the Lord had before *Israel* comming, stirred up the spirit of *Sihon K* of the Amorites, to fight against the King of *Moab*, and to take this part of his country from him, as is after mentioned, *Num. 21. 28, 29.* Then *Israel* comming, and being commanded of God to war against the Amorites, *Deut. 2. 24.* took it againe out of *Sihon* hand, and so became lawfull possessor of this land by conquest. This right *Ishibab* defended for *Israel*, when after many yeeres the *Ammonites* (brethren to *Moab*) required these lands to be reitored againe; see the storie in *Judg. 11. 12, 13, 27.* For the *Moabites* and *Ammonites* were neighbours; and *Charlemi* noeth on *Num. 21. 23.* that *As Sihon* had taken the land of *Moab* on the South-side, from *Jordan* unto the river *Arnon*; he had taken on the North-side, the land of the sons of *Ammon* unto *Jabbok*: and for this cause it was unlawfull for *Israel* (to possess it): and this is that which our Doctors have said, *Moab* and *Ammon* were purified by *Sihon*.

15 Verse 15. *And the frame*] or, the feeding, the offusion of the brookes. This verse seemeth to be a continuance of the former testimonie, out of the booke of the warres of *Iehovah*; to shew the limits and bounds of this country which *Sihon* had won, and how it was distinguished from *Moab* land. *Ar*] a citie of *Moab*, verse 28. called in Greeke, *Er.* *kaneth upon the border*] that is, as the Greeke explaineth it, *lieb by*, or *is adjoined to the borders of Moab*.

16 Verse 16. *From thence to Beer*] or, to the Well; for to Beer signifieth; and the Greeke translatheth it, *from thence the Well* (or pit.) Some understand here from thence they journeyed to Beer: the Chaldee Paraphrast expoundeth it, *from thence was given*

unto them the Well. Of this Beer there is no mention among the journeyes of the people in *Num. 33.* *I will give them water*] The Greeke addeth *water to drinke*. The Lord, who before had suffered the people to thirst, and gave them water when they murmured against him, *Exod. 17. Num. 20.* doth now of his grace give them a well of water, when they murmured not, to teach them to depend upon him by faith, for they that seeke the Lord, shall not want any good thing, *Psal. 34. 10.* Wherefore the people were to be assembled, that all might behold the goodnesse of God, and sing his praise. And this water of the Well had also a like spiritual signification, as the waters of the Rocks; for as the Rocks was Christ, *1 Cor. 10. 4.* so the Well figured him, who is the fountaine of the graces, the Well of living waters, *Song 4. 15.* and the waters signified the Spirit, which they that believe on him shall receive, *John 7. 38, 39.* *Elay 44. 3.* of which water, whosoever drinketh, shall never thirst, but the water that Christ shall give him, shall be in him a well of water springing up unto everlasting life, *John 4. 14.* This grace he promised of old to his people, saying, *The poore and needy shall water, and their is none; their tongue shall thirst for Christ: I Iehovah will leave them, I the God of *Israel* will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water, &c. That they may see, and know, and consider, and understand together, that the hand of Iehovah hath done this, and the Holy One of *Israel* hath created it*, *Elay 41. 17, 18, 20.* And againe, *A fountain shall come forth of the house of the LORD, and shall water the valley of Shittim*, *Juel 3. 18.*

17 Verse 17. *Then sing *Israel**] Singing here was in them a signe of mirth and joy, as in *Jam. 5. 13.* and of beleefe in God, and thankfulness, as in *Psal. 106. 12.* and signified the spirituall joy which the faithfull have in Christ: concerning which it is prophesied, *With joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Iehovah, call upon his name, declare his doings among the people, &c.* *Elay 12. 3, 4.* Spring up] or *Ascend O Well.* Answer ye to it] that is, sing (or shout) ye to it, or sing ye off it. The word *Answer*, here meaneth to sing one after another, as when they sung at the red Sea, *Asarie* answered them, that is, sung after the men, *Exod. 15. 21.* and in *1 Sam. 18. 7.* the women answered one another, as they played on instruments, and sung the victory: So in *Psal. 147. 7.* Answer ye (that is, Sing ye) to Iehovah with confession. And the order of the words may be thus, Answer (or Sing) ye unto it, Spring up O Well. A like phrase is in *Elay 27. 2.* *A vineyard of red wine, answer ye unto her, or Answer, (that is, Sing) ye unto her, A vineyard of red wine.* For the Scripture it selfe often changeth the order of words and sentences; as, *I will put my lawes into their minde, and write them on their heart*, *Hebr. 8. 10.* or, *put them into their heart; and write them on their minde*, *Heb. 10. 16.* So in *Elay 6. 1.* compared with *Mat. 10. 20.* and *Deut. 5. 16.* with *Eph 6. 2.* *Mat. 21. 13.* with *Marke 12. 8.* and many the like. See the notes on

Gen. 5.6. By this long they celebrate the miracle and memory of the Well which God gave them: and if they sung it at first, when they assembled to dig it, it shewed also their faith in the promise of God, who had said, he would give them water; and so they spake unto the Well (as *Moses* was bidden spake to the Rock, Numb. 20. 8.) that it should ascend or spring up, according to the word of the Lord. Thus *Thargum Imaibon* explaineth it, *Ascend O Well, ascend O Well, did they sing unto it, and it ascended*. Or if they sang it after, it is a memorial and celebration of Gods goodness and faithfulness, as he had spoken unto them: *Ascend O Well, that is, come up into our heart or memory; answer (or sing) ye of it, that it may never be forgotten. And ascending or coming up, is often used in this sense, as in Jer. 3. 16. neither shall it ascend (or come up) unto thee, neither shall they remember it: and in Jer. 51. 50. Remember the Lord afar off, and let Jerusalem ascend upon your heart, that is, come into your mind.*

18. Verse 18. *The Well, the Princes digged it* or; *O Well, which the Princes digged, which the Nobles of the people delved: where digged and delved are two words of the same meaning, as in the Hebrew *Capbar* and *Carah*. The Princes and Nobles of *Israel* digging this Well, and the memory thereof thus celebrated by the song of *Israel*, setteth forth the glory of this gracious gift of God unto his people, and figured the labours and industry of the Governors of the Church, to bring forth the waters of the Spirit, by the preaching of the Word, and opening of the Scriptures, 2 Chron. 17. 8, 9. Gal. 3. 2. 1 Tim. 5. 17, 18. Heb. 13. 7, 17. 1 Pet. 1. 10, 11, 12. So in ages following, this Well was renowned, being called *Beer Elin*, that is, the *Well of the Mighty one*, *Elay* 15. 8. with the *Law-giver* or, by the Law-giver, that is, together with him, and by his direction, as in verse 16. understanding by the *Law-giver*, *Moses*, as in Deut. 33. 21. or God himself, as in *Ela* 33. 22. the *LORD* is our *Law-giver*, and the *Law-giver* in *Israel* was a figure of Christ *Gen* 49. 10. *Jam* 4. 12. The Chaldees took him here to be used for many, and translated it the *Scriber*, as *Ezra* the Priest is called a *Scribe* of the words of the commandments of the Lord, and of his statutes in *Israel*, *Ezr* 7. 11. with their slaves; a *scribe* or *rod* in the hand of Governors, was a sign of their power and authority from God; wherefore the Scripture useth these words for such signification, Num. 17. 2, 3. *Sec* *Psal* 23. 4. & 110. 2. *Jer* 48. 17. 1 Cor. 4. 21. So the Gr. translate this here; when they *ruled* over them. The Hebrews have signified many things of this Well, of the springing and running of it from place to place, and of the mysteries of it concerning *Israel*: but our Saviour is the best Expolitor, who hath taught us to apply the Brazen Serpent fore-spoken of, to himselfe and his dying for the people, *John* 3. 14. and this *Well* of water (which was the next token of grace to *Israel* in the wilderness) to the waters of the Spirit, which is a Well springing up to eternal life, in such as beleeve in him, *John* 4. 10. 14. & 7. 37, 38, 39. Also the Hebrews themselves do thus far testifie in *Midrash Kohelath*,*

on *Ecclel* 1. 9. *At the first Redeemer (Moses) brought down Manna, Exo. 16. so the last Redeemer (Christ) shall do, Psal. 73. 16. And as the first Redeemer caused a Well to spring up: so the last Redeemer shall cause waters to spring up; as it is said, And a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim, Joel 3. 18. to Mattanah* which is by interpretation a Gift, and is likely to be the name of a place (as the Greeke version also confirmeth) though neither it, nor those that here follow, are rehearsed by these names in Num. 33. where all their journeys are told: neither is it here expressed by *Moses*, that they journeyed to these places; but such words may well be understood. *Chazkuni* (on this Scripture) saith, this is added to that before (in verse 13.) *They camped on the other side of Arnon, which is in the wilderness, &c. and from that other side which is in the wilderness, which (in Numb. 33. 46.) in Almon Diblathaim, they came to Mattanah, called in Numb. 33. 47. the Mounts of Abarim before Nebo, the name of a place on the North side of the river Arnon, in the beginning of the land of Sihon; and it is called Mattanah (a Gift) because there began the gift of the land unto Israel.* (Deuter. 2. 24, 31.) But afterward he sheweth another interpretation, that from the wilderness, a place of drought, water was given them for a gift: and so the Chaldee interpreteth it, *from the wilderness it was given unto thee: and Thargum Imaibon, from the wilderness it was given them for a gift.*

19. Verse 19. *to Nahabiel* by interpretation, the valley (or bourne) of God: the Greeke calleth it *Naadkel*. *Chazkuni* saith, this is that which in Numb. 33. 48. is called, the plains of Moab. to Bamoth by interpretation, High-places: that is called Beth Jesimoth (saith *Chazkuni*) in Numbers 33. 49.

20. Verse 20. *in the field* that is, in the country of Moab. This valley, as *Chazkuni* saith, is called in Numb. 33. 49. *Abel Shittim in the plains of Moab.* the head of *Piggah* by head, may be understood the top of the mount *Piggah*, or the beginning of the fame: the Greeke translate it from the top. *Chazkuni* expoundeth it thus, *That Samah (or High place) which is in the field of Moab, is the head of Piggah (or of the Hill) that looketh toward Jerusalem, which is a great wilderness, and it looketh* that is, the Hill *Piggah* looketh; and so the Greeke version reffereth it thereto. And *Sol. Larchi* saith, *That Piggah looketh toward the place named Jerusalem, which signifieth a wilderness, because it is desolate.* *Iesumion* in Greeke, the Wilderness, and so the word is used for a wilderness, in Deut. 32. 10. *Pla* 68. 8. & 78. 40. and otherwhere. All these places are by the Chaldee paraphrast referred to the *Well* aforesaid, thus, *And from (the place) where it was given unto them, it descended with them to the valleys, and from the valleys it ascended with them to the High places, and from the High places to the valley that is in the field of Moab, &c. So Thargum Imaibon to the like, and others.*

21. Verse 21. *Israel sent Messengers* in Greeke, *Moses sent Messengers*: which seemeth to be taken from Deut.

Deut. 2. 26. where *Moses* saith, *I sent messengers*. For it is very frequent, when things are done by a multitude, where one is chiefe, that the action is ascribed either to the multitude, or to him that is chiefe, indifferently: as, *They made peace with David, and served him*, 1 Chron. 19. 19. or, *They made peace with Israel, and served him*, as another Prophet recordeth it, 2 Samuel 10. 19. So *Tejodaja*, he brought forth the Kings sons, and he put the crown upon him, 2 King. 11. 12. or, *They brought forth the Kings sons, and they put upon him the crown*, 2 Chron. 23. 11. and, *they offered burnt-offerings*, 1 Chron. 16. 1. or, *David offered burnt-offerings*, 2 Sam. 6. 17. and many the like. The occasion of this message now sent by *Israel*, was the commandment of God, who willed them to goe war against *Sihon*, and to possess his land, Deut. 2. 24, 25. *Sihon* or *Sihon*, in Greeke, *Seon King of the Amorites*; his chiefe cite was *Hebron*, Deut. 2. 26. saying the Greeke version addeth (from Deut. 2. 26.) *with peaceable words, saying*.

22. Verse 22. *Let me passe* in Greeke, *Let us passe*: which phrasis are often used indifferently, when they are spoken of a multitude: and so the Scripture setteth this downe both waies, *Let me passe*, as here, & in Deut. 2. 27. and, *Let us passe*, *Judg* 11. 19. *thorow thy land* that is, I may come into the land of *Canaan*, unto my place, *Judg* 11. 19. Deut. 2. 29. *we will not turne* in Deut. 2. 27. *I will not turne*, speaking of the multitude as of one man. *into field, or into vineyard* to the right hand or to the left, Deut. 2. 27. See Num. 20. 17. of the well in Gr. of thy well, meaning of any of his wells for nought; but they would by their water of him for money, Deut. 2. 28. the Kings way the high way, common for all, which in Deut. 2. 27. is let down thus, by the way by the way. See also Num. 20. 17.

23. Verse 23. *would not give or suffer*: as where it is said, *David removed not the Ark*, 1 Chron. 13. 13. another Prophet openeth it thus, *David would not remove the Ark*, 2 Sam. 6. 10. And so *Moses* explains this in Deut. 2. 30. But *Sihon* king of *Hebron* would not let us passe thorow him. The cause why he would not, was feare and distrust as it is written, *But Sihon trusted not Israel to passe thorow his coast*, *Judg* 11. 20. but chiefly it was of the Lord, who purposed to destroy the Amorites, as *Moses* saith, *For Jehovah thy God hardened his spirit, and made his heart strong, that he might give him into thine hand*, Deut. 2. 30. *Labaz* or *Labatz*, in Greeke *Issz*, in Latine *Issz*, the name of a cite mentioned also in Deut. 2. 32. *Judg* 11. 20. *Elay* 15. 4. *Jer* 4. 21, 34.

24. Verse 24. *Israel smote him* for, *Jehovah the God of Israel, delivered Sihon and all his people into Israels hand*, *Judg* 11. 21. Deut. 2. 23. Therefore the glory of this victory is ascribed unto God, in *Psa* 135. 10, 11. & 136. 17, 18, 19. And in *Amos* 2. 9. God saith, *I destroyed the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oak; yet I destroyed his fruit from above, and his root from beneath*. was strong by reason that it was fenced with *Labak* which was a river, and by mountains and cities on them, Deut. 2. 37. there-

fore the Ammonites held their territories beyond *Labak*, so that *Sihon* took them not from them: and so for *Israel*, they might not war against the Ammonites, Deut. 2. 19.

25. Verse 25. *took all these cities* utterly destroying men, women, and children of every cite, but the cattell and spoile of the cities they tooke also, Deut. 2. 34, 35. the daughters; that is, as the Chaldee explaineth it, the towns or villages thereof: for the chiefe cities are counted as mothers, the villages about them as daughters, thorowout the Scriptures, *Ezek* 16. 44, 45, 46, 48, 53. Therefore as here it is said, *Hebron* and her daughters: so elsewhere we read, *Hebron* and all her cities, *Jos* 13. 17. And that which is called a cite, and a mother in *Israel*, 2 Sam. 20. 19. is in the Greeke interpreted, a cite and a mother cite (Metropolis) in *Israel*. These daughters *Moses* calleth unrulled cities, Deut. 3. 5.

27. Verse 27. that spake in proverbes, or, that spake parables: in Greeke, *Enigmatistai*, they that spake riddles: such in *Israel* were the Prophets, they used to spake by parables, as *Ezr* 1. 2. & 20. 49. But it is also used for Proverbs and by-words, to the reproach of persons that are brought downe from high estate to misery; as *Deut* 28. 37. 2 Chron. 7. 20. *Jer* 24. 9. *Habak* 2. 6. and so it is meant in this place. The Hebrews *Tanhumis*, and *Sol. Larchi*, expound these that spake in proverbes, to be *Balaam* and *Beer* his father, (as we read that *Balaam* took up his parable against *Aram* and others, when he prophesied their destruction, Numb. 24. 20, 23.) *Larchi* saith, that *Sihon* was not able to subdue them, and he went and hired *Balaam* to curse them; and *Balaam* Balak said unto him, (in Numb. 22. 6.) *I know thou be whom thou blestest is blessed, &c.* But this is an uncertainty, and it may be also understood of the Israelites, that they used these parables in rehearsing the workes and wars of the Lord. Come into *Hebron* or, into *Cheshbon*; in Greeke, *Eskhon*. *Chazkuni* expoundeth it, *Come to dwell in Hebron, for now it shall be established*, after that *Sihon* hath the dominion of it: for so long as it was in the hand of the King of Moab, they were afraid to dwell within it, because the King was weak. Let the cite of *Sihon* in Greeke thus, that the cite of *Seon* may be built: by which it appeareth, that this proverbe was first taken up after that *Sihon* had won *Hebron* out of *Moabs* hand. prepared or, firmly established; meaning more than in former times it had beene; or, as *Larchi* saith, prepared in *Sihons* name, for to be his cite.

28. Verse 28. a fire by fire and flame, warres that consume are usually meant, as in *Ela* 47. 14. *Dan* 11. 33. *Amos* 1. 7, 10, 12, 14. & 2. 2. 5. *Obad* 1. 18. *Psal* 78. 62. So this is spoken of *Sihon* wars against the Moabites. The Chaldee expoundeth it, *A strong Eastwind like fire, and warriers like a flame; and the Jerusalem Thargum thus; A people strong, and burning like fire, and warriers like a flame of fire, from the cite of Sihon* from the cite which now is *Sihon*, as *Chazkuni* explaineth it. These parables are after by *Ieremie* applied against the

M m m 3 Moabites



Moabites, *They that fled, stood under the shadow of Hesbon, because of the force (of the enemy: ) but a fire is gone out of Hesbon, and a flame from the midst of Sihon, [that is, of the citie of Sihon.] and hath consumed the corner of Moab, &c.* Jer. 48. 45. *consumed Ar, or even up (devoured) Ar of Moab.* The Chaldee explaineth it, *hath killed the people of Lecajath of Moab.* And this seemeth to be right, that the people was destroyed, and not the citie or country. For *Ar* (which the Chaldee calleth *Lecajath*) remained till the possession of the Moabites, Dent. 2. 9, 18, 29. Eley 15. 1. In stead of this, *Jeremie saith; The corner of Moab, Jer. 48. 45. Ar is the name of that country in the Hebrew tongue; and in Syriac it is called Lecajath, faith, Sol. Ireni on Numb. 21. the Lords' or, the Masters (pawms) of the high places of Arnon.* These the Chaldee expoundeth *Chomarims* (or Priests) which served in the Gods house (or Temple) of the high place of Arnon: the Greeke translatheth it, *the pillars of Arnon.* The Prophet calleth them, *the corner of the head, (that is, the chiefe or principall) of the houses of tumult, Jer. 48. 45. high places* where they used to serve their God; as appeareth also by the Prophet, saying, *I will cause to cease in Moab, faith Jehovah, him that offereth in the high place, and him that burneth incense to his God, Jer. 48. 35. So Thargum Ierusalem expoundeth this place of Moys thus; Killed the Priests that sacrificed before their Idols in Arnon.*

29 Verse 29. *Wee to thee Moab* in Chaldee, *Wee to you Moabites.* It is a continuance of the parable taken up against them. *people of Chemosh* in Greeke; *Chamos*; which the Chaldee explaineth, *people that serve Chemosh.* So in Jer. 48. 46. *Wee to thee Moab, the people of Chemosh is perished.* This *Chemosh* was the god of the Moabites, 1 King. 11. 33. and as it seemeth also of the Ammonites, Judg. 11. 24. for their service of which Idoll, they are called the *people of Chemosh*, as the Israelites are usually called the people of Jehovah. *he hath given* that is, *Chemosh* hath given, or suffered his sonnes that escaped the sword, to be taken captives. Thus *Moabs* Idolatry is here upbraided as the cause of their ruine: and so *Jeremie* after faith of them, *Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence, Jer. 48. 13.* And againe, *Chemosh shall go forth into captivity, with his Priests and his Princes together, Jer. 48. 7.* Likewise another Prophet saith, *When it is seen that Moab is weary on his high place, he shall come to his Sanctuary to pray, but he shall not prevail, Eley 16. 12.* And though *Chemosh* was an Idoll, and so melting in the world, as the Apostle saith, 1 Cor. 8. 4. and therefore could not doe evil, neither was it in him to doe good, Jer. 10. 5. yet thus it is spoken of him, *he hath given* according to the speech and opinion of the Idolaters; as *Iephiah* also said to the King of Ammon, *Will not thou possess that which Chemosh thy god giveth thee to possess?* Judg. 11. 24. But indeed the God of Israel was he that brought this judgement upon the Moabites for their Idolatry, Jer. 48. 12, 13.

30 Verse 30. *their lampe is perished* their light is

lost, that is, as the Greeke translatheth it, *their feed is perished; by feed, meaning that as should inherit the kingdom; and so the Chaldee paraphraseth explaineth it, the kingdom is ceased from Hesbon: and Thargum Ierusalem giveth the same exposition, the kingdom is ceased from Hesbon, and ruler from Dibon.* The like metaphor is elsewhere used; as, *And unto his sonne will I give one Tribe, that David my servant may have a lampe alway before me in Jerusalem, that is, a feed, or son to reign in Jerusalem, 1 King. 11. 36.* So in 1 King. 15. 4. for *David's sake, did the Lord his God give him a lampe in Jerusalem, to sit up his name after him; where the lampe is expounded, his sonne.* Thus the Hebrews here also expound it, *their lampe is perished, that is, faith Iarchi, their kingdom is perished.* And *Chazkuni* thus, *the citie Hesbon hath lost her beire, from over all the land unto Dibon, so that no beire of Moab shall inherit it any more: a Lampe meaneth an beire, as in 1 King. 11. 36.* To this sense the old Latine version faith, *Their yoke is perished from Hesbon: for a yoke signifieth dominion, as in Jerem. 27. 8, 11. and 28. 2, 14. A Lampe signifieth a kingdom, and a yoke, and dominion, faith Sol. Iarchi.* It may also be translated, *And we have sown at them: so it agreeth with that which followeth, and we have laid them waste; and they are the words of Sihon and his favourites, triumphing for their conquest over Moab.*

31 Verse 31. *the land of the Amorites* in Greeke, *all the cities of the Amorites.* This country, which before had beene the Moabites, was conquered by the Amorites, and so became their land; and was taken from them by Israel, and inhabited, as is after shewed in Num. 22. 33, 34, &c.

32 Verse 32. *Iazer* a citie also that had beene sometime the Moabites, Jer. 48. 32. but now the Amorites; the land about it was goodly pasture ground, and was after given to the Tribe of Gad, Numb. 32. 1, 3, 34, 35. *daughters* that is, the townes or villages, as the Greeke and Chaldee explaine it: see verse 25.

33 Verse 33. *the way of Basan* that is, as the Greeke translatheth, *the way which (leadeth) unto Basan.* This *Basan* (which the Chaldee calleth *Matan*) was a goodly soile, the pastures nourished strong and fat cattell, whereto the Scripture hath often reference, as in Deut. 32. 14. Amos 4. 1. Mic. 7. 14. Jer. 50. 19. *Og* another King of the Amorites, a Giant of great stature: See

Deut.

Deuteronomie 3. where this Historie is repeated and enlarged.

35 Verse 35. *they possessed* or, *they inherited his land.* These countries God gave unto Israel, as the first-fruits of their inheritance, after their wearisome travels and troubles in the wilderness; by which they were to be encouraged against the residue of their enemies beyond the river; as *Moses* afterward saith, *I thinke eyes have seen all that Jehovah your God hath done unto these two Kings; so will Jehovah do unto all the Kingdomes whither thou possist: ye shall not feare them; for Jehovah your God he will fight for you.* And *Jehovah* will do unto them as he did to Sihon and to Og, Kings of the Amorites, and the land of them whom he destroyed, Deut. 3. 21, 22. and 31. 4. For which also they were to be thankfull unto God, and sing his praises, as *David* after teacheth them, saying, *Confesse ye to Jehovah, for he is good, for his mercie endureth for ever. To him which smote great Kings, for his mercie endureth for ever. And few famous Kings, for his mercie endureth for ever. Sihon King of the Amorites, for his mercie endureth for ever. And Og the King of Bashan, for his mercie endureth for ever. And gave their land for an heritage, for his mercie endureth for ever. Even an heritage unto Israel his servants, for his mercie endureth for ever, Psal. 136. 1, 17, 22.*



## CHAP. XXII.

1 Balak King of Moab, sendeth for Balaam a Prophet, to curse Israel. 8 Balaam consulting with the Lord, is forbidden to goe. 15 Balak sendeth the second time, and Balaam asking againe of the Lord, is permitted to goe. 22 An Angell would have slaine him, if his Asse had not turned aside, which dumbe beast speaking with mans voice, forbade the Prophets foolishnesse. 31 Balaams eyes being opened, seeth the Angell, confesseth his sinne, and offereth to turne backe, but is willed to goe forward. 36 Balak goeth forth to meet Balaam, and entertaineth him royally.

1 And the sonnes of Israel set forward and encamped in the plaines of Moab, on this side Jordan, by Jericho.

o o o

2 And Balak the sonne of Zippor, saw all that Israel had done to the Amorites. And Moab was fore afraid of the people, because they were many, and Moab was likd because of the sonnes of Israel. And Moab said unto the Elders of Midian; Now will this company lick up all that are round about us, as the ox licketh up the greene grasse of the field: And Balak the son of Zippor, was King of Moab at that time. And hee sent messengers unto Balaam the sonne of Beor,

to Pethor, which is by the river of the land of the sons of his people, to call him, saying, Behold a people is come out from Egypt, behold they cover the eye of the land, and they abide over against mee. Now therefore come I pray thee, curse me this people, for they are mightier than I, peradventure I shall be able to limite them, and shall drive them out of the land: for I know that he whom thou blestest is blessed, and he whom thou cursest is cursed. And the Elders of Moab, and the Elders of Midian went, and divinations in their hand, and they came unto Balaam, and spake unto him the words of Balak. And hee said unto them; Lodge here this night, and I will bring you word againe, as Jehovah shall speake unto me: and the Princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the sonne of Zippor, King of Moab, hath sent unto me. Behold, a people is come out from Egypt, and covereth the eye of the land: now come, curse me them, peradventure I shall be able to fight against them, and shall drive them out. And God said unto Balaam, Thou shalt not goe with them, thou shalt not curse the people, for they are blessed. And Balaam rose up in the morning, and said unto the Princes of Balak, Goe you unto your land, for Jehovah refuseth to give me leave to goe with you. And the Princes of Moab rose up and came unto Balak, and said, Balaam refuseth to come with us. And Balak yet againe sent Princes more, and more honorable than they. And they came to Balaam, and said to him, Thus saith Balak, the sonne of Zippor; Be not thou letted, I pray thee, from coming unto mee. For honouring I will honour thee very greatly: and whatsoever thou shalt say unto mee, I will doe: come therefore, I pray thee, curse me this people. And Balaam answered, and said unto the servants of Balak; If Balak would give me his house full of silver and gold, I cannot goe beyond the mouth of Jehovah my God, to doe lesse or more. And now, I pray you, tarry you also here this night, that I may know what Jehovah will speake unto me more. And God came unto Balaam by night, and said unto him, If the men be come to call thee, rise up, goe with them: but yet the word which I shall speake unto thee, that shalt thou doe. And Balaam rose up in the morning, and saddled his Asse, and went with the Princes of Moab.

22 Moab. And Gods anger was kindled because he went, and the Angell of Jehovah set himselfe in the way for an adverfarie against him: and hee was riding upon his Ass, and two of his yong men were with him. And the Ass saw the Angell of Jehovah standing in the way, & his sword drawn in his hand; and the Ass turned aside out of the way and went into the field: and Balaam smote the Ass to turne her into the way.

24 And the Angell of Jehovah stood in a path of the vineyards, a wall being on this side, and a wall on that side. And the Ass saw the Angell of Jehovah, and sice thrust her selfe unto the wall, and thrust Balaams foot against the wall; and he smote her againe.

26 And the Angell of Jehovah went further and stood in a narrow place, where was no way to turne aside, to the right hand, or to the left. And the Ass saw the Angell of Jehovah, and she fell down under Balaam; and Balaams anger was kindled, and he smote the Ass with a staffe. And Jehovah opened the mouth of the Ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the Ass, Because thou hast mocked me; I would there were a sword in mine hand, for now I would kill thee. And the Ass said unto Balaam, Am not I thine Ass which thou hast ridden upon ever since I was thine unto this day, was I ever wont to doe so unto thee? And he said, Nay. And Jehovah uncovered the eyes of Balaam, and he saw the Angell of Jehovah standing in the way, and his sword drawne in his hand, and he bowed downe the head, and bowed himselfe downe on his face. And the Angell of Jehovah said unto him, Wherefore hast thou smitten thine Ass these three times? Behold, I came out to be an adverfarie, because thy way is perverse before mee. And the Ass saw me, and turned aside before me these three times: unless she had turned aside from me, surely now also I had slaine thee and saved her alive. And Balaam said unto the Angell of Jehovah, I have sinned, for I knew not that thou stoodst against me in the way: and now if it be evil in thine eyes, I will get me backe againe. And the Angell of Jehovah said unto Balaam, Goe with the men, but onely the word that I shall speake unto thee, that shalt thou speake: and Balaam went with the Princes of Balak.

36 And Balak heard that Balaam was come, and he went out to meet him, unto a citie of Mo-

ab which is by the border of Arnon, which is in the utmost of the border. And Balak said unto Balaam, Did not I sending send unto thee to call thee? Wherefore camest thou unto me? Am I not able indeed to honour thee? And Balaam said unto Balak, Loe I am come unto thee; now am I able at all to speake any thing? the word that God shal put in my mouth, that shal I speake. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak flew oxen and sheep, and sent to Balaam, and the Princes that were with him. And it was in the morning that Balak tooke Balaam, and brought him up into the high places of Baal, that he might see from thence the utmost part of the people.

Annotations.

Set forward] removed their campe from the mountains of Abarim, Num. 33. 48. the plains of Moab] or, champion country, which sometime had beene Moabs, afterward the Amorites, and now Israels by conquest. These plains reached unto the river Jordan, in that part which was neere to, or over against Jericho (the first city which they conquered in Canaan, Joshua 6.) and therefore it is called Jordan of Jericho: and here they remained till Moses died, encamping in these plains from Bethjesimoth unto Abel Josim, Num. 33. 49. Here many notable things fell out, even all that are recorded from this place to the end of Deuteronomie, and in the beginning of Joshua; their deliverance from Balaams curse, their murthering for the inheritance of Canaan, their victorie over the Midianites, the addition of sundry divine Ordinances, especially the repeating and explaining of the whole Law, and renewing of the covenant betweene God and them, by Moses in Deuteronomie, and the like: whereupon God saith unto their posterity, O my people, remember now what Balak King of Moab caused, and what Balaam the sonne of Beor answered him, from Shittim unto Gilgal, [that is, the many good things which fell out betweene Shittim where now they were, and Gilgal where Joshua circumcised them, Joshua 5.] that ye may know the righteousness of the Lord, Mic. 6. 5.

Here beginneth the fortieth Lecture of the Law, as it was divided to be read in the Jewes Synagogues: see Gen. 6. 9.

Verse 2. Balak the sonne of Zippor] In Greeke, the sonne of Sephor. This Balak was now King of Moab, verse 4. a man of note, both for policie and power, Micah 6. 5. Judg. 11. 25. he saw all that Israel had done, but with an evil eye, and looked not upon it to receive instruction, as doe the wife, Prov. 24. 32.

Verse

3 Verse 3. afraid of the people] or, because of the people. Thus the prophetic was fulfilled, The mighty men of Moab trembling, shall take hold upon thee, Exod. 15. 15. Moab is wricked] that is, grieved, distressed in themselves, pricked in their hearts with a loathing of this people. The same is spoken of the Egyptians, they were inked because of the sins of Israel, Exod. 1. 12. There was no cause for the Moabites thus to fret: for Israel passed by them in peace, and touched not their border, being forbidden of God, Deut. 2. 9. They had also by the laughter of the Amorites, freed them from evil neighbours, which had before taken away a part of their land, and were likely in time to have taken more, Num. 21. 26. And they were allied unto Israel, for Moab was the posteritie of Lot, unto whom Abraham the father of Israel was Uncle, and whom Abraham had rescued out of captivity, Gen. 19. 36. 37. & 14. 12. 16. But being now degenerate from the faith of their father Lot, and fallen to idolatry, Num. 21. 29. they feared (as doe the wicked) where no feare was, Pal. 53. 5. and doe loath the people of the God of Abraham, and Lot their father.

4 Verse 4. Elders of Midian] in Greeke, the Senate of Madian. These Elders were Senators, such as governed the State, called afterward Princes, verse 7, 8. and the Midianites were by nature the children of Abraham, Gen. 25. 1. 2. and to brethren unto Israel; but now conspired against them; being also fallen from Abrahams faith to idolatry with Baal-Peor, Num. 25. 17, 18. They were neighbours to the Moabites, and as it seemeth had beene confederates with them in former wars; as when Hadad King of Edom, smote Midian in the field of Moab, 1 Chron. 1. 46. These were not the people against whom Israel should war; neither had they occasion to be offended at the Amorites overthrow, who held them in subjection: for the five Kings of Midian that combined with Moab, and perished for the same, Num. 31. 8. are called the Dukes of Sihon, Jos. 13. 21. They had cause therefore to have bene thankfull unto Israel, who freed them from Sihons tyrannous yoke, and to have rejoiced with the joy, and for the prosperity of their brethren. this company] or, the Church; in Greeke, this Synagoge or Congregation. like up] that is, devoure, or consume, as the Chaldee explaineth it. So fire that consumeth, is said to like up in 1 King. 18. 38. but here the similitude is taken from oxen that like up the grasse as they feed. And not unliely doth Moab hereby, as it were, prophetic of their owne destruction: for the strength and beauty of Israel may well be likened hereto, as Iosephs was by Moses to his first-borne bullocke, Deut. 33. 17. and the wicked are as grasse, and shall soone be cut downe, and wither as the green herbe, Pal. 47. 2. And though at this time Israel might not meddle with Moab, (for they had other enemies to prey upon, and the oxen loweth not when he hath fodder, Job 6. 5.) yet Balaam their Prophet foretold of a Star and a Scorpion that should rise out of Israel, and smite the corners of Moab, Num. 24. 17. which was fulfilled in part

by David, who smote Moab, and they became his servants, 1 Chron. 18. 2. And God further propheseth their destruction afterward, I have broken Moab, like a vessel wherein is no pleasure, saith the Lord, Jer. 48. 38.

Verse 5. Balaam] so written after the Greeke, and the New Testament, Rev. 2. 14. in Hebrew, Bilham. Hee was a Diviner, or Soothsayer, as is said in Jos. 13. 22. Balaam also the sonne of Beor, the Diviner, did the sonnes of Israel slay, with the sword: where the name Diviner, (or Soothsayer) is to be understood of the son Balaam, not of the father Beor, as the like phrase in Ely 37. 2. sheweth, where it is said, Vno Esaias the sonne of Amos the Prophet: which another Scripture explaineth thus, Vno Esaias the Prophet, the sonne of Amos, 2 King. 19. 2. And that Balaam was indeed such a kinde of man, is asser shewed by Moses, in Num. 24. 1. The Apostle calleth him a Prophet, 2 Pet. 2. 16. and false Prophets are called Diviners, Jer. 27. 9. and their prophesying, Divination, Ezek. 13. 6, 7, 23. What a Diviner was, is shewed on Deut. 18. 10.

sonne of Beor] so the Greeke here writeth that which in Hebrew is Begmor: But the Apostle Peter writing from Babylon, 1 Peter 5. 13. calleth him sonne of Bosor, 2 Pet. 2. 15. For in the Babylonian or Chaldee language, the Hebrew letter \*Gimaj, is often pronounced like S, whereupon the Greeke Interpreters sometime put S in stead thereof; as Gannimud, Num. 1. 10. is in Greeke Semind, and in Jer. 46. 17. Sam begmorah, the Interpreters (taking it for a proper name) expresse it in Greeke thus, Saa neebeth: to Iehojahaz, in Jer. 29. 26. is in Greeke, Iudee, Hyltangeh, in Num. 13. 8. is Auser, and Iesungah, Ezra 2. 2. is Iesin, and many the like. Peor] in Greeke, Phisborra; it was a citie in Mesopotamia, or Aram, Num. 23. 7. Deut. 23. 4. the country where Abraham first dwelt, Act. 7. 2. Gen. 24. 4. 10. and there he served strange gods, Jos. 24. 2. In this country all the Patriarchs (except Benjamin) the heads of the Tribes of Israel were borne and brought up, Gen. 35. 26 till Iakob their father fled the land, after he had there served for a wife, and for a wife had kept sheep, Hos. 12. 12. Gen. 3. 1. 2. Iakob posteritie hereupon professed their father to be an Aramite, or Syrian, Deut. 26. 5. and from Aram is Balaam now sent for to curse them. And as it was in the East country, Num. 23. 7. so the Easterne land was infamous for Divination and such like arts: see Eia. 2. 6. by the river] to wit, Euphrates, called the river by excellencie, because it was the greatest, Gen. 15. 18. so in Jos. 24. 15. 2 Sam. 10. 16. 1 King. 4. 24. 1 Chron. 19. 16. And thus the Chaldee here explaineth it, to Peothor of Aram which is by Euphrates. they ever] Hebr. it ever is speaking of the people as of one. The Scripture useth the singular or plural number indifferently, as is noted on Gen. 22. 19. the eye] that is, the face, or sight (as the Greeke translatheth) of the land (or earth.) See the like phrase in Exod. 10. 5. 15. abide] sit, or dwell over against me. These words implied reasons to perswade Balaam to come; for their coming out of Egypt, intimateth

mateth that they being strangers, had no right to invade the land; their covering the face of the land, shewed their number to be great; and they having subdued the Amorites, and filled their land, could not easily be resisted; their abiding over against *Mosh*, was a sign (as they thought) that *Israel* would next invade their country. But in all this, the truth of *Israel's* ease and carriage was concealed; for here is no mention how God had of old promised them the land of *Canaan*, Genes. 15. 18. or, how the Canaanites wickedness was grown so great, that their land should spue them out, Lev. 18. 24, 25. neither speaketh he of their wrongful oppression and bondage in Egypt, and miraculous deliverance from thence, Exod. 1. 8c. nor how *Israel* being come, had not harmed either *Edom* or *Mosh*, but passed by them in peace, Deut. 2. 4, 8, 9, 13, and warred only with the cursed Canaanites devoted unto destruction. Though *Mosh* could not but know these things as well as *Edom*, Num. 20. 14, 15, &c. yet would he mention none of them; neither was he content that his brother *Israel* should do to the Canaanites, as *Mosh* himself, and *Edom*, and *Ammon* had done before to the *Emims*, *Harims*, and *Zamzummis*, whom they had cast out of their inheritances, and dwelt in their steads, Deut. 2. 9, 10, 12, 20, 21. For this conspiracy with *Balaam*, and his endeavour to destroy Gods people, it is said, *Balaam* *rose* and *warred* against *Israel*, Jos. 24. 9.

6. Verſe 6. Now therefore come I Hebrew, And now come. His purpose being by a curse upon them, to bereave them of Gods favour and protection, he would have him to come, that by nearness of his person, and by beholding them, his speech might have more vehemence of spirit, and better effect, as he supposed, So *Elisha* the Prophet turned back and looked on the children whom hee cursed in the Name of the Lord, 2 King. 2. 24. And on the contrary, when *Isaac* would bless his son, he called him neere and kissed him, and smelling the favour of his garments, hee uttered a more powerful blessing, Gen. 27. 26, 27. and so did *Isaiah* to *Isaiah's* children, Gen. 48. 9, 10, &c. And for this cause *Balaam* led *Balaam* (when hee was come) unto high mountains, from whence hee might view them whom hee was to curse, Num. 22. 41. & 23. 9, 14, 28. *curſe me this* Or, *curſe for me this people*. The curse was first laid upon the creatures by God himself for sinne, Gen. 3. and heave effects followed thereof: the earth cursed, brought forth thornes & briars in stead of wholesome fruits, Gen. 3. 17, 18. and cursed againe for Cains wickedness, it yielded no more the strength thereof, Gen. 4. 12. the fig-tree cursed by Christ, suddenly withered, Marke 11. 21. And when the curse is duly pronounced by Prophets, and men of God, it wanteth not effect; as the curse bringing water of jealousy, which should cause the belly of the polluted to swell, and her thigh to rot, Num. 5. 21, 22, 27. and the children cursed by *Eliab* were rent in pieces of Beares, 2 King. 2. 24. Wherefore the plot which *Balaam* laid, was most dangerous and wicked, and the most likely

course to obtain his desire. For those whom God blesteth, their enemies flee, and fall before them, Deut. 28. 7. but they whom hee curseth, are expected to all milery, and made a prey unto their enemies, Deuter. 28. 25, 33. And if now the King could have obtained from God a curse upon *Israel*, he might soone have vanquished them, for they that are cursed of him shall be cut off, Psalm. 37. 22. How curses were pronounced by the Prophets of God, may be seen in Gen. 9. 25. Psa. 109. 6, 20. Jos. 6. 26. Jer. 17. 5, 6. they are mighty, Hebr. it is mightier than I, meaning both in number and strength, and so too mighty for him to encounter with. This was upon *Israel* a fruit of Gods blessing, who had promised that *Abraham* should be a mighty nation, Gen. 18. 18. and performed it, whiles in the land of their affliction, he made them mightier than their enemies, Psa. 105. 24. as their enemy himself acknowledged, Exod. 1. 9. And *Balaam* heere confessing himselfe unable to match them in might, seeketh therefore to weaken them first by magical execrations, peradventure, or if he be, or the Greek translatheth it, if perhaps, which phrase Peter useth in Act. 8. 22. if perhaps the thought of heart borne may be forgiven thee. It is a word that implieth difficulty in a thing, but with good hope to be attained. See the notes on Exo. 32. 30.

I shall be able to smite them, or, I shall prevail, and we shall smite them, and I shall drive them, &c. The Greek translatheth, I shall be able to smite of them, and cast them out. In verſe 11. it is repeated thus, I shall be able to fight against them, or, overcome them in battell) and so the Chaldee explainereth it here, I shall be able to fight against them. Wars were wont to be taken in hand holily; and the Lord useth this phrase, Sanctiſſe warre against her, Jer. 6. 4. he commandeth that the camp of his people should be holy, and no uncleanness in it, Deut. 23. 9, 10. 14. he appointed Priests with holy instrument, and silver trumpets, to sound an alarme, Numbers 10. 9. and 31. 6. and they were to fight the battels of the Lord, 1 Sam. 25. 28. and he was with them as their Captaine, as it is said, And behold, God is with us for our Captaine, and his Priests with sounding trumpets to cry alarme against you: O children of *Israel*, fight ye not against *Iehovah* the God of your fathers, for ye shall not prosper, 2 Chron. 13. 12. Hereupon his people were wont to take counsell of him, and to have his direction in their warres, Judg. 1. 1. and 20. 18, 27, 28. 1 Chron. 14. 10, 14, 15, 16. And after victories, they used to praise the Lord with songs, Judg. 5. Psa. 18. and to honour him with the spoiles of the enemies, consecrated to his house and service, Numb. 31. 50. 1 Chron. 26. 26, 27. And this the nations of the world after a sort practised, gave that in stead of seeking to the Lord according to his word, they sought by divination and unlawful arts, as *Balaam* now did by *Balaam* the Soothsayer; *Nebuchadnezzar* by divination consulting with *Teraphims*, and looking in the liver and entrails of beaſts, Ezek. 21. 21. *Agamemnon* by sacrifice to *Jupiter*, and praying to him for victorie over the *Trojans*, *Homer*, *Iliad*. 2. and other the like. Moreover, as

Balaam

*Balaam* sought to turne the favour of God from *Israel*, and to bring his curse upon them by *Balaam's* means: so other nations are said to use, before they warred against any people, to endeavour by prayers, sacrifices and enchantments, to turne the favour of God from them. Before the Heathen Romans besieged any Citie, their Priests called out the god, under whose tutelage the Citie was, and promised him more ample honor or place among them, *Plinius*. *hijſi*. 1. 28. c. 2. The same is also testified by others; and the manner of doing it is recorded to be first with a supplication to the gods, and that god specially which had taken upon him the defence of the city, that he would forsake the people, Citie, places, Temples, and holy things; and having stricken a feare and forgetfulness in that people and Citie, would come into Rome to accept of them, their places, Temples, holy things, and Citie, and to be Provost unto them, their people & souldiers, vowing if so he would do, to honor him with Temples & games. When thus they did, they offered also sacrifices, & looked for divination in the entrails of beaſts. And having thus called out the gods, the Dictator or Emperor devoted (or cursed) the enemies Citie and armie, that they might be filled with flight, feare, terror; and that whoſoever of them carried arms against their legions or armie, might both they, their countries, fields, cities, &c. be deprived of light from above, and reputed for devoted and consecrated, as any the greatest enemies whoſoever, &c. *Maerob. Saturnal*. *hij*. 3. cap. 9. Hereupon their Poets, when cities were conquered, ascribed it to the departure of their gods from them; as in *Virgil*. *Aeneid*. 2.

Excesſe omnes, aditu, ariſque reliſſis,  
Dii quibus imperium hoc ſteterat.

In which heathenish opinions & practises, there may some footsteps be ſcene of the ancient true Religion: for when God would deliver up *Ierusalem* into the hands of the Chaldeans, hee first by a signe to his Prophets, signified his departure from, & forsaking of his Temple that stood here, Ezek. 10. 14, 18, 19. & 11. 22, 23. When *Calub* and *Iſhua* would incourage the people to war against the Canaanites, they used this Argument, They are but bread for us, their Shadow (meaning God their defence) is departed from them, and *Iehovah* is with us, feare them not, Numbers 14. 9. So when the Heathens carried Images and Idols with them in their armies (as the Philistines did their gods, which *David* burnt with fire, 1 Chron. 14. 12.) they foolishly imitated Gods people, who sometimes carried the Arke of his covenant (the token of his presence) before them in their battels, 1 Sam. 4. 3, 4. 8. Numb. 14. 44. be whom thou bleſſeſt, or, whom thou shalt bleſſe, the Greeke translatheth it plurally, thy whom thou bleſſeſt, are bleſſed, and they whom thou curseſt, are cursed. By this it appeareth of how great reputation *Balaam* was among men, as *Simon Magus* in *Samarria* was esteemed The great power of God, Act. 8. 10. But the Lord doth curse the blessings, and bleſſe the cur-

ſes of his owne Priests and people, when they doe them amiſſe, Mal. 2. 2. Psa. 109. 28. how much more when they are done by Soothſayers and prophane. The curse calleſſe ſhall not come, Pro. 26. 2. and if *Balaam* had cursed *Israel* without the Lord, it had no more prevailed than *Goliath's* words, who before he fought, cursed *David* by the gods, 1 Sam. 17. 43.

Verſe 7. divinations] that is, the wages or reward of divinations was in their hand; the wages of unrightconſeſſe, as the Apoſtle calleth it, 2 Pet. 2. 15. being for a wicked art, and to an unrighteous end; so *Theremias* *Isaiah* expoundeth it, The fruits of divinations ſealed in their hand. And thus *Balaam*, i. e. God ſidings, is used for the reward of good tidings, in 2 Sam. 4. 10. In *Iſrael*, when the heads judged for reward, the Priests taught for hire, and the Prophets divined for money; the Lord threatneth that for their sake *Zion* should be ploughed, as a field, and *Ierusalem* become heape, Mic. 3. 11, 12. Balaamites see their reward in this world in the backs of men, and that they follow; but the people of God walke by faith, not by sight; and their reward is in heaven hid with God, not in the hands of man, 2 Cor. 7. Mat. 5. 11, 12.

Verſe 8. I will bring you word againe, or, I will returne you word; which the Greeke explainerh, I will answer you the things which the Lord shall speak unto me. Hee would have them lodge there that night, because he would aske counſel of God, who used to ſpeake to the Prophets by dreames and viſions of the night, Num. 12. 6. Job 4. 13. & 33. 14, 15. Jer. 23. 25, 28. He conſulteth with *Jehovah* the true God, whose Prophet he would ſeem to be, and calleth him his God, verſe 18. and because the buſineſſe concerned the people of *Jehovah*, of him he was to enquire. But his promise to bring them word what *Jehovah* ſaid, he performed not faithfully, as appeareth by comparing v. 13. with v. 12. the Princes of *Mosh* and also of *Midian*, which are here to be understood from v. 7. where they were called Elders.

Verſe 9. God came] to wit, by night, as in v. 20. which the Chaldee expoundeth, word came from before the LORD. So God came to *Abimelech* in a dreame by night, Gen. 20. 3. and God came to *Laban* the Syrian in a dreame by night, Gen. 31. 24. Sometimes for his peoples ſake, & ſometimes for their owne, God revealed his counſels of old unto men that were wicked, Gen. 41. 25. Dan. 2. 45. & 4. 21, 22. So ſtill he giveth gifts of knowledge and understanding in his Word, to men that are none of his, Mat. 7. 22, 23. & 24. 24. 2 Tim. 3. 8. the eye] the face, as ver. 5. curse me them] the word curse here, is another word in the originall, than that before used in v. 6. but of the ſame ſignification, as appeareth also after in Num. 23. 7. 8. It meaneth a piercing or ſtriking thorow with evil ſpeeches, and ſo is used for cursing or blaſpheming: ſee the notes on Levit. 24. 11. be able to fight] or prevail in fighting (or warring) against them, as the word is used for prevailing, in *Eſay* 7. 8. ſee before on verſe 6. Here *Balaam* having to deal with God that knoweth all things, would not corrupt

their

their speech, but fully related the message sent unto him: but in his answer to the Princes, hee daaleth otherwise, verse 13.

12. Verse 12. *not curse* [As the message had two branches, to goe, and to *curse*; so God answereth unto, and forbiddeth both, adding a reason, because they were blessed. And as he forbade him to goe to any other place, so he forbade him to curse them in any place, or where now he was. So that Balaam here might know the whole will of God about this business, and needed not to enquire what the Lord would speake unto him more, as he did in ver. 19. And though *Israel* had often provoked the Lord by their sins in the wilderness, yet would hee not suffer the wicked to curse them, but made them heires of that blessedness which belongeth to those whose iniquities are forgiven, and whose sins are covered, Rom. 4. 6, 7. are blessed] and therefore may not be curied of any; for the gifts and calling of God are without repentance, Rom. 11. 29. And when *Isaac* the father of this people had got the blessing of *Isaac* unawares, *Esaue* could not get him to revere it, but *Isaac* said, *I have blessed him, yea and he shall be blessed*, Gen. 27. 33. neither could Balaam, with all his Altars and sacrifices, procure God to change, but was himselfe forced alio to bless them three times, Numbers 24. 10. Wherefore they are after put in minde of this merite, *The LORD thy God would not hearken unto Balaam, but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee*, Deut. 23. 5.

13. Verse 13. *Ibalaam refuseth to give me* [the Chaldees explaineth it, it pleaseth not the LORD to suffer me; and in Greeke, *God permitteb me not*. Here Balaam telleth them but the first part of Gods speech, concealing the other, and the reason which God gave, wherein the weight of the answer lay. If hee had faithfully shewed them the whole counsell of God, it might have stayed this evil enterprise, and cut of all occasion of further sending. But as a man loth to displease, and loving the proffered gaine, he useth a faint and favourable speech, as if hee should have said, I could be content and glad to gratifie the King herein, but God will not suffer me at this time to goe, the fault is not mine, therefore I pray thee have mee excused. The contrary duty is shewed in Jer. 23. 28. *The Prophet that hath the dream, let him tell the dream; and he that hath my word, let him speak my word faithfully*, &c. and in the Apostles practice, who saith, *I have not seemed to declare unto you all the counsell of God*, Act. 20. 27.

14. Verse 14. *Balaam refuseth to come* [in Greeke, *Balaam will not come*. Observe Satans practice against Gods word, seeking to lessen the same, and chat by degrees from hand to hand, till either he bring it to nothing, or at least pervert it to a wrong purpose. Balaam told the Princes lesse than God spake to him; and they relate to Balak lesse than Balaam told them; that when the answer came to the King, it was not now the word of God, but of man: it was only *Balaam refuseth to come*; as if God had not forbidden or hindered this action,

but only there wanted a will in the Prophet; there being no word brought either of the Lords will touching his people, or of their blessed estate, as was signified in v. 12. Hereupon great occasion for this mischief to be further followed; and Balaam was the second time solicited with stronger tentations than before, v. 15, 16, &c.

Verse 15. *more, and more honorable* [or, *greater and more honorable*. Of the Hebrews, *Sab. Tereb* gathereth from Balaams words, to goe with you, v. 13. that he being haughty and of a proud spirit, insinuated thereby, as if with them he might not go; but with other greater then they he might; but this is uncertain. The holy Ghost sheweth rather, how Balaams words (as it was related) was so far from causing the King to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it a fresh with stronger assaults both in persons and profers.

Verse 16. *Be not feared* [or, *be not forbidden, or withholden*; the Greeke translatheth, *I pray thee day not (or shake not) to come into me*: which phrase is used in Act. 9. 38, where the Disciples send to Peter, desiring him that he would not delay to come to them. It meaneth here, that Balaam neither of his owne will, nor by any other means would be stayed or hindered from coming.

Verse 17. *Honouring I will honour thee* [that is, I will surely and highly honour thee, which the Greeke explaineth, *I will honourably honour thee*. This offer, as it agreed with the majesty of the Kings, so with the ambition and covetousness of the Prophet; and Satan so caried the master between them, as made moit for his advantage. By this bait he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, and likeness unto God, Gen. 3. and by it he hoped to have taken Christ himselfe, when he promised to give him *all the kingdoms of the world, and the glory of them*, Mat. 4. 8, 9. and now with it he prevailed over Balaam, and still doth over Prophets of Balaams spirit. *I will doe* [in Greeke, *I will doe unto thee*. The Kings of the earth, if they may have their desires fulfilled, will honour their Prophets, and doe all that they say. Thus the Prophets of Baal were fed at *Isaels table*, when the Prophets of the Lord were fed in caves, with bread and water, 1 King. 18. 13, 19. and the witnesses of Christ prophetic in sackcloth, Rev. 11. 3.

Verse 18. *I cannot go beyond* [or, *I may not transgress*. The word signifieth sometimes inability, whereby a man cannot; sometime unlawfulness, whereby one may not, and consequently will not doe a thing, as in Gen. 34. 14. and 43. 32. and 44. 26. Balaams speech here, seemeth to imply all, for as hee might not lawfully, being forbidden of God; so neither could hee, being restrained of God, who would not suffer him to curse *Israel*. But for Balaams will, it was corrupt, being in love with the wages of unrighteousnesse, 1 Pet. 2. 15. therefore he fought of God that he might have done it, Num. 23. 1, 4. but the Lord would not heare him, Deut. 23. 5. *the month* [that is, as the Gr. openeth it, *the word*; in Chaldees, *the decree of the mouth*]

word of the LORD. *Ibalaam my God* [by this it appeareth, that Balaam the Syrian (and so the people to whom he was a Prophet.) did know and worship the true God, though corruptly, and it may be other gods also with him. And that other peoples, as the *Temaites*, *Shenites*, *Nazabites* and *Iuzites*, kept the knowledge and service of the true God, is manifest by Iobs history, 1 Job. 11. and 32. 2. and 42. 7, 8, 9. Also the Name of God *Ibalaam* was both knowne and pronounced by Balaam, and other peoples, together with the Hebrewes, who now many ages since have abstained from pronouncing of it, as is noted on Num. 6. 24. *lesse or more* [or, *little or great*: understand, *little thing or great*, (as the phrase is more fully expressed in 1 Sam. 20. 2. and 22. 15. and 25. 36.) meaning any thing at all; to which the Greeke addeth, *of mine owne minde*. In Balaam here is a picture of covetous hypocrites, which pretend they would not doe against the Word of God, for an houle full of gold, when they will doe it for an handful: as this Prophet laboured with all his might to doe the thing which God had forbidden him.

19. Verse 19. *that I may know* [or, and *I will know*, (that is, inquire) *what Ibalaam will adde to speake with me*, that is, will speake more unto mee. Here hee beginneth to discover himselfe and his love to Balaks wages, in that he resteth not in Gods will, plainly revealed to him before; and that he tempteth God by this second consultation, as if he were changeable like himselfe, and would repeat the person of the King or Prophet, to speake otherwise than he had done. For where he pretended to know more, he intended and desired to heare otherwise, and contrary to that which hee knew to bee the minde of God. But Gods people should rest in that which they know to bee his word and will: and if any teach otherwise, let him be accursed, Galat. 1. 8, 9.

20. Verse 20. *If the men le come* [that is, *Forasmuch as*, or, *Seeing the men are come*. So the word *If* meaneth also in Song 1. 8. *goe with him*.] Gods permitting of Balaam to goe with these second Embassadors, when he had forbidden him to goe with the first, was in wrath against the Prophet, who stood not in the Lords first counsell: and therefore he was in danger to have died by the sword of the Angell, verse 33. and was indeed slaine by the sword of *Israel*, 1 Cor. 13. 22. In the mean time, both hee and the King had hope that they might effect their evil purpose, seeing that God himselfe seemed to change his mind: so being hardened, they went on, with altars and sacrifices, to procure leave from God to curse his people, Num. 23. 1. For when men will not hearken to the voyce of the Lord, hee withdraweth his grace, & giveth them up to the perverse intentment of their owne heart, and lets them walke in their owne counsell, Psalm. 81. 12, 13. *but yet* [or, *but surely the word*, &c. By this restraint, God signifieth the continuance of his good will towards *Israel*, though in such words,

as Balaam might still conceive hope to obtaine his desire: for the first answer was plaine, *thou shalt not curse the people*, verse 12. in which hee not telling, hath now a darker Oracle, *thou shalt doe the word that I shall speake unto thee*, when hee knew not what God would speake. Thus when the will of God is known and not regarded, he taketh from men the certaintie of their knowledge; and causeth his word to be darke and doubtfull unto them, so that they stumble at it, 1 Pet. 2. 8. *The same words come out of the Prophets, and the day is darke over them*, Mich. 3. 6. Balaam thought he should have heard more from God, but heareth lesse, and lesseth that which he had learned before.

*that shalt thou doe* [in this both taught Balaam his duty, that he ought to doe it willingly, and closely signified that that hee should doe, though against his will. For, the Lord bringeth to naught the counsell of the heathen, he maketh of none effect the devices of the peoples: but the counsell of the Lord standeth for ever, Psalm. 33. 10, 11. And hee restraineth the wicked of their wills, putting his hook in their nose, and his bridle in their lips, Eys. 37. 29. even Satam himselfe is limited, (as in Iobs case, Job 1. 12. and 2. 6.) and cannot hurt the very wine, without leave from the Lord, Mat. 8. 31, 32.

Verse 21. *In the morning* [as Abraham being spoked of to God to sacrifice his sonne, *rose early in the morning and walked his Ass, and took two of his young men with him*, &c. Gen. 22. 3. shewing his readinesse to obey the will of the Lord, though with the losse of his only sonne whom he loved: so Balaam here *riseth in the morning*, *sitteth his Ass*, and taketh two of his young men with him, verse 22. shewing his greedinesse to get preferment, and the wages of iniquity which he loved, though with the losse of the favour of God, and (in the end) of his owne life. Gods children runne not so fast in the way of his commendments, when hee enlargeth their heart, Psalm. 119. 32. but the children of Satan runne as fall to evil, and make haste to shed innocent blood, Eys. 59. 7. They turne and prepare themselves without iniquity in Gods people, Psalm. 59. 4, 5. So are the wayes of every one that is greedy of gaine, which seeketh away the life of the owners thereof, Prov. 1. 16, 19.

Verse 22. *Gods anger was kindled* [in Greeke, *God was angry in wrath*. The judgements of God are a great depl. Psalm. 36. 7. hee is often offended, and that justly, when men doe that which he saith Doe, because they doe it not with that minde, and to that end which hee requirith, Eys. 10. 6, 7. and his word or leave, is in displeasure against sinners that have no love to the truth. The young Prophets of *Israhel* would have leave to send scribe men to seeke *Elishas* bodie, but *Elisha* forbade them: after by their importunacie, hee said, *Send*. They sent, and fought, but found him not: then *Elisha* gave them this reproofe, *Did not I say unto you, Go not*, 2 King. 2. 16, 17, 18. As they ought to have rested in the Prophets first word, so should Balaam have done here in the first answer of God; and for not doing it, wrath

wrath from the Lord was upon him. *the Angel of Jehovah* [this Angel speaketh as the Lord himself, only the word that I shall speak unto thee, that shall thou speak, v. 35. Wherefore this seemeth to be Christ, the Angel which redeemed Jakob from all evil; Gen. 48. 16. and now cometh to redeem Jakobs children from the curse intended against them; the Angel that was sent before Israel; to keep them in their way, in whom Jehovah's name was; Exo. 23. 20, 21. even Michael the great prince, which standeth for his people, Dan. 10. 21. and 12. 1. an adversary] in Hebr. *Satan*, which name when it is used for an adversary to Gods people, usually meaneth the Devil, Job. 1. 6. Mai. 4. 10. Rev. 12. 9. and 20. 2. but here being spoken of an adversary to the wicked, and defender of the church, is applied to an holy Angel, or to the Prince of Angels and men. And here the love of God unto Israel appeareth, that when he giveth a wicked man leave to go out against him, forthwith he sendeth his Angel to resist him, and to stand for the helpe of his chosen; as all the Angels are ministering spirits, sent forth to minister for them, who shall be heirs of salvation, Heb. 1. 14. two of his young men] that is, of his servants: see the notes on Exo. 33. 11. So Abraham went with two of his young men, Gen. 22. 3.

23 Ver. 23. *the Affe saw the Angel* [It pleaseth God to confound the wisdom of the wise & arrogant, by base and contemptible means, for the foolishness of God is wiser than (the wisdom of) men, 1 Cor. 1. 25. Balaam was a great Prophet, accustomed to visions and revelations, yet saw not with his eyes, neither knew with all his skill (ver. 34.) that the Angel stood against him, whom his Affe, a rude & silly beast, did see and avoid, to the safety of his master: & he that could advertise other of things that should befall them, Num. 24. 14. could not advertise himselfe of the danger of death which was before him. So God destroyeth the wisdom of the wise, and bringeth to nought the understanding of the prudent, 1 Cor. 1. 19. When visions appeared, the Prophets were wont to see them, and others in their company saw them not, as in Dan. 10. 7. and Act. 9. 7. here the Prophet seeth nothing, but the beast unto him hath the eyes opened to see the apparition. *his sword dawning* a signe of wrath & vengeance; *so David* saw the Angel that plagued Israel with a *dawning sword* in his hand, 1 Chron. 21. 16. and Isosia the like, in that Angels hand, who as captain of the Lords host, was to destroy the Canaanites, Job. 15. 14. Balaam went with a purpose to curse Israel, & after to have them killed with the sword: his curses would have been like the piercing of a sword, Prov. 12. 18. he had whetted his tongue as a sword, & bent his arrow, even a bitter word, Ps. 64. 4. the Lord to reward him according to his works, sendeth out a sword against him. *the Affe turned aside*] The beasts, and fowles, and other brutish creatures, are often taken to teach and convince men, Job 12. 7. Ejoy 1. 3. Jer. 8. 7. & Balaams folly was reproved here by the action of this dumbe beast, as after it was by words, Num. 22. 28. 30. 2 Pet. 2. 16. Balaams way was perverse before the

Lord, ver. 32. he had forsaken the right way, and went astray, 2 Pet. 2. 15. the affe turning aside out of the way, might have taught him to have desisted from his evil course. The Affe avoideth the danger and evil before his eyes; the matter being blinded with ambition and covetousness, seeth it not, but would goe on to destruction, ver. 33. *smote the affe*] the Greeke here addeth, *with his head (or snuffe)* which is taken from ver. 27. As he that judgeth another, condemneth himselfe doing the same things, Rom. 2. 1. so the Prophet in spitting his beak, sheweth himselfe to be worthy of moe stripes, doing much worse than it. *A whip for the horse, a bridle for the affe, and a rod for the foolish backe*, Prov. 26. 3.

Veric 24. *and a wall*] in Chaldee, *and another wall*. The Angel needed not have chosen such places; but these things hapned unto Balaam for ensamples, and are written for our admonition: for when men goe on in a way not good, if they escape one perill, they fall into another greater, and at last into inevitable danger; as the Prophet signifieth by *fear*, and *pit*, and *snare*; *but that steale from the snare shall fall into the pit; and he that getteth up out of the pit, shall be taken in the snare*, Jer. 48. 43, 44.

Veric 25. *and thrust Balaams foot*] or, *pressed, crushed* his foot. This word is used in 2 Kings 6. 32. where the Kings messenger, who was sent to take away Elihu's head, was *pressed (or crushed)* in the doore. God by this second signe came neerer unto Balaam, who went on in his perverse way, and withall discovereth the vanity of his art, who being a diviner, could not preface the evil that should befall him, though such things as these happened in his way, which in the opinion of vaine men, are signes of ill lucke: and therefore by the grounds of his owne craft, should have turned him backe, or made him to suspect at least that this journey should be unfortunate: see 1 Sam. 6. 2, 3. 9. But God taketh the wise in their owne craftinesse, and the counsel of the forward is carried headlong: they meet with darkness in the day time, and grepe in the noone day, as in the night. But he saveth the poore from the sword, from their mouth, and from the hand of the mighty, Job 5. 13, 14, 15. The children of God have the Angels to keep them in all their wayes, and to beare them up, lest they dash their foot against a stone, Psalm 91. 11, 12. But Balaam tempting the Lord, hath his Angel to withstand him, whereby his foot is crushed against the wall: yet maketh he no good use thereof.

Veric 26. *no way to turne aside*] In this carriage of the Angel, the Lord would have us see the proceeding of his judgements against sinners; first more mildly, shaking his rod at them, but letting them goe untouched; then coming neerer, hee toucheth them with an easie correction, as it were wringing their foot against a wall, but bringeth them at last to such a brail, as they can no way escape his hand, but must fall before him.

Veric 27. *Balaams anger was kindled*] the wrath of

from worketh not the righteousness of God, Jam. 1. 20. but a furious man aboundeth in transgression, Prov. 29. 22. Balaam learned no good by this strange carriage of his beast, but is more enraged, and smiteth it, not knowing that by means of it his owne life was saved, ver. 33. This foolishnesse of the Prophet the dumbe beast reproveth, ver. 28. &c. and in him God would let us see the nature of wicked men, which make no good use of his works, neither see his providence in the creatures, the service whereof he lendeth unto them.

28 Veric 28. *opened the mouth of the affe*] that the dumbe affe spake with mans voice, 2 Pet. 2. 16. by which miracle the Prophet had not only a rebuke, but a cause of feare and astonishment, yet hardened he himselfe against it also, and pleaded for to maintain his folly, ver. 29. so no workes, signes or miracles, are able to change the hardnesse of mans heart, but grace from God onely, John 12. 37, 38. And here we may observe how the devil, to draw into sinne, choise the Serpent for his instrument, the most subtil beast of the field, Gen. 3. 1. but God to rebuke and convince the wicked, useth the Affe: the most silly of all beasts: shewing as in a figure, how Satans continuall practise is to corrupt mens mindes from the simplicitie that is in Christ, by deceitfull workes, by the flight of men, and cunning craftinesse, whereby they lie in wait to deceive, 2 Cor. 11. 3, 5. Ephes. 4. 14. whiles Christ sendeth men to preach the Gospell, not with wisdom of words, but with the plaine demonstration of the truth, and chuseth the foolish things of the world to confound the wise, the weak things of the world to confound the mighty, and base things of the world, and things despised, yea and things which are not, to bring to nought things that are, 1 Cor. 1. 17, 27, 28. For the children of this world are in their generation wiser than the children of light, Luke 16. 8.

29 Veric 29. *I would kill thee*] The Prophet is neither dismayed with the speaking of his dumbe beast, nor abated from his wrath, but increaseth in evill, who before hee knew or inquired of the cause, would presently kill the Affe that saved his life. A righteous man regardeth the life of his beast, but the bowels of the wicked are cruel, Prov. 12. 10. If Balaam looked for such good service of the brute beast, and would not be mocked or abused thereby, he being a reasonable creature, and wiser than many, should much lesse have mocked with God, and resisted his counsell: but by his owne words against his Affe, he condemneth himselfe, being guiltie of death for his sinne against God, as the Angel sheweth in ver. 32, 33.

30 Veric 30. *ever since I was thine*] or, *since thou, to wit, hast had me the Greeke translatheth it, from thy youth*: the Chaldee, *since thou hast bene*; as in Gen. 48. 15. *since I was where the Greeke also expoundeth it, from my youth*. Was I ever wont for, have I accustomed bene accustomed? By this demand, the beast convinceth the Prophets foolishnesse, who should have gathered that some extraordinary cause moved it thus to doe, seeing it had never done so before: and teacheth us, that when

the creatures depart from their kinde, and accustomed obedience unto us, we should looke for the cause thereof in our selves: for our sin against God, occasion the creatures to rebell against us, Levit. 26. 20, 21, 22.

Veric 31. *uncovered the eyes*] opened them to see the Angel as the Affe did before him, ver. 23. signifying, that as men cannot see the marvellous things of his Law, unless he uncover their eyes, Eph. 1. 19. 18. so neither can they behold the deaths and dangers that are to come on them for the transgression of his Law; unless hee reveal them, Eph. 4. 11. The way of the wicked is as darkness, they know not at what they stumble, Prov. 4. 19. bowed himselfe downe on his face for, to his face, as the Greeke translatheth, *hee bowed downe to his face*, that is, worshipped the face or person of the Angel.

Veric 32. *Wherefore hast thou smitten me*, &c.] The Angel rebuketh the misuse of his beast, which ought not to be smitten without cause; how much lesse then might hee smite innocent men, with the curse of his tongue? And God, who saveth man and beast, Psal. 36. 7. and commanded that the beasts also should rest from their toile on the Sabbath day, Deut. 5. 14. and defendeth their innocence against their cruel masters, will much more defend the cause of his people against their wrongfull oppressors, Exod. 22. 23. *thay way is perverse*] or, *the way which thou goest is perverse*, that is, thy purpose and intent in going this journey, is contrary to my will which I first revealed unto thee, v. 12. The Chaldee paraphraserth thus, *because it is manifest before me, that thou wouldst goe in a way against me*. The Apostle openeth and applieth it against the Balaamites of his time, in these words; *an heart they have exercised with covetous practises, children of the curse, which have forsaken the right way, and are gone astray, following the way of Balaam (the sonne) of Bofor, who loved the wages of unrighteousnesse*, 2 Pet. 2. 14, 15. The Apostle Jude (in ver. 11.) calleth it the error of Balaam.

Veric 33. *turned aside before me*] or, *at my face or presence*: so after, *turned aside from me*, or, *from my face or presence*. *I had saine thee*] or, *killed thee*: in the Angels former words the justice of his judgement is implied, for if Balaam did smite his Affe, for turning a side out of the way, ver. 23. and would have killed her for falling downe under him, though thereby his life was saved, ver. 29. how much more deserved he himselfe to be smitten & killed, for departing out of the Lords way, and following his own crooked wayes, with a purpose to destroy the lives of his people Israel. Therefore a *noe* is pronounced on those that runne greedily after Balaams error for reward, Jude ver. 11. *saved her alive*] as we have an example in the Prophet, who being disobedient unto the mouth of the Lord, a lion met him by the way and slew him, but the Affe whereon hee rode was not hurt, 1 King. 13. 23, 24, 26, 28.

Veric 34. *I have sinned*] this seemeth to be acknowledged, for his smiting of the Affe, and his reason following so sheweth: but



but the sin that lay hid in his heart, his wicked purpose & covetousness, his diflemolech, & profecution still unto the end. *if it be evil in thine eyes* that is, as the Greek translateth, *if it please thee not*; meaning, that he should go on his journey. He could not be ignorant, that his evil intent to curse Gods people for his owne promotion, was most evil in the Lords eyes, & the cause why the Angell came out against him; but concealing that he spake of his outward actions, & faintly offereth to turne back with an *if it were evil*. His love to the wages of unrighteousnesse caused him thus to speake, together with the leave which God had given him, in *ex. 20. 14*. *thine* he would goe, but if neede it continue him he will turne backe.

35 Ver. 35. *Goe with the men* [When neither the first words of God who forbade him, *ex. 12*. nor the signes and dangers which met him by the way, could turne his heart, or deliver him from his error, the Lord againe bidde him go on, so giving him up to his owne lusts; which he followed to his destruction. See the notes on *ex. 20*. So Iarchi explaineth these words, *Goe with the men for thy portion is with them, and thine out to perish out of the world*.

36 Ver. 36. *he went out to meet him* [for to welcome him, and entertaine him with honour; as Moses to like end, went out to meet his father in law, *Exod. 18. 7*. and Ioseph went out to meet Israel his father, *Gen. 46. 29*. and the kings of Sodom and of Salem, to meet Abraham, *Gen. 14. 17, 18*. *Heb. 7. 1*. It sheweth how greatly Balaam was respected of the King, as false prophets have alwayes been of wicked Rulers, because they serve their lusts. It had bene Moabs dutie to have met their brother Israel with bread and water in the way when they came out of Egypt, but loe the King of Moab goeth out (even to the utmost border of his land) to meet this foorthlayer, whom he had hired to curse Israel, therefore God commeth his people not to seeke their peace or good for ever, *Deut. 23. 3*. —

37 Ver. 37. *Did not I sending send* that is, *carefully send unto thee*. *An I not able indeed* a vaine boast, and such as had no effect; for he was not able indeed to honour Balaam in the end, but sent him away in wrath, and with disgrace, confessing that the LORD had kept him backe from honour, *Num. 24. 10, 11*. But as Satan himselfe proudly offereth the kingdoms & glory of the world to those that will worship him, *Mat. 4. 8, 9*. so wicked Princes doe offer promotion to false prophets & flatterers which offendeth God suffereth them not to performe, and they turne the edge of their sword against the Israel of God, which they are often forced to put up empty into the heath, the Lord turning their intended curse into a blessing.

38 Ver. 38. *am I able at all* [the word is doubled for more vehemence, *carrying on I speak*; that is, surely I cannot in any wise. Hee speaketh to excuse himselfe, signifying his willingness to gratifie the kings as appeared by his coming to him, but shewing withall his inability to doe ought against God or his people. For the LORD their

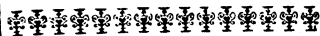
redeemer, he frustrateth the tokens of the liars, and maketh their knowledge foolish, *Is. 44. 25*.

39 Ver. 39. *Kirjath-bimoth* [which is by interpretation, *the cite of the outmost parts, or the cite of fears*. It is the name of a cite, of the situation in the utmost part of the land, as the Chaldee interpreteth it, *the cite of his borders*; and the old Latine version calleth it, *the cite which was in the utmost border of his kingdom*: which some thinke to be *Ar*, forementioned in *Num. 21. 28*. called the *corner of Moab*, in *Ier. 48. 45*. Sol. Iarchi in his annotations on this place expoundeth it, *a cite full of streets, men, and children in the outer parts of it*.

40 Ver. 40. *Balak slew oxen* [either for sacrifice, (as the word is often used for sacrificing) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eat, *Num. 25. 1, 2*. Thus Balak rejoiced at the coming of his friend, and received him with all royall solemnity. Wherein as we see the entertainment that this wicked prophet had, that his honour and good cheere might make him to forget the perils which he had palled, and might againe fall into by the hand of God: so may we observe the contrary dealing of the LORD, and of this King. The Angell of the Lord came out as an adversary to withstand him; the King as a friend to welcome him. The King blameth him for coming no sooner; the Angell for going too soone. The Angell met him with a sword, to signifie that that should be his end if he went on in his wickednes: the king receiveth him with a banquet, & all honourable entertainment, that by it, and hope of more gaine and prement, he might be encouraged to goe on with his wicked enterprise. Betwene these two, Balaam cluseth the worse part for the honour of this world, though even that also was taken away from him. *As the Partridge sitteth on egges, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole*, *Ier. 17. 11*.

41 Ver. 41. *in the morning* [that is, the next day early after the feast. Thus Balak delayeth no time, to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings to destroy all the wicked of the land, *Psal. 106. 8*. Balak riseth early to destroy the people of God, and is of them whose feet run to evil, and they make haste to shed blood, *Prov. 1. 16*. — *the high places of Baal* [in Greeke, *the pillar of Baal*; the Chaldee expoundeth it, *the high place of his feare, meaning of his god or idoll whom he feared*, (as God is called *the Feare*, in *Psal. 76. 12*), and Targum Jonathan nameth it *the Feare*, (or idoll) of Peor, whereof see *Num. 25. 3*. *Baal* [by interpretation, *a Lord, a Master or Patron*] is a name given to the idolls of many nations, which they used to worship on high places, hills or mountains, *Deut. 12. 2*. And here doe Balak and Balaam build altars and offer sacrifices, *Num. 23. 1*. that they might curse Israel; for as God sendeth his people helpe from his Sanctuarie, and sup-

porteth them out of Sion, *Psal. 20. 2*, and cometh unto them to blesse them, in all places where he putteth the memoriall of his name, *Exo. 20. 24*. to the Idolaters thought of their high places, that they were the fittest to obtaine their requests in, from the hand of God, though it were to curse his people. *that he might see* [or, and hee saw, meaning Balaam: the Greeke translateth; and he to wit, Balak] *shewed him a part of the people*, to wit, of Israel: whom hee would have him to behold, that his curse might be the more powerful and effectuell. See *Num. 23. 13*.



## CHAP. XXIII.

1 Balaam and Balak offer sacrifices. 4 God meeteth Balaam, and putteth in his mouth a blessing, which offendeth Balak. 13 They come to another place to curse the people of the Lord, and there againe they offer sacrifices. 16 God meeteth Balaam, and putteth in his mouth a more ample blessing. 26 Balak being more offended, bringeth Balaam to a third place, where also they sacrifice.

1 AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams. And Balak did as Balaam had spoken, and Balak and Balaam offered a bullock and a ram on an altar. And Balaam said unto Balak; Stand by thy Burnt-offering, and I will goe, peradventure Jehovah will come to meet me, and what word *soever* he sheweth me, I will tell thee: and hee went to an high place. And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered a bullocke and a ram on an altar. And Jehovah put a word in Balaams mouth, and said, Returne unto Balak, and thus thou shalt speake. And here-  
2 turned unto him, and loe he stood by his Burnt-offerings; he, & all the Princes of Moab. And he tooke up his parable, and said, Balak the King of Moab hath brought mee from Aram from the mountains of the East, (*saying*;) Come curse me Iakob, and come  
3 desic Israel. How shall I curse whom God hath not cursed, and how shall I desic whom Jehovah hath not desic? For from the top of the rocks I see him, and from the hills I behold him: loe the people shall dwell alone, and shall not be reckoned among the Nations. Who can count the dust of Iakob, and the number of the fourth part of Israel? Let my soule die the death of the righteous men, and let my last end be like his. And Balak said unto Balaam: What hast thou done

unto me? I tooke thee to curse mine enemies, and behold, blessing thou hast blessed them. And he answered, and said, Must I not take heed to speake that which Jehovah hath put in my mouth?

And Balak said unto him, Come I pray thee with me unto another place, that thou mayst see them from thence; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence.

And he tooke him to the field of Zophim, to the top of Pifgah; and he built seven altars, and offered a bullock and a ram on an altar. And he said unto Balak; Stand here, by thy Burnt-offering, and I will meet yonder. And Jehovah met Balaam, and put a word in his mouth, and said, Returne unto Balak, and thus thou shalt speake. And he came unto him, & loe he stood by his burnt-offering, and the Princes of Moab with him; and Balak said unto him, What hath Jehovah spoken? And he tooke up his parable, and said, Rise up Balak, and heare, hearken unto me thou son of Zippor. God is not a man that he should lie, or a son of Adam that he should repent: hath he said, and shall he not doe? and hath he spoken, and shall hee not confirme it? Behold I have received to blesse, & he hath blessed, & I can not reverse it. He hath not beheld iniquitie in Iakob, neither hath he scene perversnesse in Israel: Jehovah his God is with him, and the showt of a King is among them. God brought them forth out of Egypt; hee hath as the strengths of an Unicorne. Surely there is no enchantment against Iakob, nor divination against Israel; according to this time, it shall be said of Iakob, and of Israel, What hath God wrought? Behold, the people shall rise up as a courageous Lion, and lift up himselfe as a renting lion: he shall not lie downe until he eat the prey, and drinke the blood of the slaine. And Balak said unto Balaam, Neither cursing curse him, nor blessing blesse him. And Balaam answered and said unto Balak; Spake I not unto thee, saying; All that Jehovah speaketh that I must doe? And Balak said unto Balaam; Come I pray thee, I will take thee unto another place; peradventure it will be right in the eyes of God, that thou shalt curse me them from thence. And Balak tooke Balaam unto the top of Peor that looketh toward Ieshimon. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam

Nnnn; had

had said, and hee offered a bullocke and a ram on an altar.

### Annotations.

**B** *Wild me here* or, *Build for me in this place seven altars.* Balaam here bewraith his impiety, when in stead of disswading the king from his evil enterprise, by the word of God, who had forbidden him to curse Israel, *Numb. 22. 12.* hee attempteth together with him, to effect his wicked purpose; and that (which is worth of all) under the colour of religious actions, building altars, and offering sacrifices to God, hereby to intreat and obtaine leave of him to curse his people. For it was the manner in those dayes to seeke the Lord, and obtaine his favour by sacrifice, *Gen. 46. 1. 2. &c. 1 Sam. 13. 9. 12. Hof. 5. 6.* Thus Balaam hath loose forgotten the Oracle of God, the favour of the Angell, and dangers that hee so hardly escaped by the way, and greedily runne after the error of his evil heart, fulfilling the saying of the Prophet, *Let favour be shewed to the wicked, yet will he not leave righteousness, Eccl. 26. 10.* prepare me, or, prepare for me. As Balak said, *Curse me Iakob,* and desire Israel: so Balaam saith, *Build me altars, and prepare me sacrifices,* his intent being not to honour God, but to curse his people. This religion is made a cloake of wickedness. *The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked minde, Prov. 21. 27.* God desireth merie and not sacrifice, *Hof. 6. 6.* But Balaam was of their religion which thinketh that gaine is godlinesse, *1 Tim. 6. 5.* and for the wages of iniquitie, albeit the ordinances of the blessed God, unto cursing and crueltye. *seven bullocke* as bullocke and rammes were sacrifices which God himselfe required in the Law, *Levit. 1.* and which the Patriarchs had learned from God of old, *Gen. 15. 9.* so *seven* was a number sanctified of God for many myteries, (as is noted on *Levit. 4. 6.*) and particularly in sacrifices, as he said to Iobs friends, *Take unto you now seven bullocke and seven rammes, and goe to my servant Iob, and offer up for your selves a Burnt-offering, Iob 42. 8.* So at the bringing up of the Arke, David and the Elders of Israel offered *seven bullocke and seven rammes*, *1 Chron. 15. 26.* and Ezekias with the rulers brought *seven bullocke, and seven rammes, and seven lambs, and seven he-goats for a Sin-offering for the kingdome, &c. 2 Chron. 29. 21.* Wherefore the Aramites, Moabites, and other nations, having learned from their ancestors the manner of sacrificing unto God, retained it till Moses time, and long after, though corrupted with their owne superstitions, and abused to much impietie. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favour of him, and vainly boasteth unto God himselfe of his good worke, *vers. 4.* And according to this number, it is seven times said of Balaam, that he took up his parable, *Numb. 23. 7. 18. and Numb. 24. 3. 15. 20. 21. 23.*

**2** Verse 2. *Balak did* Though Chemisso was Balaks

God, *Numb. 21. 29.* yet now by Balaams counsell he sacrificeth to Iehovah the God of Israel, *vers. 3. 17.* as unfitable men in hope to obtaine their purposes are easily drawn to communicate with all religions true or false, & to make a sinfull mixture of them, *2 King. 17. 28. 29. --- 33. Eccl. 4. 12. Añ. 17. 23.* on an altar [that is, as the Chaldee explaineth it, on every altar]. The altar being an holy ordinance, which sanctified the offering, *Mat. 23. 19.* and a figure of Christ, *Heb. 13. 10. Iob. 17. 19.* they (for the more sanctimony) offer their gifts on severall altars. Wherein they adde superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, *Gen. 8. 20. & 12. 7. & 13. 4. 18. and 26. 25. and 33. 20. & 35. 3. Ex. 17. 15. & 24. 4.* but Idolaters accustomed themselves to many altars, *2 Kings 18. 22. Jer. 11. 13. Hof. 10. 1. and 12. 11. Amos 3. 14. Eñ. 17. 8.* such many altars were multiplied to sin, *Hof. 8. 11.*

Verse 3. *Stand* or, *Present thy selfe* to wit, unto God, here by thy burnt-offering, and goe not with me as they were wont to stand by their sacrifices whiles they burned, and present themselves there unto the Lord, who first had respect unto the offerer, and then unto the gift, *Gen. 4. 4. 5.* so Balak and his princes were to stay there, if perhaps God would respect their persons. peradventure Iehovah will come] or, as the Greeke translatheth, if perhaps the Lord will appeare. Balaam went now to meet with enchantments, or signes of good luck, *Numb. 24. 1.* which after the manner of false Prophets, hee colourth with the name of the Lord. what word] or, what thing Iover. to an high place] to a cliffe of the rock: or, solitary, to a solitary place: and thus the Chaldee expounds it, *he went alone.* He went as soothsayers were wont, to an high and solitary place, to make his prayers, and to observe signes if any should appeare.

Verse 4. *God met Balaam* in Greeke, *God appeared to Balaam*; in Chalde, *the word from before the LORD met* (or came unto) Balaam: and so againe in *v. 16.* Though he sought the Lord both by an unlawfull means of enchantment, *Numb. 24. 1. Deu. 18. 10.* and to a wicked end, that he might curse Israel, *Deut. 23. 4. 5.* yet the Lord meeteth with him, and putteth his word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with Idols, being unresolved whether he should first warre against the Iewes or the Ammonites, the Lord so disposed of it, that he first fell upon the Iewes, & signified the same to his Prophet, *Ezek. 21. 19. --- 23. he said* that is, as the Greeke explaineth it, *Balaam said.* I have prepared for, I have ordered. He vainly glorieth of his religious worke before God, supposing that he would be pleased with his many altars and sacrifices wherewith he honoured him, and withall implying his request, that he might have leave to curse Israel: but the Lord would not heare Balaam, *Deut. 23. 5.* for he hath not so great delight in Burnt-offerings and sacrifices, as in obedience to his voyce, *1 Sam. 15. 22.* To do justice and judgement, is more acceptable to the LORD, than sacrifice, *Prov. 21. 3.*

Verf.

**5** Verse 5. *put a word in Balaams mouth*] The Lord giveth no answer to Balaams boasting speech, nor lieth with any regard of his altars and sacrifices, (which were an abomination unto him, *Prov. 15. 8.*) but sendeth him backe with a blessing upon his people, contrary to his owne and the kings desire and expectation. *The preparations of the heart in man, and the answer of the tongue from the LORD, Prov. 16. 1.*

**7** Verse 7. *he took up his parable*] the parable of his prophesie, saith Targum Ionathan. By taking up, is meant a pronouncing with an high voyce; so God would have them all take knowledge of his word against them, and for his people. By a parable or *proerbe*, is meant a grave speech, which groweth into common use among men. And it is used both in the good part, for excellent matter of doctrine and comfort, as *Iob 37. 1. and 29. 1. Prov. 1. 1.* and in the evil part, for proverbs of reproach and reprehension, as in *Demer. 28. 37. Eñ. 14. 4.* Parables also are opposed to plaine and familiar speeches easie to be understood, *Ezek. 20. 49. Iob. 16. 25.* so now God speaketh by Balaam to the wicked Moabites, but in parables; that seeing, they might not see; and bearing, they might not understand, as in *Luke 8. 10.* brought me from Aram] to wit, from Aram nahar ajim, or Mesopotamia, as Moses sheweth in *Deut. 23. 4.* and so the Greeke here translatheth, *sent for me out of Mesopotamia*; and Targum Ionathan explaineth it, *Aram which is by Euphrate.* See the notes on *Gen. 24. 10.* and *Numb. 22. 5.* of the east] situate eastward from Moabs & Israels land: that country was infamous for sorcery and divination, *Eñ. 2. 6.* desire, with angry threats, and hatefull indignation, as the word signifieth in *Dan. 11. 30.* The Greeke translatheth it *Accuse.*

**8** Verse 8. *whom God hath not cursed?*] Thus the Greeke also readeth, adding the word *whom*: such wants the Scripture sometime supplieth; as, *this house is high, 1 King. 9. 8.* for *this house which is high, 2 Chron. 7. 1.* Otherwise it may be translathed, *How shall I curse? God hath not cursed.* Targum Ionathan explaineth it, *How shall I curse, when the word of the Lord blessed him?* Here God by Balaams owne mouth reproveth the error of the King, who had sent to farre twice to fetch him, that of himselfe was able to doe nothing in this businesse; and taceeth the vanitie of this Art of Magick or divination, which is not able either to helpe or hurt any without leave from God. So the Babylonian is convinced by the prophet, saying, *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth, if so be thou shalt be able to profit, if so be thine mayest prevaille. Thou art wearied in the multitude of thy counsels, let now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and save thee from these things, that shall come upon thee. Behold, they shall be as stubble, the fire shall burne them, &c. Eñ. 47. 12, 13, 14.*

**9** Verse 9. *For from the top*] or, *whom from the top* (Hebr. *the head*) of the rock; I see him, meaning the people, spoken of as one body. I beheld

him] in Greeke, *I consider him*, speaking againe of the people: as Targum Ionathan explaineth it. *I consider this people.* Balak brought him to the mountaines, that seeing the people from thence, hee might the more easily curse them; but the sight of them did so amaze him, as he blessed them. Thus all occasions and circumstances which the wicked chuse for their advantage, God turneth against them, & for the accomplishment of his owne will.

*shall dwell alone* [separated from other peoples. And this further signifieth, how they should be sufficiently provided for God, having neither need nor feare of other peoples; for to dwell alone, implieth a security from evil, as in *Lev. 25. 31.* And thus Moses blessing them, said, *Israel shall dwell in confident safety alone, Deut. 33. 28.* shall not be reckoned] or, *shall not reckon themselves*: this respecteth their faith in God, and service of him, whereby they were his peculiar, and separated from other peoples, as *Ezek. 10. 9. Lev. 20. 24. 26. Eccl. 9. 2.* So Christ hath chosen his Church out of the world, *Ioh. 15. 19. 1 Pet. 2. 9.* and this grace the faithfull apply unto themselves, as it is said, *We know that we are of God, and the whole world lieth in wickedness, 1 Iob. 5. 19.*

Ver. 10. *Who can count?* that is, None can count, there are so many, Hebr. *Who can number*; which the Chaldee expoundeth, *who can* (or, *is able to*) count. And thus the Scripture sometime explaineth it selfe; as, *Not that which gush into the mouth, is detested a man, Math. 5. 11.* that is, *can detest him, Mark. 7. 15.* See the Annotations on *Gen. 13. 6.* So after in *vers. 20.* the dust of Iakob] that is, the children of Iakob; as the Greeke translatheth it, *the seed of Iakob.* Here Balaams mouth confirmeth the promise which God made of old unto Iakob, saying, *Thy seed shall be as the dust of the earth, Gen. 28. 14.* and the like was before unto Abraham, *I will multiply thy seed as the starrs of heaven, and as the sand which is upon the sea shore, Gen. 2. 17.* And thus the Chaldee here expoundeth it, *Who can count the little ones of the house of Iakob, of whom it was said, they shall be multiplied as the dust of the earth.* of the fourth part] or, of a quarter, as the Chaldee explaineth it, *if one of the four corners of Israel*; for they camped about the Tabernacle in foure quarters, *Numb. 2.* Whereas the promise of the blessing to Abraham consisted of two branches, 1. that God would give the land of Canaan to him, and to his seed for ever: 2. and that he would make his seed as the dust of the earth, *Gen. 13. 15. 16.* under which, spirituall graces in Christ were also comprehended: the Lord causeth Balaam here to ratifie them both, for their dwelling alone in the land, & for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed, that they might be diminished, *Numb. 22. 3. 5. 6.* Balaam is here forced to utter a blessing for their further increase. Thus God resisteth him in all his counsels & enterprizes. *Let my soule die* [that is, Let me die] Hebr. phrase, whereby the soule is put for the person, I thou, or he; and death is the departure of the soule from the body, *Gen. 35. 18.* Then dust returneth unto the earth, &

it was, and the spirit returned to God that gave it, *Eccl. 12. 7.* So Samson said, *Let my sink die with the Philistines.* *Judg. 16. 30.* the death of the righteous men [the Greeke translatheth, *with the sinkers of the just men*, meaning the righteous of Israel, as the Chaldee explaineth it, *the death of the just men thereof*, that is, of that people. Balaam, who lived the life of the wicked, desireth (as many doe) to die the death of the righteous: but as he lived, so he died among the enemies of God, by the sword of Israel, *Numb. 31. 8.* Howbeit he pronounceth here a greater blessing upon Israel, as they that were happe not only in life, but in death. For, righteousness (which is by faith in Christ, *Phil. 3. 9.*) delivereth from death; but when a wicked man dieth, his expectation perissheth, *Prov. 11. 4-7.* Here also Balaam testifieth of the foules immortality, and different case of good & bad: for otherwife what were the death of the righteous better than of the wicked?

*Let my list end, let my posterity.* The original word sometime signifieth the end, opposed to the beginning, as in *Deut. 1. 12.* *Prov. 19. 20.* and so the Chaldee translatheth it here, *let my end be like theirs*: sometime it is the posterity, or children which come after, as in *Dan. 1. 4.* *Amos 5. 2.* *Psal. 109. 13.* and in this sense the Greeke Interpreters understood it here, saying, *and let my seed be like their seed*: thus Balaam prophesieth a blessing also to the seed of every righteous Israelite, according to the promise made unto Abraham and his seed after him, *Gen. 17. 7.* And further, this word, end, is often used for reward, which is after labours, *Prov. 23. 18.* and *24. 20.* *1 Pet. 1. 9.* which also may be implied here, of a blessed reward which the righteous have after this life in heaven, *Mat. 5. 12.* But Balaam being a minister of Satan, though transformed as a minister of righteousness, his end was according to his workes, as the Apostle telleth us of all such, *2 Cor. 11. 15.*

**11** *Verf. 11. I took thee to curse mine enemies* [Balak who had before builded altars, and offered sacrifices, as to serve the Lord with great devotion, being now crossed in his purpose, manifesteth his hypocricie, pride, malice, and notorious prophanation of religious exercises; in that he regarded not, nor relied in the answer of God by Balaam, but opposed his owne will, as that which the Prophet should have fulfilled, unjustly calleth the Israelites his enemies, who passed by him in peace, repine against their blessing, and blame the Prophet for pronouncing it.]

**12** *Verf. 12. Miste I not take heed to speake* [or, *Shall I not observe to speake.* Though Balaams will was bent to curse Israel for Balaks wages, yet could he not, because God restrained him: therefore hee bare his blame at the Kings hand. And now to excuse himselfe, he signifieth not onely the necessitie laid upon him by the Lord, but a pretended care and observance in himselfe to speake his word only: thus the hypocrites mocked one with another, and hee that sitteth in the heavens, laughed, the Lord had them both in derision, *Psal. 2. 4.*

**13** *Verf. 13. He but the utmost part of them* [or, but a part of him, & shall not see him all, speaking of Israel,

as one body. The King gathered from Balaams words, in *vers. 9.* that by seeing the whole multitude, he was dismayed; (to looking to the secondary cause, not to God the principall:) wherefore though he failed of his purpose at the first: he secondeth it in another place, with hope to prevail; as the Syrians being foiled by Israel in the mountains, would fight against them in the plains, hoping there to be stronger than they, *1 King. 20. 20.* **23.** And when he could not have the whole people cursed, he bringeth Balaam to see a part of them: as when the Dragon could not hurt the Woman (the Church) that elaped his persecution with her Eagles wings; he being wrought, *went to make war with the remnant of her seed, Rev. 12. 13.* **17.** and as Amalek, who smote the hindmost of Israel, even all that were feeble behinde them, *Deut. 25. 17, 18.*

**Verf. 14. field of Zophim** [that is by interpretation, of the Spies (or Scout-marches): and the Greeke interpreteth it, the Scout-march of the field: it seemeth to be a place where they kept the watch of the countrey against enemies; as Sol. Iarchi here saith, *It was an high place, where the Spie stood to watch whether any forces came against the citie.* of Pigah] or, of the hill, which the Chaldee expoundeth of the high place. Such hills and high places idolaters used to sacrifice upon, *Deut. 12. 2.* And Balak thought them luckie to achieve his purposes, but all in vaine; as it is written, *I truly in vaine is salvation hoped for from the hills, and from the multitude of mountaines: truly in Lebanon our God is the salvation of Israel, Jer. 3. 23.* [seven altars] for prosecuting their wickednesse still, under colour of religion: see the notes on *vers. 12.*

**Verf. 15. I will meet yonder** [to wit, with Iehovah; and so the Greeke explaineth it, *I will go to enquire of God.* See before in *vers. 3. 4. &c.*

**Verf. 18. Rise up Balak** [to heare the word of God with reverence; for at it even Kings were wont to rise up, when it was spoke: as afterward, Eglon King of Moab also did, in *Judg. 3. 20.* bearken unto me] that is, as the Chaldee explaineth it, unto my word.

**Verf. 19. God is not a man, &c.** [The Chaldee paraphraseth thus, *The word of God is not like the speeches of the sinners of man; for the sons of man doe say & he.* By *being* is meant failing in the performance of that which is spoken, as in *Habak. 2. 3.* *Psal. 89. 5, 36.* **2 King. 4. 16** [that he should receive]

The like testimony Samuel beareth of God before King Saul, *The strength of Israel will not lie us repent: for he is not a man that should repent.* *1 Sam. 15. 29.* Though the Scripture speaketh sometime of God, that he repenteth, as in *Amos 7. 3. 6.* *Jer. 18. 8.* yet that is spoken of him, according to our capacitie, because his worke is changed, when he himselfe continueth unchangeable, for with him is no variableness, neither shadow of turning, *Im. 1. 17.* See the notes on *Gen. 6. 6.* In this speech of Balaam there is a reproofe of Balaks error, who thought by his endeuours to turne Gods affection from Israel, and therefore rested not in the word before revealed, but struggled against it still, as if God were false or variable. *shall be no confu-*

firm it? meaning, he will doubtlesse confirme and establish it; as the Chaldee expoundeth it, *hee confirmeth all his words.* The Greeke translatheth, *shall he speake, and shall he not continue?* that is, constantly performe it? So to confirme a thing, is by the holy Ghost expounded, to continue to doe it, *Gal. 3. 10.* from *Deut. 27. 26.*

**Verf. 20. I have received to blisse** [I understand, received a commendement to blisse. See the Annotations on *Gen. 24. 33.* and *I can not reverse it* or, *shall not turne it away*; which the Chaldee explaineth, and *I shall not turne my blessing from them.* The Greeke translatheth, *I shall blisse, and shall not reverse.* Here Balaam preacheth the blamelesse of Gods love unto his people; and how all powers and potentates, all magicall enchantments and divinations, and what things else soever, are not able to separate Gods people from his love and blessing in Christ.

**Verf. 21. He hath not beheld** [or, He (that is, God) beholdeth not iniquitie. Here Balaam blisseth Israel the second time, pronouncing first their justification in the sight of God, even that blamelesse which they have, whose iniquities are forgiven, and whose sinnes are excused, *Rom. 4. 7.* For not to behold, or to inquite in sinfull men, is (as David speaketh) to hide his face from their sinnes, and to blot out all their iniquities, *Psal. 51. 11.* the contrary whereof is, when God setteth mens iniquities before him, and to the light of his face, *Psal. 90. 8.* and *109. 14, 15.* And this is opened by the Prophet, when the Lord saith, *The iniquities of Israel shall be sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found: for I will pardon them whom I revere,* *Jer. 50. 20.* iniquity] this word, in Hebrew *Atem*, is of large signification, applied to all kinde of sinne, which causeth paine, sorrow, and misery; and in particular to idolatry, *1 Sam. 15. 23.* and *Atem* is an idoll, in *Ezay 66. 3.* and to this the Chaldee here referreth it, saying, *no frowers of Idols in the house of Jacob*; so doth Targum Iosaphat likewise; and the old Latine version saith, *There is no Idoll in Iakob*, meaning among the Israelites, the posterity of Iakob. But the word being more general, implieth this and all other iniquity, originall or actual, all which God in mercy pardoned to his people, that it was no more feene of him, to be imputed unto them. And as iniquity is often used for the punishment of the same, so is this word *Atem* in *Psal. 90. 10.* *Hab. 1. 3.* in which meaning the Greeke Interpreters translate it here, *There shall be no painfullness (or misery) in Iakob.* *perverse* [or, malignant] a word which signifieth both sinne and affliction for sinne, *Psal. 94. 20.* and *25. 18.* and *73. 5.* The Chaldee taketh it in the first sense, for them that do fallow; and this is most fit; but the Greeke translatheth it *paine.* *his God is with him*] this the Chaldee expoundeth, the word of the LORD their God is for their helpe. Hereby is signified the cause & author of their former blessednesse, to be God himselfe in the midst of them; as Moles said, *Let the Lord now go amongst us; for it is a stiff-necked people; and pardon thou our iniquitie and our sin,* *Ex. 34.*

**9.** And his presence with them was a signe of their estate in grace, otherwise they could have had no communion with him, *1 Job. 1. 6, 7.* as himselfe said, whiles they were in their sinnes, *I will not get up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way, Ex. 33. 5.* and by his being with them, they were cured both from Balaams curse, and from all feare of evil, *Psal. 23. 4.* and *91. 15.* the shout of a King] or the alarme (the sounding shew) of a king, that is, of God. He hath reference to the silver trumpets which Israel used in their wars, by the ordinance of God, who also promised, that they should be remembered before the Lord, their God, and saved from their enemies, *Numb. 10. 9.* Whereupon Abijah said, *Behold, God is with us for a captain, and his Priests with sounding trumpets to erie alarms against us: O sons of Israel, fight ye not against the LORD the God of your fathers, for ye shall not prosper,* *2 Chron. 13. 12.* So by the shout or alarme of this King among his people, they now were saved from the evils that Balak and Balaam conspired against them. Here with also may be compared the sounding of trumpets, and shout at the siege of Iericho, *Jos. 6. 16. 20.* and in the battell of Gedeon, *Judg. 7. 20.* And thus Iesus Christ, the King and defender of the Church, causeth continuall joy and triumph in the hearts of his people, justifying, sanctifying, and preserving them in peace with God, who always causeth them to triumph in Christ, *2 Cor. 2. 14.* and giveth them salvation from the hands of their enemies. Wherein they rejoyce and say, *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth? Rom. 8. 33, 34.* among them] *Hebr. in him*, that is, in Iakob: which phrase may also signifie the faith that his people have in God their King. The Chaldee expoundeth it, *The presence (or habitation) of their King is among them.*

**Verf. 22. God brought them [or, God the bringer of them. This answereth Balaks complaint, there is a people come out of Egypt, *Numb. 22. 5.* Balaam telleth him, they came not of themselves, (as he imputed unto them for evil,) but they were brought up of God. So againe in *Numb. 24. 8.* *he hath or, to him is.* It may be understood first of God, and then of Israel, unto whom God giveth strength, *Psal. 68. 36.* the strength of an Unicornie] or, as the Greeke translatheth it, the glory of an Unicornie.**

The Unicornie is a beast commended in the Scripture for the excellencie of his borne: whereupon the Prophet saith, *My borne shall be exalted as the Unicornie,* *Psal. 92. 11.* and for his strength; as it is said, *With thou trust him, because his strength is great?* *Job 39. 11.* Therefore the prowess of a people against their enemies is set forth by this similitude; as Moles saith of Iosaph, *His borne, the borne of an Unicornie, with them he shall push the peoples together,* *Dent. 33. 17.* And in this sense Balaam speaketh of Israel, as in his third blessing he explaineth it, *He hath in the strengths of an Unicornie, hee shall eat up the nations his enemies, and shall breake their bones,* *Ex. 24. 8.* And Christ being delivered from the power of his enemies, saith, *I have best an-*

freed me from the horns of Unicorns, Psa. 22. 22. And God himselfe sheweth the nature of his beaſt to be ſuch, as he will not be tamed, or made ſerviceable to man, nor bide by the crib, nor plough, or harrow, or bring home the feed into the barn, Job 39. 9, 10, 12. The originall word of *strength* here uſed, (which the Greeke tranſlateth *glory*, the Chaldee, *ſtrength*) is properly ſuch luſtineſſe, courage and prowthe, as whereby one endureth labour without wearineſſe or fainting. Hereby then is ſignified, that as God himſelfe is Almighty, ſo of his grace he communicateth to his people ſuch ſtrength, as whereby they ſhall vanquiſh their enemies, but ſhall be vanquiſhed of none, for being ſtrong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (Satan.) 1. Joh. 5. 4. and 2. 14. ſin ſhall not have dominion over them, Rom. 6. 14. neither are they the ſervants of men, 1 Cor. 7. 23. they renew their ſtrength, they runne and are not weary, they walke and faint not, Eſay 40. 31.

23 Verſe 23. Surely there is] or, as the Greeke and Chaldee interpret it, for there is to making this that followeth a reſon of the former compariſon. And whereas humane Writers report a ſpeciall vertue to be in the Unicorne borne againſt poiſon, ſome apply that to the poiſon of incantment and divination next ſpoken of, which could not prevail againſt Iſrael, becauſe of the vertue of Gods grace given to his people. *no incantment*] or, *obſcuring of fortune*; a ſinfull art, when by obſerving the events of things, they gathered ſignes of good or evil lucke to themſelves or others: ſee the Annotations on Lev. 19. 26. and Deut. 18. 10. againſt *Iakob*] for in *Iakob*; but it is often uſed for *againſt ſin* in Num. 12. 1. In this ſenſe he teacheth that no devilliliſh arts could hurt Gods people, for the gates of hell ſhall not prevail againſt the Church of Chriſt, Mat. 16. 18. Although therefore Balak had led him from place to place, to trie if one were more luckie for him than another, that Iſrael might be curſed; & Balaam had now twice gone to meet with *incantments*, that hee might have curſed them, Num. 24. 1. yet all was in vaine, for God would not ſuffer it. But the Chaldee giveth the latter ſenſe, as if no ſuch incantments were pleaſing unto, or in uſe among this people, being forbidden them of God, Levit. 19. Deut. 18. *divinations*] that is, preſaging or foretelling of things to come: ſee the notes on Deut. 18. 10.

according to this time] or, even at this time it ſhall be ſaid, that is, not hereafter only, but even now, it ſhall be ſaid by me, who am to prophete of this people, what great things God hath wrought and will worke for them. It may alſo be referred unto time to come, as Chazkuni expoundeth it, *The next year, after they are gone over Jordan, about this time, it ſhall be ſaid concerning Iakob and Iſrael, how many (great) worke the holy bleſſed (God) hath wrought for them.* See the like phraſe in the Annotations on Gen. 18. 10. and 25. 31. *what hath God wrought!*] that is, how wonderful things God hath wrought for them. The Greeke tranſlateth it, *What God ſhall performe.* He teacheth that all the

valiant acts of Iſrael ſhould not be done by themſelves, but by God for them, as it is ſhewed in Pſalm. 44. 1, 2, &c. Wherefore it is written, *Lord thou wilt ordaine peace for us: for thou alſo haſt waſhed all our workers in us, Eſay 26. 12. And to the Apoſtle ſaith, It is God which worketh in you both to will, and to doe, of his good pleaſure, Philip. 2. 13. and, he which hath begun a good worke in you, will performe it, untill the day of Jeſu Chriſt, Phil. 1. 6.*

24 Verſe 24. as a courageous Lion] Of theſe names of Lions, ſee the Annotations on Gen. 49. 9. Of the Lions nature, Solomon ſaith, it is *ſtrongeſt among beaſts*, and *turneth not away for any*, Prov. 30. 30. Here, the bleſſing which was ſpecially for to the tribe of Iudah, Gen. 49. 9. is applied to all Iſrael, which were in Chriſt, the *Lion of the tribe of Iudah*, Rev. 5. 5. for, *juſt men are bold as a Lion*, Prov. 28. 1. *liſt up himſelfe*] a ſigne of intoutneſſe, courage, and Maieſtie. By this, and the former *riſing up*, is meant the valiant onſet which they ſhould make upon their enemies the Canaanites, whereof the booke of Iſouia is a teſtimony: and under them were figured the ſpiritual enemies of the ſalvation of Iſrael; Satan, ſinne, the world, &c. which the Church of Chriſt ſhould reſiſt and overcome by faith, 1 Pet. 5. 9. and 2. 1. 1 Joh. 5. 4. *will be as the prey*] that is, as the Chaldee, and Targum Jonathan expound it, until he have killed his enemies. Signifying hereby Iſraels conſtant fighting of the Lords battels, not lying downe, or giving themſelves reſt, till they had gotten a full victory. This was in part fulfilled in the conqueſt of Canaan, at the end whereof the two tribes and an halfe returned with much riches, cattell, ſilver, gold, &c. to divide the ſpoile of their enemies, with their brethren, Joſ. 22. 34, 8. And when David having fought the battels of the Lord, ſang unto his praiſe, *I have purſued mine enemies, and deſtroyed them, and turned not againe, untill I had conſumed them*, 2 Sam. 22. 38. But chiefly it is performed by the grace of God in Chriſt, againſt the enemies of our ſoules; whereof it is thus prophesied, *And the remnant of Iakob ſhall be among the nations, in the miſt of many peoples, as a roaring Lion among the beaſts of the foreſt, as a young Lion among the flockes of ſheep; who if he get thorow, both treadeth downe, and ſearcheth in peeces, and none can deliver. Thine hand ſhall be liſted up upon thine adverſaries, and all thine enemies ſhall be cut off, Mic. 5. 8, 9. And this ſpiritual warfare is not like the battels of the world, with conſuſed wiſe, and garments rolled in blood, Eſay 9. 5. but with the ſword of the Spirit, which is the word of God, Eph. 6. 17. in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in imprifonments, in ſollings to and fro, in labours, in watchings, in faſtings, by pureneſſe, by knowledge, by long-ſuffering, by kindneſſe, by the holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſſe on the right hand, and on the left, &c. 2 Cor. 6. 4. For even Chriſt himſelfe, when he was called the *Lion of the tribe of Iuda*, appeared like a *Lamb* or *is bad ben ſloine*, Revel. 5. 6. and his people for his ſake are killed all the day long, are counted as *ſheep* for the ſlaughter,*

laughter, and yet in all theſe things, as more than conquerors, through him that loved them, Rom. 8. 36, 37.

25 Verſe 25. Neither curſing curſe him] in Greeke, *Neither curſe me him with curſe, neither bleſſing bleſſe him*: that is, neither curſe Iſrael at all, nor bleſſe him at all. Here Balaaks indignation againſt Balaam, and ſinne againſt God, is increaſed: rejeſting his owne Prophet, reſiſting the word of the Lord now the ſecond time: and when hee cloud doe no evil to Iſrael, he would hinder them from good.

27 Verſe 27. per adventure it will be right in the eyes of God] that is, it will pleaſe God, as the Chaldee expoundeth it; and ſo the Greeke ſaith, *if it may pleaſe God*. This is Balaks third and laſt attempt againſt the Church of Chriſt in another place; as Satan tempted Chriſt himſelfe thrice in three ſeverall places, which not ſucceeding, he then left him, Mat. 4. 1. — 11. And whereas before, the King ſuppoſed that Balaams ſeeling of the whole multitude, was the let why hee did riot curſe them; hee now perceiveth God to be the cauſe, and therefore by ſacrifices in a place idolatrous, hee ſeeketh to obtaine his favour.

28 Verſe 28. The top of Peor] the name of a mountain called in Greeke *Phogor*; and in Chaldee, the top of the high-plate of Peor, where the Moabites uſed to ſacrifice unto their idoll, called *Baal-peor*, Num. 25. 2. 3. 18. and there they had a temple called *Beth-peor*, or the houſe of Peor, Deut. 32. 29. and neare it was a citie called *Beth-peor*, which the Iſraelites had taken from King Sihon, and it was after given for a poſſeſſion to the Reubenites, Joſ. 13. 15. 20. In this idolatrous mountaine, the King hoping to be heard of God, maketh ſupplication with new altars and ſacrifices: ſo continuing the abuſe of his religion, bent againſt the wil of God, and to the deſtruction of his people.



## C H A P. XXIV.

1 Balaam leaving incantments, propheſieth by the Spirit of God the happineſſe of Iſrael. 10 Balak in anger diſmiſſeth him; 14 but before his departure he propheſieth of the Starre of Iakob, and the deſtruction of ſome nations.

1 AND Balaam ſaw that it was good in the eyes of Jehovah, to bleſſe Iſrael; and he went not as at other times, to meet with incantments, but he ſet his face toward the wilderness. And Balaam liſted up his eyes, and he ſaw Iſrael abiding in tents, according to their tribes, & the Spirit of God was upon him. And hee tooke up his parable and ſaid, Balaam the ſonne of Beor aſſuredly ſaith, and the man whoſe eye is open, aſſuredly ſaith. Hee aſſuredly ſaith, which heard the oracles of God, which ſaw the vi-

ſion of the Almighty, falling and having his eyes uncovered. How goodly are thy tents, O Iakob, thy tabernacles, O Iſrael! As the valleyes are they ſpread forth, as gardens by the river ſide: as Lign-aloes-rees, which Jehovah hath planted, as Cedar trees before the waters. He ſhall poure waters out of his buckets, and his feed ſhall be in many waters, and his King ſhall be higher than Agag, and his kingdom ſhall be exalted. God brought him forth out of Egypt; hee hath as the ſtrengths of an Unicorne: he ſhall eat up the nations his diſtreſſers, and ſhall brake their bones, and pierce them thorow with his arrows. Hee couched, he lay downe as a rearing Lion, and as a courageous Lion, who ſhall ſtirre him up? Bleſſed be every one of them that bleſſe thee; and curſed be every one of them that curſe thee.

And Balaks anger was kindled againſt Balaam, and he ſmote his hands together; and Balak ſaid unto Balaam, I called thee to curſe mine enemies; and behold, bleſſing thou haſt bleſſed them three times. And now ſee thou unto thy place: I ſaid, honouring I will honour thee; but loe, Jehovah hath kept thee backe from honour. And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying, If Balak would give me his houſe full of ſilver and gold, I cannot goe beyond the mouth of Jehovah, to doe good or evil out of mine owne heart: what Jehovah ſhall ſpeake, that will I ſpeake. And now, behold I goe unto my people: Come, I will counſell thee what this people ſhall doe to thy people, in the latter daies.

And hee tooke up his parable, and ſaid, Balaam the ſonne of Beor aſſuredly ſaith; & the man whoſe eye is open, aſſuredly ſaith. Hee aſſuredly ſaith, which heard the oracles of God, and knew the knowledge of the Moſt high, which ſaw the viſion of the Almighty, falling, and having his eyes uncovered. I ſhall ſee him, but not now; I ſhall behold him, but not nigh: There ſhall proceed a ſtarre out of Iakob, and a ſcepter ſhall riſe out of Iſrael, and ſhall ſmite thorow the corners of Moab, and ſhall unwall all the ſons of Seth. And Edom ſhall be a poſſeſſion, and Seir ſhall be a poſſeſſion for his enemies, and Iſrael ſhall doe valiantneſſe. And hee ſhall have dominion out of Iakob, and ſhall deſtroy him that remaineth, out of the citie. And hee looked on Amalek; and hee tooke up his parable, and ſaid, Amalek was the firſt of

of the nations; but his latter end shall be, that he perish for ever.

21 And he looked on the Kenite, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock. Nevertheless, Kain shall be wasted, until Ashur shall carry thee away captive.

22 And he took up his parable, and said, Alas, who shall live when God doth this? And ships (shall come) from the coasts of Kitim, and shall afflict Ashur, and shall afflict Heber, and he also shall perish for ever.

23 And Balaam rose up, and went and returned to his place; and Balak also went to his way.

# Annotations.

1 **H**E went not at at other times [or, not at this time, at the time before, (which the Greeke translatheth, according to his custome,) to meet with instruments.] This sheweth, that all his former altars, and sacrifices, and consultations with the Lord, were by that wicked art of incantment, or observing of fortunes, such as the Prophets and diviners of the nations used, *Deut. 18. 10. 14.* Which thing he now left, as seeing it not available for his purpose; but that his evil heart was not changed, appeareth by his going with the King to mount Peor, to see if from thence he might curse Israel, by his commanding of altars and sacrifices as before, *Numb. 23. 27-30.* and by his petition councell which he gave the king after this, for the destruction of Gods people, *Numb. 31. 16. Rev. 2. 14.* *set his face toward the wilderness* [where Israel lay encamping, that he might as it were prevent God, and suddenly unto a curse against his people. The Chaldee paraphraseth, he set his face towards the Gasse that Israel had made in the wilderness, (*Exod. 32.*) as if, looking upon their sinnes, he thought for them he might have cursed Israel; and so in Targum Jerusalem it is explained, *He set his face toward the wilderness, and remembered concerning them the worke of the Gasse, and would have cursed Israel.*

2 **Verf. 2. abiding in tents** [or, dwelling, which the Greeke translatheth, *camping*, or *having their armie, or kazer*. The order wherein God had placed the armies of Israel about his sanctuary, *Numb. 2.* they alwaies kept, when they pitched in the wilderness: the tight whereof attolished the enemy, so that he could not curse them as he desired, but blessed them the third time. the Spirit of God was upon him] that is, as the Chaldee explaineth it, the spirit of prophesie from before the Lord rested upon him: and as Sol. Iarchi here noteth, it came into his heart: that he should not curse them. The like phrase was before in *Numb. 11. 26.* the Spirit rested upon them, and they prophesied: and againe in *vers. 29.* would God that all the Lords people were prophets, and that the Lord would put his Spirit upon them.

This was Gods powerful worke, changing Balaams heart when he intended evil; as when Saul and his messengers went with an evil purpose to have taken David in Naioth, the Spirit of God was upon them, and they also prophesied, *1 Sam. 19. 19, 20, 22-23.* And when wicked men, being thus overruled, uttered divine oracles, as now Balaam did, they spake not of themselves, as it is said of the holy Prophets, *For prophesie came not as by the will of man; but by men of God spake, being moved (or carried) by the holy Ghost, 2 Pet. 1. 21.*

**Verf. 3. he took up his parable** [that is, prophesied; see *Numb. 23. 7.* *affordeth faith* or *affineth*, averrith: a word appropriate to the oracle of God, which is a faithful saying, *1 Tim. 1. 15.* See the Annotations of *Gen. 22. 16.* Here Balaam beginneth his third blessing with a solemne preface, avouching the truth & confidence of it from God; against whose will the more he strugleth, the stronger he is resisted. the man whose eye is open] which the Chaldee expoundeth, the man that is faire sighted, that seeth well, the Greeke translatheth, the true man: hee seemeth hereby to signifie that he was a Prophet, who in old time was called a *Seer*, *1 Sam. 9. 9.* *Sheshum* the originall word, used only here and in *ver. 15.* is of contrary signification to *Sheshum*, that is, *closed, or shut up*; howbeit some take it to be of the same meaning, which may then be explained thus, *The man who had his eyes shut*, but now open. And ge is put for eye, understanding the eyes of his minde opened by the spirit of prophesie; though some of the Hebrewes (as Iarchi here observeth) have from hence conjectured, that Balaam was blinde of one eye.

**Verfe 4. the oracles of God** [or, the sayings of God, as the Chaldee faith, the word from before God: but the Greeke translatheth, *strong oracles*, because God (in Hebrew *El*) is so named of being strong or mighty. vision of the Almighty [or, of the Allsufficient, that is, as the Greeke translatheth, of God, falling] understant, into a trance, or deep sleepe, or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall downe on their faces, and into deep sleepes, as dead men. So a deepe sleepe (or trance) fell upon Abraham, *Gen. 15. 12.* and Daniel was afraid, and fell on his face, and was in a deepe sleepe on his face toward the ground, *Dan. 8. 17, 18.* and Iohn fell at his feet, *Rev. 1. 17.* and Ezekiel fell on his face, *Ezek. 1. 28.* and *3. 23.* and *43. 3.* and *44. 4.* Likewise when the spirit of prophesie came upon men, they are said to fall, or lye downe, as did Saul, *1 Sam. 19. 24.* And in this place of Balaam, the Chaldee translatheth it, *lying downe*, the Greeke, in a sleepe; so after, in *vers. 16.* eyes uncovered] or, unveiled, to wit, to see the vision, as the Chaldee faith, and it was revealed unto him.

**Verfe 5. How goodly** [or, how good! which word implieth profit, pleasure, beauty, joy, delight, &c. See the Notes on *Gen. 1. 4.* thy tents in Greek, thy houses, or dwellings; but tents are a moveable habitation, fitting the people of God in this world, *Hebr. 11. 9.* and a warlike life, *Ter. 6. 3.* Afterward the Church is called the tents of Jakob, *Mal. 2. 12.* and

and the tents of Isidab, *Zach. 12. 7.* And Jakob their father is noted to have dwelled in tents, *Gen. 25. 27.* Moreover, when this people were feated in Canaan, their dwelling places were called their Tents, *2 Chron. 10. 16.* & *7. 10.* So this is meant of the state of the Church, not only then present, but throughout all ages. thy Tabernacles] or, thy habitacles, dwelling places; which have their name of vicinitie, or nearness together. This therefore noteth the communion of the Church with Christ, and one with another; and is by Targum Jonathan expounded, the Tabernacle of the Congregation which is set among you, and your Tabernacles which are round about it, O house of Israel. O Israel] that is, O Israelites. The Church is named after their father Jakob and Israel; Jakob is their name in respect of their owne infirmities, (whereupon it is said, *Fearnes, thou morne Jakob, Eclaj 4. 14.* and by whom shall Jakob arise? for he is faint, *Amos 7. 2. 5.*) but Israel is the name of their power and prevailing with God and men. See the Annotations on *Gen. 32. 28.*

6 **Verfe 6. spread forth** or stretched out, implying both length, and breadth, and large extent of Israels habitations; compared therefore to valleys or bournes, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitful, as Song *6. 11.* as Gardens] which are inclosed, set with pleasant and wholsome plants, and by rivers are made alwaies fresh, green, and fruitful. Wherefore the Scripture likeneth the Church to a garden full of pleasant fruits, *Song 4. 12-16.* *Eclaj 6. 11.* by the river] in Greek, by rivers: whereby the gardens are made Greene and fruitful, without which they wither. Therefore when God threatneth judgement to Israel, he faith, ye shall be as a garden that hath no water, *Eclaj 1. 30.* and promising mercie, he faith, *Thou shalt be like a watered garden, Eclaj 58. 11.* Hereby was signified that river of Gods full of water, *Psal. 65. 9.* the river, the streames whereof make glad the chine of God, *Psal. 46. 4.* even the Word and Spirit of the Lord, which refresheth and comforteth his people, as it is written, *Their souls shall be as a watered garden, and they shall not sorrow any more at all. Jerem. 31. 12.*

**Lign-aloes** [or, as some thinke, Samal-trees, in Hebrew, *Abulum*, which hath affinity with the name of *Aloes* derived of it. The Greeke translatheth it *Tents*; but the Chaldee, *Spies*. The Lign-aloes is a tree growing in Arabia and India, which giveth a sweet odour, and is like the Thyine wood mentioned in *Revel. 18. 12.* and is here used to signifie the good fame of the Church, & report of her graces, which is as a sweet smell. Iebanah haile planted] this signifieth the excellencie of this tree above others, and the growth in the natural place, where it best prospereth: so the Cedars are said to be planted by him, in *Psal. 104. 16.* and he is the planter of his Church, *Jer. 2. 21.*

**Cedars by the waters** the Cedar is one of the goodliest trees, for tallness, bignesse, strength and durance, with the timber of it the Temple was built, *1 King. 6. 9, 10, &c.* and by the waters it best flourisheth, and signifieth the glory of the king-

dome of Israel: as it is written of the Kingdome of Affria, Behold the Affirm was a Cedar in Lebanon, with fair branches, & with a shadowing bround, and of an high stature, &c. The waters made him great, the deepe set him up on high, with her rivers running round about his plums &c. *Ezek. 31. 3, 4.* See also *Psal. 1. 3.*

**Verfe 7. Hee shall poure waters** [or, water shall flow out of his buckets: speaking of Israel. This parable is translated by the Greeke Interpreters thus; There shall come forth a man out of his bed, and shall have dominion over many nations, and his kingdome shall be higher than Gog, and his kingdome shall be increased. And by the Chaldee Paraphrast thus; There shall grow up a King, which shall be avowed of his sinnes, and shall have dominion over many peoples, and his King shall be mightier than Agag, and his kingdome shall be exalted. And Targum Jonathan expoundeth it to the like effect; and the exposition accordeth with other Scriptures which speake of the propagation of children, by the similitude of waters, fountaines, cisternes, and the like: as, Heare ye this, O house of Jakob, &c. which are come forth out of the waters of Judah, *Eclaj 48. 1.* and yee of the fountaine of Israel, *Psal. 68. 27.* And Solomon speaking of wife and children in the lawfull state of marriage, faith, Drink waters out of thine owne cistene, and running waters out of thine owne well. Let thy fountaines be dispersed abroad, and rivers of waters in the streets; Let them be only thine owne, &c. *Proverbs 5. 15-18.* And againe speaking of the harlot, hee faith, Still waters are free, *Proverbs 9. 17.* Thus Balaam prophesieth here of Israels great increase, and of the glorie of their kingdome, in David and Solomon, but chiefly in Christ. Otherwise, by waters may be understood the Word and Spirit of God, as *Joh. 3. 5.* & *4. 10.* & *7. 38, 39.* which should plentifully be poured out in the Church; that they might with joy draw water out of the well of salvation, as *Eclaj 12. 3.* his seed, in many waters] this seed may be understood as before, of children; and many waters, of many peoples, as in *Revel. 17. 15.* *Eclaj 57. 19.* *Psal. 144. 7.* Or seed may meane corne, sown in watry, moist and fruitful places, to bring forth much increase: as, Blessed are ye that sowe before all waters, that send forth thither the seed of the Oxe and the Ass, *Eclaj 32. 20.* higher than Agag] the King of the Amalekites, whom Saul the King of Israel subdued, *1 Sam. 15. 8.* and it seemeth this was a common name to all the Kings of Amalek, as Pharaoh was to all the Kings of Egypt. Spiritually the King of Israel is Christ, *John 1. 49.* & *12. 13, 15.* who is higher than the King of the earth, *Psal. 89. 28.* amongst whom Agag sometime excelled. his kingdome] the Kingdome of Israel, exalted by David and Solomon but above all by Christ, whose Church and kingdome is above all kingdomes, in grace, glory and incorruption, *Eclaj 2. 2.* *Dan. 2. 44.* *Rev. 1. 15.*

**Verfe 8. of an Unicorn** This similitude is here repeated and enlarged from the former blessing, in *Num. 23. 22.* eat up j.e. consume the nations, as the seven nations in Canaan, *Deut. 7. 1.* and all other, subdued by faith, as it is said, *Ther nation and*



kingdom that will not serve thee, shall perish: yea those nations shall be utterly wasted, Ezech. 60. 12. See also Num. 14. 9. *break their bones*] in Greeke, *immerere* (or cut out the marrow of) *their fat bones*. It signifieth an utter weakening of them, that they should never recover their strength. *pierce them*] in Greeke, *fracturam* *the enemy with his arrows*. Arrows are often mentioned among other instruments of warre, Jer. 50. 9. 14. & 51. 11. Zach. 9. 14. These pierce inwardly, and are figuratively applied to piercing words, Psal. 64. 4. and spiritually to the words of Christ, whose arrows are *sharp in the heart of the Kings enemies*, Psalm. 45. 6.

9 Verse 9. *He couthed*] Here Balaam applieth unto Israel that blessing which *Iakob* gave unto his son *Isachar*, the father of our Lord Christ, the Lion of that Tribe, Gen. 49. 9. and it signifieth the victory of the Church over their enemies: See also Num. 23. 24. *who shall stir him up*] who dare provoke him? meaning, none. So the victory gotten shall quietly be held and the peace of the Church after her warfare, is here foretold, but accomplished in Christ. *Bliss be every one of them*] The conclusion of this blessing, is the same wherewith *Isachar* ended the blessing upon *Iakob* the father of this people, Gen. 27. 29. and like that which God gave unto *Abraham*, Gen. 12. 3. Thus God continueth his grace to the faithful and their seed for ever, and here, by *Balaams* own mouth, curseth all this wicked plot and practise of the King and Prophet, who had endeavoured with their utmost craft to curse the people whom God had blessed, and *Balaam* is condemned of himselfe.

10 Verse 10. *he smote his hands*] or, *clapped the palms of his hands*; a signe of indignation and griefe in the King, with a contempt of the Prophet, as elsewhere it is said, *Asen shall clap their hands at him, and shall hiss him out of his place*, Job 27. 23. and, *All that passe by the way, clap their hands at thee, they hiss, and tug their head*, &c. Lam. 2. 15.

11 Verse 11. *Flie thou, or, Flie for thy selfe*, that is, Get thee gone speedily: *or fleeing* is used for speedy departing, in Ezech. 48. 20. Zac. 2. 6. Job 9. 25. & 14. 2. Amos 7. 12. Here *Balak* being out of hope to effect his purpose, leadeeth not *Balaam* to another place, as he had done before, but turneth him off with ignominy. *unto thy place*] thy country *Assopotamia*, as the place of the *Ganammes*, &c. in Ezech. 3. 8. is their country, and in Exo. 23. 20. the place, is in Greeke, *the land*. Or unto the city *Pethor*, as, *unto the place of Sichern*, Gen. 12. 6. is the cite of *Sichern*. See Amos 4. 6. *kept thee backe*] in Greeke, *deprived thee of honour*. Here *Balaam*, who ambitiously sought after honor and riches, is sent away with shame, and miseth of the wages of unrighteousnesse which he loved: for, *Thou wicked workst a deceitfull worke; but to him that loveth righteousness, shall he be a free reward*, Prov. 11. 18.

13 Verse 13. *go beyond the mouth*] in Greeke, *transgress the word*: See Num. 22. 18. *out of mine owne heart*] in Greeke, of my selfe.

14 Verse 14. *I will counsel thee what this people shall do*] This seemeth to be an unperfect speech, which

the Chaldee Paraphrast well explaineth thus; *I will counsel thee what thou shalt doe, and I will shew thee what this people shall doe*. For the Scriptures have many like briefe speeches, as is noted on Exo. 4. 5. & 13. 8. and *Moser* after sheweth, that *Balaam* gave *Balak* wicked counsell against *Israel*, to draw them unto idolatry and fornication, Num. 31. 16. and our Saviour calleth it *the doctrine of Balaam*, who taught *Balak* to cast a stumbling-block before the children of *Israel*, to eat things sacrificed unto idols, and to commit fornication, Rev. 2. 14. the history whereof followeth in Num. 25. And thus the Hebrews also expound this place: *Chazkuni* in these words, *I will counsel thee*: *Moser* our Teacher concealeth the counsell, because *Balaam* said it to *Balak* in secret: but in Num. 31. 16. it is revealed. To like effect writeth *Sol. Larcio*, saying, *This Scripture is briefe, I will counsel thee to cause them to stumble (or fall) and I will tell thee what evil they shall doe to Moab in the latter daies*: and *Targum Jonathan* openeth it by Num. 25. 1, 2, &c. in the latter daies, that is, the daies after following: See the like in Gen. 49. 1. For the time present *Israel* might not meddle with the people of *Moab*, Deut. 2. 9. but after in *Dauids* daies, he smote *Moab* and measured them with a line, casting them downe to the ground: even with two lines measured he to put to death, and with one full line to keepe alive; and so the *Moabites* became *Dauids* servants, 2 Sam. 8. 2. Again in Jerem. 48. there is a large prophetic of *Moabs* destruction, with a promise of the returning of their captivite in the latter daies.

Verse 15. *take up his parable*] that is, prophesied, but darkly and in parables: see verse 3. whose eyes is open] in Greeke, the true man: See the notes on verse 3.

Verse 16. *the knowledge of the Most High*] in Chaldee, *knowledge from before the Most High*, that is made knowne to him of God. This sentence is here added more than in verse 4. *Baal-hatturim* here noteth, that he saith this, because he would reveale the daies of Christ. falling into a trance; the Greeke translatheth it, in a sleepe: see this opened on verse 4.

Verse 17. *I shall see him, or, shall see it*; meaning the person or thing that now he is to speake of, namely *David*, and his kingdome, the accomplishment whereof should be in Christ & his Church. *Sol. Larcio* explaineth it thus; *I see the praise of Iakob, and their greatness: but it is not now, but after a time*. *Chazkuni* here saith, *He prophesied of David*. but not him? that is, as the Chaldee explaineth it, his coming is not nigh. This may be understood of Christ, for of him he after prophesied; whom *Balaam* saith, he shall behold, (for every eye shall see him, and they also which pierced him, Rev. 1. 7.) but he had not *Iobs* faith, to behold him his Redeemer, Job 19. 25, 27. shall proceed a star] or, a star hath proceeded, speaking after the manner of prophetic of a thing to come, as already done. The Gr. translatheth, a star shall arise: which the Chaldee expoundeth, *A King shall arise out of the house of Iakob*. This is to be understood in part of *David*, and chiefly of Christ our Lord,

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who

who thus testifieth of himselfe, *I am the root and the offspring of David*, the bright and morning star. Thus also the Hebrews understood it of old; for the false Christ that arose unto the Jews in the daies of *Tarzan* the Emperour, was called (in allusion to this prophetic) *Bar Chabab*, that is, the same of the farre: but being after slain in battell, the Jewes seeing themselves deceived, called him *Bar Coziba*, that is, the same of falsehood. Of him there is mention in *Talmud B. sh. in Sanhedrin*, cap. Chelik; and *Maimon* in treat. of Kings, chap. 11. sect. 3. faith of *R. Akiba*, who was the Armour-bearer of *Ben Coziba* the King, that he said of him, he was the King Christ. And be and all the wise men of his age thought he was the King Christ, untill hee was killed for iniquitie: when he was killed, they knew he was not.

A Septer] or, a rod, a staffe, a signe of Kingdome and government: See the notes on Gen. 49. 10. The Greeke translatheth it, a man shall rise out of *Israel*; the Chaldee saith, *Messiah* (or Christ) shall be anointed of the house of *Israel*. As *David* and other Kings had Septers, so Christ is said to have rod or septer, as, *The Septer of thy kingdome is a Septer of righteousness*, Psalm. 45. 7. Heb. 1. 8. and, *Thou shalt rule them with a rod (or Septer) of iron*, Psal. 2. 9. the corner] or, the sides, (the quarters) of *Moab*; meaning a conquest of the whole country, in every quarter and corner of it. The Greeke Interpreters understood it figuratively, the *Dukes* of *Moab*; likewise the Chaldee Paraphrast, saying, he shall kill the Princes of *Moab*. This was literally fulfilled by *David*, who smote *Moab*, and cast them downe to the ground, &c. 2 Sam. 8. 2. spiritually by Christ, destroying idolaters and Antichristians, in religion like *Moabites*. shall unroll] shall call downe the walls, that is, conquer and subdue, which the Greeke expoundeth, shall captive (or make a prey); the Chaldee, shall rule or have dominion. the sons of Seth] who was the sonne of *Adam*, set in *Abels* room, whom *Kain* killed, Gen. 4. 25. and all *Kains* race being drowned in the flood, only *Sabir* posterity in *Noah* remained: so that all the world now are the sons of *Seth*, as of *Adam*: wherefore the Chaldee explaineth it, he shall have dominion over all the sons of men: So it is a prophetic of Christ, whom all Kings should worship, all nations should serve, Psal. 72. 11. and the ends of the earth should be his possession, Psal. 2. 8. Thus at the name of *Jesus* every knee should bow, Phil. 2. 10. And this conquest is gotten by the preaching of the Gospel, as it is written, *Th weapons of our warfare are not carnall, but mighty through God, to the pulling downe of strong holds, casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivite every thought to the obedience of Christ, and bringing in a readinesse to revenge all disobediences*, 2 Cor. 10. 4, 5, 6. Some take *Seth* here to be meant not of a mans name, but to signifie the binder part, and to meane the peoples then behinde *Balaam*, as the *Ammonites*, *Midianites*, and the like: but besides the Chaldee fore-mentioned, the Greeke also translatheth it, all the sons of *Seth*: and the Hebrews doe most to expound it; as *Sol. Larcio* saith, all the

sons of *Seth*, i.e. all peoples, which are all come of *Seth* the son of *Adam* the first. *Maimon* in *Mishneh*, com. 4. treat. of Kings, chap. 11. sect. 1. explaineth *Ezechias* prophetic thus; *I shall see him, but not now*: this is *David*: *I shall behold him, but not nigh*; this is the King Christ. There shall proceed a starre out of *Jakob*; this is *David*: and a septer shall rise out of *Israel*; this is the King Christ: and shall smite him from the corner of *Moab*; this is *David*, as it is written (in 2 Sam. 8. 2.) *And he smote Moab, &c.* And he shall unroll all the finnes of *Seth*; this is the King Christ, of whom it is written (in Psal. 72. 8.) *He shall have dominion from sea to sea*. And *Edom* shall be a possession to *David*, as it is said, *And all they of Edom became Davids servants*, 2 Sam. 8. 14. And *Seir* shall be a possession; this is unto the King Christ: as it is said, *And Saviours shall come up on mount Zion, to judge the mount of *Eliat*, and the Kingdome shall be the Lords*, Hobad. verse 21.

Verse 18. *Edom*] the Edomites the posterity of *Efsau* these became a possession to *David*, 1 Chron. 18. 13. after that unto Christ; as it is written, *Who is this that cometh from Edom?* &c. Ezech. 35. 1, 6.

Seir] the mountaine where *Efsau* dwelt, Gen. 36. 7, 8. wherefore the Greeke in stead of *Seir*, nameth *Efsau*. shall doe valiantnesse] or, *doe valiantly*, valiant acts: which phrase is sometime understood of warres and victories, as in 1 Sam. 14. 48. sometime of getting wealth and riches, as in Ezech. 28. 4. Both may be here meant, and the Chaldee expoundeth it of the latter. And as this was answerable to the name of *Israel*, which signified his power and prevailing with God and with men, Gen. 32. 28. so *David*, after he had vanquished the Edomites, celebrated the truth of this promise, saying, *Through God we shall doe valiantnesse, and he will tread downe our enemies*, Psal. 60. 14.

Verse 19. *And he shall have dominion*] be, that is, one of the house of *Jakob*, as the Chaldee expresseth it. So *Targum Jonathan* saith, *And a ruler shall rise up out of the house of Iakob*. And it may be understood of *David* first, then and chiefly of Christ, *Sol. Larcio* openeth it thus, *And yet there shall be another ruler out of Iakob, and he shall destroy him that remaineth out of the cite. Of the King Christ he speaketh thus, of whom it is said (in Psalm. 72.) he shall have dominion from sea to sea*. out of the Cite] that is, of every cite, to wit, of the Edomites, as ver. 18. or more generally, of all cities: as the Chaldee expoundeth it, the cite of the peoples. *Chazkuni* referreth it to *Iob*, *Dauids* captaine, of whom it is said, *Six months did Iob remaine there with Iakob*, untill he had cut off every male in *Edom*, 1 King. 11. 15, 16. But it hath reference also to further victories, as is said, *The house of Iakob shall be a fire, and the house of Joseph a flame, and the house of *Efsau* for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of *Efsau*, for the Lord hath spoken it*, Hobad. v. 18. The *Targum* called *Jonathan*, nameth it *Compliment*: by which it is evident, that the Authour of that worke was not *Isaiah ben Uzziel*, who paraphrased on the Prophets, and was of the Apollites age, but

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some

some later Jew, who put forth his worke in that *Leviticus* name.

20 Ver. 20. *he looked on Amalek*] on the countrie or people of the Amalekites, the posterity of *Ejfm*, Gen. 36. 12. As the sight of *Israel* occasioned *Balaam* to blesse them, ver. 2. &c. so the beholding of the wicked, occasioned the utterance of their judgement and curie. *the first*] or the beginning of the nations; meaning either the chiefest of them, or, as the Chaldee expoundeth it, *the first of them that married against Israel* for which God threatned their ruine before, in Exo. 17. as now he foretelleth it again by *Balaam* As *Israel* was the Lords first-fruit, Jer. 2. 3. and therefore by him preferred: *to Amalek* being the first-fruits of the wicked nations, is devoted to destruction, fulfilled in time by *Saul*, 1 Sam. 15. and after in *Mordecaies* part, Ester 7. but spiritually accomplished by Christ. Thus *Jeroboam* the first-fruits of the *Canaanites* cities, was also devoted and destroyed, Job 6. *his latter end*] or, *his posterity*; as the Greeke translatheth, *his seed*: See *Psalm*. 37. 38. *that he perish for ever*] or, *into perdition*; which the Greeke translatheth, *shall perish*; the Chaldee, *shall perish for ever*: So in ver. 24.

21 Ver. 21. *the Kenite*] that is, *the Kenites*, or *Kozians*; these the Chaldee calleth *Salmanis*; so that he tooke them for those Kenites mentioned in Gen. 15. 9. But *Thargum Jonathan* expoundeth it of *Isabao*, *that became a Proselyte*, Exod. 18. And so in *Judg. 1. 16*, it is said, *the children of the Kenite, Moses father in law, went up, &c.* And these are mentioned here next *Amalek*, because they dwelt with them; as is written, *And Saul said unto the Kenites*; Gen. 1. 2. *depart, get you downe from among the Amalekites*, &c. 1 Sam. 15. 6. *thou puttist thy nest*] Hebr. *to put thy nest*, of which phrase see the Annotations on Gen. 6. 19. And here the Hebr. *Kon*, which is a nest, hath allusion to the Kenites name: by *nest*, meaning an habitation, as in Job 29. 18. a similitude taken from Eagles, which build their nests on high rocks; see *Obad. ver. 4. Habak. 2. 9.* So hereby was signified the secure dwelling of the Kenites by *Israel*, without disturbance, till the Assyrian waited all.

22 Ver. 22. *Kain*] that is, *the Kenite*, who came, as it seemeth, of a man named *Kain*, and so is by the Chaldee expounded as before, the *Salmanis*. Some think it to be the name of a place where they dwelt. *raised*] or, *erect up*, to wit, by covenants. *until Assur*] or, *whiles Assur*; the Assyrians, and Babylonians, who carried away captive the ten Tribes of *Israel*, 2 King. 17. 6. and the Jewes into *Babylon*, 2 King. 25. and so the Kenites with them, as appeareth by this prophesie; and after the returne of the people out of *Babylon*, there is mention of these Kenites also, in 1 Chron. 2. 55.

23 Ver. 23. *Alas, who shall live*] the Chaldee explaineth it, *It is to the sinners that shall live*, &c. Hee signifieth hereby extraordinary and grievous calamities. *doubt this*] Hebr. *perish*, or *dissolve this*, to wit, that this followeth. *Thargum Jonathan* explaineth it, *It is to the word of the Lord shall be*

revealed, to give a good reward unto the just, and to take vengeance on the wicked, &c.

Ver. 24. *from the east of Kirim*] Hebr. *from the hand of Kirim*, which the Chaldee expoundeth from the *Romanes*; the old Latine version, *from Italy*; the Greeke keepeth the Hebrew phrase, *from the hand of the Kites*. *Kirim* (or *Chittim*) was one of the sons of *Levan*, the son of *Japhet*, the son of *Noe*, Gen. 10. 4. His posteritie seated in *Cilicia*, *Maecdonia*, *Cyprus*, and *Italy* also, as *Iosephus* observeth in *Antiq. lib. 4. cap. 21*. Wherefore *Kirim* is taken sometime for the one, and sometime for the other. Here it may imply both the troubles that befell the Assyrians and Jewes, by the Greeks and Selucidæ in the troublous daies of *Antiochus*, according to that in *Dan. 11. 30*. *For the ships of Kirim shall come against him*: and after calamities that befell the Hebrewes, from the *Romanes*. *shall assist Assur*] they, the ships, that is, the armies of *Kirim* shall assist the Assyrians, which come of *Assur*, the son of *Sem*, the son of *Noe*, Gen. 10. 22.

*Heber*] or *Eber*, that is, *Heber* children, as the Greeke translatheth it, the *Hebrewers*, of *Eber*: see Gen. 10. 22. 24. All *Israel* were his posteritie, assisted by Greeks and *Romanes*. Christ was the chiefest of *Eber*, Luke 3. 23. 35. he was killed by *Pilate* the *Romane* Deputy. Since that time, *Rome* by *Antichrist* there reigning, hath assisted Christ in his members. *he also*] that is, *Kirim* shall perish for ever: or, shall goe unto perdition. Thus *Balaam*, as hee began with the blessing of *Israel*, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto *Abraham*, and to his seed for ever: the accomplishment of all which, is in Christ.

Ver. 25. *returned to his place*] that is, went away with a purpose to returne home, but was stayed by the Midianites, and among them was killed by the sword of *Israel*, Numb. 31. 8. But this is here so signified, to shew how God disappointed their plots and practise, that *Balaam* returned as he came, & could not curse *Israel*, but denounced woes against their enemies. Things which men purpose and endeavour to doe, are said to be done by them, though perhaps not effected; as is noted on Exod. 8. 18. Numb. 14. 40. It might also be, that *Balaam* indeed returned to his place, and afterward came againe to the Midianites. So *Chazkuni* (on Numbers 31.) saith, *After that he had returned to his place, to Mesopotamia, he came againe to Midian, to receive money of the Elders of Midian, when he heard say of the plague which had beene in Israel by his counsel*.

CHAPTER XXV.

1 *Israel at Shittim commits whoredome with the daughters of Moab, and idolatry with Baal-Peor. 4 The idolaters are commanded to be slain. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an ever-lasting Priesthood. 16 The Midianites are to be vexed for their wiles against Israel.*

And

1 And *Israel* abode in *Shittim*, and the people began to commit whoredome with the daughters of *Moab*. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed themselves downe to their gods.

3 And *Israel* was joynted to *Baal-Peor*, and the anger of *Jehovah* was kindled against *Israel*.

4 And *Jehovah* spake unto *Moses*, Take all the heads of the people, and hang them up before *Jehovah*, against the Sunne, that the fierce anger of *Jehovah* may be turned away from *Israel*. And *Moses* said unto the Judges of *Israel*, Slay yee every man his men that were joynted unto *Baal-Peor*.

6 And behold, a man of the sonnes of *Israel* came, and brought neere unto his brethren a Midianitess, in the eyes of *Moses*, and in the eyes of all the congregation of the sonnes of *Israel*: and they were weeping at the doore of the Tent of the congregation.

7 And *Phinehas* the sonne of *Eleazar*, the sonne of *Aaron* the Priest, saw it; and he rose up from amongst the Congregation, and tooke a Javelin in his hand. And hee went in after the man of *Israel*, into the tent, and thrust both of them thorow, the man of *Israel*, and the woman, thorow her belly; and the plague was stayed from the sons of *Israel*. And those that died in the plague, were foure and twenty thousand.

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10 And *Jehovah* spake unto *Moses*, saying; 11 *Phinehas* the sonne of *Eleazar*, the sonne of *Aaron* the Priest, hath turned my wrath away from the sonnes of *Israel*, whiles hee was zealous with my zeale among them, that I consumed not the sonnes of *Israel* in my zeale. Therefore say, Behold I give unto him my covenant of peace. And there shall be to him, and to his seed after him, the covenant of an everlasting Priesthood, because hee was zealous for his God, and made atonement for the sons of *Israel*. And the name of the man of *Israel*, that was smitten, that was smitten with the Midianitess, was *Zimri*, the sonne of *Salu*, a Prince of a fathers house, of the *Simeonites*. And the name of the woman, the Midianitess that was smitten, was *Cozbi* the daughter of *Zur*, he was an head of nations, of a fathers house of *Midian*.

16 And *Jehovah* spake unto *Moses*, saying; 17 Vex thou the Midianites, and smite yee

them. For they vex you with their wiles, wherewith they have beguiled you in the matter of *Peor*, and in the murder of *Cozbi*, the daughter of a Prince of *Midian* their sister, which was smitten in the day of the plague, for *Peors* sake.

# Annotations.

A Bode in *Shittim*] a place in the wilderness, in the plaines of *Moab*, neere *Jordan*, called *Abel Shittim*, in Num. 23. 48. 49. In this place *Israel* did sit, or abide, untill after *Moses* death; and from thence *Isaia* removed them to *Jordan*, where they passed over to *Gilgal*, *Jos. 2. 1. & 3. 1*. Wherefore God after willed the people to remember the things that befell unto them, from *Shittim* to *Gilgal*, that they might know the righteousness of the Lord, *Mic. 6. 5*. And the History now following sheweth, how when *Balak*, the Princes of *Moab* and *Midian*, and *Balaam* their Prophet, had plotted and practised with all their art and might, to withdraw Gods favour & blessing from his people, but prevailed nothing, the Prophet gave *Balak* and the Midianites counsell to put a stumbling-blocke before the *Israelites*, to see if they could withdraw the people from the love, feare, and obedience of the Lord their God, that *Israel* sinning, might fall and bring themselves into the curse, (which *Balaam* could not bring upon them) and so perish. By this wicked counsell they prevailed against many, to the death of 24. thousand *Israelites*: but the state and body of the Church was by Gods grace still preserved, the wicked being taken away by his judgement. the people] some of the people of *Israel*; for they that fell to this wickednesse, did all perish; but they that cleaved to the Lord, remained alive, *Deut. 4. 34. to commit whoredome*] or, to commit fornication; which the Chaldee expoundeth, to erre (or goe astray) after the daughters of *Moab*, understanding also, the daughters of *Midian*, as appeareth by v. 6. 17, 18. This evil they fell into, by the wicked counsell and doctrine of *Balaam*, who taught *Balak* to cast a stumbling-blocke before the sinners of *Israel*, to eat things sacrificed to Idols, and to commit fornication, *Revel. 2. 14*. So *Moses* likewise saith, *Behold these women* caused the fall of *Israel*, through the word of *Balaam*, to commit trespass against *Jehovah* in the matter of *Peor*, Numb. 31. 16. That hypocrite who had so often blessed *Israel*, and pronounced those accursed which cursed them, who had heard and uttered the oracles of God, had his eyes opened, had escaped the sword of the Angell, &c. to the end that he should not speake or doe any thing but what the Lord commanded: yet after all this, hee was the Author of this mischief; that it might appeare how evil men and seducers were worke and worke, deceiving, and being deceived, 2 *Timothee* 3. 13. and that men might beware of false Prophets, which come in O o o o 3 sheeps

sheepes cloathing, but inwardly are ravening wolves, Mat. 7. 15.

2 Verie 2. *they called*] that is, the daughters of Moab called, or invited. Thus the intended war of Moab against Israel was turned to a pretended peace, and feigned amitie, alluring the people by fleshly baits, to defile the bodies and soules with whoredome and idolatry. By the women of Moab, and of other strange peoples, *Salomon* the wife was also drawne into sin, 1 King. 11. 1, 4. *scribes of their gods* [or, *of their gods*; in Greeke and Chaldee, *of their idols*: meaning of Baal-Peor: whereof David speaketh thus, *They were joined unto Baal-Peor, and ate the sacrifices of the dead*, Psa. 106. 28. By the *dead*, meaning *Idols*, unto which the Scriptures doe oppose the *living and true God*, 1 Thes. 1. 9. Jer. 10. 9, 10. *did eat*] and so communicated to their idolatry; for they which eat of the sacrifices, are partakers of the Altar, 1 Cor. 10. 18. This sin God in speciall manner had forewarned them of, in Exo. 34. 14, 15. *hewed to their gods*] in Greeke and Chaldee, *to their idols*. This people whom God had guided thorow the wilderness fortie yeeres, who had seen Gods workes, and felt his punishments for their owne and their fathers sine, were delivered from many enemies round about, and now abiding in *Shitim*, were ready to enter into the promised land, are here prevented and overthrowne through their owne corruption.

3 Verie 3. *was joined*] or, *was coupled, was yoked*: unto which word the Apostle seemeth to have respect, when he saith, *Ye are not unequally yoked together with unbelievers*, 2 Cor. 6. 14. *to Baal-Peor*] which the Chaldee expoundeth, *to them that served Baal-Peor*, that was the Idol of the Moabites and Midianites, called in Greeke *Bel-phlegor*. *Baal* is by interpretation a *Lord* or *Patron*: by which name it is probable that the Heathens called the *Summe*, or *prime starre*, as is noted on Lev. 18. 21. *Peor* or *phlegor* was the name of a mountaine, Num. 23. 28. and of the Idol there worshipped, Num. 25. 17. Job. 22. 17. And because *Baal* was a common name to many Idols, and much revered of the peoples, *through corruption* the Israelites called also the *LORD*, *Baal*; but he blameth them for it, saying, *Thou shalt call me no more Baal*, Ho. 2. 16. and in detestation of the name, the Prophets put *Uphesh*, that is, *Shame*; in stead of *Baal*, that is, *Lord*: as it is written, *They went to Baal-Peor, and separated themselves unto that Shame*, Ho. 9. 10. and the Greeke Interpreters in 1 King. 18. 25. translate *Baal-Shame*: yea and the Hebrew Prophets sometime put one for another, as *Ierub Baal* (who was *Gedon*) Judg. 8. 35. & 9. 1. is called *Ierub-Bel-shib*, 2 Sam. 11. 21. *Esh-Baal*, 1 Chron. 8. 33. is called *Ish-Belshib*, 2 Sam. 2. 10. and *Merib Baal*, 1 Chron. 8. 34. is *Merib-Belshib*, 2 Sam. 9. 10. *Hercupon* it is said, *Ye set up Altars to that Shame*, even *Altars to burne incense unto Baal*, Jer. 11. 13. *Peor* hath the significance of *opening* the mouth, and was the name of this Idol, as some thinke of hiltine and fornication committed together with idolatry, (as this Historie sheweth) and to

be that which in other language was called *Prispu*. But as *Nelo* the god of *Babylon* hath his name of *Prophefying*, so *Peor* might likewise be so called of *opening* the mouth in speech and prophesie; as the Scripture mentioneth the *Propets of Baal*, 1 King. 18. 22. and of the Prophets that prophesied by *Baal*, Jer. 28. & 23. 13. *the anger of Iehovah*] *They provoked him to indignation by their actions*, and the plague brake in upon them, Psa. 106. 29. Thus *Balaam* by his counsell brought them into sin, and so under wrath and curse through their owne default; which he could not obtain of God otherwise against them by any means.

Verie 4. *the heads*] that is, as the Greeke translateth, the *captains of the people*, such as were chiefe in the transgression. *hang them up*] the Greeke translateth it, *Make them a publique example*: the Chaldee, *Judge and kill him that is worthy to be killed*; but *Thargum Ionathan* expoundeth it, *crucifie them*. The Law after saith, he that is hanged is the curse of God, that is, *accursed of God*, Deut. 21. 23. so the sinners brought the curse upon themselves. *before Iehovah*] or *for*, or *unto Iehovah*; to his honour; in doing vengeance on his enemies. Both these phrases are used as one, in 2 Sam. 21. *we will hang them up unto Iehovah*, ver. 6. and *they hanged them before Iehovah*, ver. 9. *that the fierce anger* [or, as the Greeke translateth, and the *fierce anger* (or *heat of the anger*) of the Lord shall be turned away. Signifying that the rooting out of sinners turneth away Gods anger from a people: for, to do justice and judgement, is more acceptable to the Lord than sacrifice, Proverbs 21. 3.

Verie 5. *his men*] the men under his government, as they were distributed in Exo. 18. 25. Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeth his Church, and after he giveth order to destroy the Midianites, ver. 17. Num. 31. 2. for judgement must begin at the house of God, 1 Pet. 4. 17. Ezek. 9. 6. Compare herewith the judgement inflicted for the golden Calf, Exod. 32. 27, &c.

Verie 6. *brought neere*] this word signifieth a bringing to commit fornication, as in Gen. 20. 4. *Amalech had not come neere unto her*: see the notes on Leviticus 18. 6. *they were weeping*] these circumstances shew the sin to be done with an high hand, in contempt of *Moses*, of the Congregation, of God himselfe and his judgements (for which the people now wept): and to of all Religion; and with a purpose to stirre up the people unto open rebellion.

Verie 8. *into the Tent*] The originall word used here for a *tent*, is not the ordinary name, but such as signifieth a cave or hollow place; & is thought to mean such a tent as was made for fornication: and so it more sheweth the height of his impiety, that erected such a place of wickednesse. *her belly*] in Chaldee, *her bowels*; in Greeke, *her wombe* (or *matrice*). *the plague was stayed*] or, *was restrained*: this plague, which the Chaldee calleth *deab*, seemeth to be a pestilence which God sent among the people; as the like speech elsewhere sheweth, Numb. 16. 50. 1 Chron. 23. 22. as also

in

in that *David* saith, *the plague brake in upon them*, Psa. 106. 29. Howbeit the word is sometime used for slaughter by the sword, as in 1 Sam. 4. 17.

9 Verie 9. *24 thousand*] all the men that had followed *Baal-Peor*, the Lord destroyed them from among his people, Deut. 4. 3. The Apostle speaking heretofore, saith, *Neither let us commit fornication, as some of them committed, and fill in one day three and twentie thousand*, 1 Corinth. 10. 8. It seemeth that one thousand were slaine by the Judges, verie 5. and 23 thousand by the hand of God, of which latter number the Apostle speaketh: or, one thousand of the chiefe were hanged, and the rest slain by the sword.

DDD Here the Hebrews begin the 41. Section or Lecture of the Law, which they call *Pinchas*.

11 Verie 11. *hath turned away*] in Greeke, *hath caused my wrath to cease*. The fact of *Pinchas*, who was but a Priests sonne, no ordinary Magistrate, and who proceeded not with the malefactors judicially, but carried with zeale of God, thrust them thorow suddenly, might seeme blame-worthy in the eyes of men, and might procure him much ill will, considering the persons whom he killed, the man being a Prince in Israel, and the woman a Princes daughter of *Midian*: therefore God here justifieth and rewardeth his work done by the motion of his Spirit. *he was zealous with my zeale* or, *he was zealous with my zealous*; for Gods cause, not his owne. The Apostle hath a like speech, *I am zealous over you with zealousie of God*, that is, *with godly zealousie*. *Zeale* or *zealousie*, (both which are signified by one word in the Hebrew) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord, shewed in his former act, as *Thargum Ionathan* addeth for explanation, and he killed the guilty among them. *in my zeale* [or, in my zealousie; it is the word before used, and applied here to God, as in Exod. 20. 5. and often.

12 Verie 12. *I gave*] in Chaldee, *I decreed*. of peace] understanding, my covenant, (the covenant of peace: so God saith of *Levi*, my covenant was with him, (the covenant of) life and peace; and I gave them unto him, for the sate whereunto he feared me, Ex. Mal. 2. 5. So in this place *Thargum Ionathan* paraphraseth, *Behold I decreed unto him my covenant of peace, and I will make him the messenger of my covenant, and he shall live for ever, to preach the Gospel of redemption in the end of daies*. By which words *Pinchas* in his covenant was a figure of Christ, who is called *the messenger of the covenant*, Mal. 3. 1. and hath an everlasting Priesthood, after the power of an endless life. Hebr. 7. 16. 17. and hath both wrought and preached redemption in their latter daies, Hebr. 1. 1, 2, 3.

13 Verie 13. of an everlasting Priesthood] meaning untill Christs coming to whom the Priesthood of *Aaron* was to give place, Hebr. 7. 11, &c. *Pinchas* himselfe lived to a great old age, as appeareth by Judg. 20. 28. his sonnes successively were high Priests till the captivitie of *Babylon*, 1 Chron. 6. 4.

15. and at the returne out of captivitie, *Ezra* the great Priest and Scribe was of his line, Ezra 7. 1. 5. And God by his Prophet promitteth, that *David shall never want a man to sit upon the throne of the house of Israel: neither shall the Priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offering, and to do sacrifice continually*, Jer. 33. 17, 18, 21, 22. Both which are accomplished in Christ, Luke 1. 32, 33. Heb. 3. 1. & 5. 1-5. & 8. 1, 2, 3, &c. *zealous for his God*] or, *zealous for his God*; that is, for the dishonour done unto his God; as God himselfe is said to be zealous for Jerusalem, when he was fore displeased with the Heathens that afflicted it, Zach. 1. 14, 15. *It is good to be zealously affected always in a good thing*, Galat. 4. 18, that God sheweth here in rewarding *Pinchas* zeale, who stood up and executed judgement, and the plague was stayed: and it was counted to him for justice, to generation and generation for ever, Psa. 106. 30, 31. The Hebrews in ages following mentioned his glorie; as *Sen Sitcha* saith, *Because he had zeale in the fcare of the Lord, and stood up with good courage of heart, when the people were turned backe, and made atonement for Israel; therefore was there a covenant of peace made with him, that he should be the chiefe of the Sanctuary, and of his people; and that he and his posteritie should have the dignitie of the Priesthood for ever*, Ecclesi. 45. 23, 24. The Scripture noteth the contrarie of *Eli* (who came of *Ithamar* the brother of *Eleazar*) for when his owne sons committed whoredome with the women of *Israel*, that assembled at the doore of the Tabernacle of the Congregation, and made themselves vile, he restrained them not, but honoured his sonnes above the Lord: therefore God threatened to cut off his arme, and the arme of his fathers house, that there should not be an old man in his house for ever. And he *swore unto the house of Eli*, that the iniquitie of *Eli*es house should not be purged with sacrifice, nor offering for ever, 1 Sam. 2. 22, 23, 31. & 3. 13, 14. *made atonement*] or, made reconciliation; pacified Gods wrath through faith: this word used for atonement by sacrifice, is here applied to the executing of judgement upon the malefactors; whereupon God stayed the plague which had begun upon the congregation. As oftentimes for the sin of some, God is wroth with the whole congregation, Jo. 7. 1, 12. & 22. 17, 18. So here for the just fact of *Pinchas* his wrath was turned away, 1. 1. and atonement is made. So the Proverbe was fulfilled, *The Kings wrath is as messengers of death; but a wise man will pacifie it*, Prov. 16. 14. Thus *David* also made atonement by doing justice on *Saul* house, 2 Sam. 21. 3, &c.

Verie 14. *smitten*] in that is, killed, as the Chaldee explaineth it, for in verie 15. & 17. *Zimri*] in Greeke, *Zambri* (some of *Salo*); the notation of this name agreeth with his end; for *Zimri* signifieth cutting off, as superfluous boughes are pruned, or cut off from the Vine: *Salo* signifieth treading under foot; so as a fruitlesse branch he was cut off from the Vine of *Israel*, & trodden down of God and men; as it is writtan, *Thou wast trodden downe*

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all

all them that goe away from thy Statutes; for their de-  
vils is fullbold, Psalm. 119. 118. among the Si-  
monites in Challee, of the Tribe of Simeon. And  
being a Prince, and bringing that harlot unto his  
brother, v. 6. it is likely that many of that Tribe  
tooke part with him, and perished in the plague  
forelaid. For whereas that Tribe at the former  
murther, had 59 thousand and three hundred men  
of warre among them, Num. 1. 22, 23. they were  
diminished now after this plague 37 thousand  
and one hundred, that there remained at the next  
muster, but 22 thousand and two hundred men,  
Numb. 26. 1, 14.

- 15 Verse 15. *Cozbi* in Greeke, *Chasbi* daughter of  
Saur. *Cozbi* significth lying or fullbold; *Zur* is a  
Rocke. an head of nations; that is, a Governour  
of peoples; for he was a Prince of Midian, ver. 17.  
and afterward he is said to be one of the five kings  
of Midian, Num. 31. 8. And as Balaam with his  
wicked counsell and doctrine, is named as a figure  
of Antichristian seducers, corrupting the Chris-  
tian Church with fornication and idolatry, Rev.  
2. 14. fo in this Prince of Midian, and the harlot  
his daughter, we may behold the type of Anti-  
christ, who by the Spirit and doctrine of Balaam  
hath drawne the Church unto fornication and  
idolatry with false gods, and heresies. His false  
Prophets, like the daughters of Moab, allure men  
unto those abominations: for as the wisdom of  
God (in Christ) sendeth forth her maidens to in-  
vite the simple to come and eat of her bread, and  
drinke of the wine that she hath mingled, Prov.  
9. 1-5. fo the foolish woman, (or whore of Babylon,  
Rev. 17. 1, 5,) hath all her toll-guests, the spirits  
of devils, working miracles, which goe forth unto the  
Kings of the earth, &c. Rev. 16. 13, 14. and the cal-  
leth passengers, who goe right on their waies to partake  
of her stollen waters which are sweet, and bread in se-  
cret, which is pleasant; and many doe follow her  
pernicious waies, yea many strong men have bene  
slaine by her, Prov. 9. 13, 18. & 7. 26. 2 Pet. 2. 1, 2.  
The Kings all of the earth have committed for-  
nication with her, Rev. 18. 3. and brought her by  
their lawes unto the brethren and subjects. And  
as the harlots name was *Cozbi*, that is, a lie or full-  
bold, the daughter of *Zur*, that is, a Rocke, a Prince  
of Midian of Abrahams degenerate children, Gen.  
25. 1, 2. fo is the Church of Antichrist false and  
deceitfull, yet the pretended daughter of the  
Rocke, which Christ hath promised to build his  
Church upon, Mat. 16. 18. though being departed  
from the true faith of Christ, as the Midianites  
were from the faith of their father Abraham. For  
those Antichristian idolatries, GOD sendeth  
forth his plagues, Revel. 16. But when with the  
sword of the Spirit, (which is the word of God,  
Ephes. 6. 17.) those abominations are cut off, and  
the Authors of them thrust thorow, as in Zach.  
13. 2, 3. the wrath of God which now is kindled  
against the sinners, shall be turned away. of a  
fathers house? Sol. Iarobi here noteth from Gen. 25.  
4. that Abidan had five fathers houses, Ephah, and  
Epher, and Hanoch, and Abida, and Eldaah: and  
this man was King of one of them.

Verse 17. *Vex the Midianites* or *Distresse*, that  
is, war against the Midianites; as the Greeke trans-  
lateth, *Vex* enmitie against them: Hebr. *To vex*,  
or *To distresse*, of which phrase see the notes on  
Exo. 12. 3. God who had first punished his owne  
people for their sins, doth now decree vengeance  
against their enemies, which was done by Moses  
before his death, Num. 31. 2. For as God faith to  
the nations, *Loe I begin to bring evill on the citie, upon  
which my name is called; and should ye be utterly unpun-  
ished? ye shall not be unpunished*, Jer. 25. 29. He spea-  
keth this against the Midianites, rather than  
against the Moabites (whom he had forbidden Is-  
rael to vex or distresse, Deuter. 2. 9.) because they  
were chiefe in the mischief. For though Balaam  
gave the counsell to the King of Moab, Rev. 2. 14.  
and the Moabitish women were prostitute also  
unto whoredome, Num. 25. 1, yet Balak at first did  
not much regard that counsell, but turned Ba-  
laam away with shame, Num. 24. 11, 25. but the  
Midianites retained him, and amongst them hee  
was slaine, Num. 31. 8. And *Cozbi* a Kings daugh-  
ter of Midian was a principall instrument of evill  
unto Israel, as God sheweth in verse 18. therefore  
the Midianites were first in the punishment.  
*smite ye them* that is, as the Chaldee expoundeth  
it, *kill ye them*.

Verse 18. *For they vex you* or, *distresse you*, not  
with warre, but with wiles and deceits. So God  
faith of Babylon, *Reward her even as she hath rewar-  
ded you*, Revel. 18. 6. The reward of unrighteous  
workes, is righteous judgement, *their wiles*  
or, *their guiles, deceits, craft*. *beguiled you* or,  
*deceitfully and craftily with you*; as the Egyptians  
when they thought to deale wisely for the sup-  
pressing of Israel, Exod. 1. 10. are said to deale crafti-  
ly, Psal. 105. 25. and Josephs brethren, when they  
craftily conspired his death, Gen. 37. 18. By this  
it appeareth, that the amitie of the Midianites  
was but feigned, and that they plotted the de-  
struction of Israel. *matter* Hebr. word of Peor,  
the idolatric with Baal-Peor, which Israel was  
drawne unto, verse 23. So the matter (or word)  
of *Cozbi*, is meant the fornication with her,  
verse 6. for Peors sake Hebr. for the word of  
Peor, that is, which plague came on Israel for  
Peors sake or cause.



# CHAP. XXVI.

1 The somme of all the men of Israel from twen-  
tie yeeres old and upward, is taken in the plains of  
Moab. 5 The families and numbers of Reuben.  
26 Simon. 15 Gad. 19 Judah. 23 Issachar.  
26 Zabulon. 29. Manasse. 35. Ephraim.  
38 Benjamin. 42 Dan. 44. Aser. 48 Naphtali.  
51 The somme of them all. 52 The Law of divid-  
ing among them the inheritance of the land. 57 The  
families and number of the Levites. 62 The cause why  
they were not numbered among the Israelites. 63 None  
were left of them which were numbered at Sinai, but  
Caleb and Josua.

And

1 And it was after the plague that Jeho-  
vah said unto Moses, and unto Elea-  
zar, the sonne of Aaron the Prie-  
t, saying; Take ye the summe of all the con-  
gregation of the sonnes of Israel, from twen-  
tie yeeres old and upward, according to the  
house of their fathers, every one that goeth  
forth with the armie in Israel. And Moses  
and Eleazar the Priest spake with them in  
the plains of Moab, by Jordan neere Jericho,  
saying; From twentie yeeres old and up-  
ward, as Jehovah commanded Moses, and  
the sonnes of Israel which went forth out of  
the land of Egypt.

5 Reuben, the first-borne of Israel; the sons  
of Reuben, of Enoch, the family of the Eno-  
chites; of Phallu, the family of the Phallu-  
nites; of Hezron, the family of the Hezro-  
nites; of Carmi, the family of the Carmites.  
7 These are the families of the Reubenites,  
and they that were mustered of them were  
three and forty thousand, and seven hundred  
and thirtie. And the sonnes of Phallu, Eli-  
ab. And the sonnes of Eliab, Nemuel,  
Dathan and Abiram: this is that Dathan and  
Abiram, the called of the congregation, who  
strove against Moses, & against Aaron, in the  
congregation of Korah, when they strove  
against Jehovah. And the earth opened her  
mouth and swallowed up them, and Korah,  
when the congregation died; when the fire  
devoured two hundred and fifty men, and  
the were for a signe. But the sonnes of Ko-  
rah died not.

12 The sonnes of Simeon, according to their  
families; of Nemuel, the family of the Ne-  
muelites; of Jamin, the family of the Jami-  
nites; of Jachin, the family of the Jachinites.  
13 Of Zerah, the family of the Zarhites; of  
Saul, the family of the Saulites. These are  
the families of the Simeonites; two and  
twenty thousand and two hundred.

15 The sons of Gad, according to their fami-  
lies; of Zephon, the family of the Zephoni-  
nites; of Haggi, the family of the Haggites;  
of Suni, the family of the Sunites. Of Oz-  
ni, the family of the Oznites; of Eri, the fa-  
mily of the Erites. Of Arod, the family of  
the Arodites; of Areli, the family of the A-  
relites. These are the families of the sonnes  
of Gad, according to those that were mustred  
of them, forty thousand and five hundred.

19 The sonnes of Judah were Er and Onan: and  
Er and Onan died in the land of Canaan.  
20 And the sonnes of Judah, according to their  
families, were; of Selah, the family of

the Selanites; of Pharez, the family of the  
Pharizites; of Zarah, the family of the Zar-  
hites. And the sonnes of Pharez were of  
Hezron, the family of the Hezronites; of  
Hamul, the family of the Hamulites. These  
are the families of Judah, according to those  
that were mustered of them, seven and six  
thousand, and five hundred.

23 The sons of Issachar, according to their fa-  
milies: of Thola, the family of the Tholaites;  
of Phuva, the family of the Phunites. Of  
Jashub, the family of the Jashubites; of Sim-  
ron, the family of the Simonites. These  
are the families of Issachar, according to those  
that were mustred of them, sixty and foure  
thousand, and three hundred.

26 The sonnes of Zabulon, according to their  
families, of Sere, the family of the Sere-  
dites; of Elon, the family of the Elonites;  
of Jahleel, the family of the Jahleelites. These  
are the families of the Zabulonites, ac-  
cording to those that were mustred of them,  
sixty thousand and five hundred.

28 The sons of Joseph, according to the fami-  
lies, were Manasse and Ephraim. The sons  
of Manasse; of Machir, the family of the  
Machirites; & Machir begat Gilead; of Gi-  
lead, the family of the Gileadites. These are  
the sons of Gilead; of Jezer, the family of  
the Jezerites; of Helek, the family of the  
Helekites. And of Asriel, the family of the  
Asrielites: and of Shechem, the family of  
the Shechemites. And of Shemida, the fa-  
mily of the Shemidaites; and of Hephher,  
the family of the Hephherites. And Zelophehad  
the sonne of Hephher had no sonnes, but  
daughters: and the names of the daughters  
of Zelophehad, were Manlahah, and Noah,  
Hoglah, Milcah, and Tirzah. These are the  
families of Manasse, and those that were  
mustered of them, two and fifty thousand,  
and seven hundred.

35 These are the sons of Ephraim, according  
to their families: of Shuthelah, the familie  
of the Shuthalhites; of Becher, the family of  
the Bachrites; of Tahan, the family of the  
Tahanites. And these are the sonnes of  
Shuthelah: of Eran, the family of the Era-  
nites. These are the families of the sonnes  
of Ephraim, according to those that were mus-  
tered of them, two and thirty thousand and  
five hundred; these are the sonnes of Joseph,  
according to their families.

38 The sonnes of Benjamin, according to their  
families: of Bela, the family of the Belaites;  
of Ashbel, the family of the Ashbelites; of  
Ahiram,

- 39 Ahiram, the family of the Ahiramites. Of Shephupham, the familie of the Shuphamites; of Hupham, the family of the Huphamites. And the sonnes of Bela were Ard and Naaman, the family of the Ardites; of Naaman, the family of the Naamites.
- 40 These are the sonnes of Benjamin, according to their families, and those that were mustered of them, five and forty thousand and six hundred.
- 41 These are the sonnes of Dan, according to their families; of Shuham, the family of the Shuhamites: these are the families of Dan, according to their families. All the families of the Shuhamites, according to those that were mustered of them, sixty and foure thousand and foure hundred.
- 42 The sonnes of Aser, according to their families; of Jimnah, the family of the Jimnahites; of Jilvi, the family of the Jilvites; of Beriah, the family of the Beriaites. Of the sonnes of Beriah; of Cheber, the family of the Cheberites; of Malchiel, the family of the Malchielites. And the name of the daughter of Aser was Serah. These are the families of the sonnes of Aser, according to those that were mustered of them, three and fifty thousand and foure hundred.
- 43 The sons of Naphtali, according to their families; of Jachzeel, the family of the Jachzeelites; of Guni, the family of the Gunites. Of Jezer, the family of the Jisrites; of Sillem, the family of the Sillemites. These are the families of Naphtali, according to their families, and they that were mustered of them, five and fortie thousand and foure hundred.
- 44 These were the mustered of the sonnes of Ifrael; six hundred thousand, and a thousand seven hundred and thirte.
- 45 And Jehovah spake unto Moses, saying; Unto these the land shall be divided for an inheritance, according to the number of names. To the many thou shalt give them the more inheritance, and to the few thou shalt give them the lesse inheritance: to every man according to those that were mustered of him, shall his inheritance be given. Notwithstanding, the land shall be divided by lot; according to the names of the Tribes, of their fathers they shall inherit. According to the lot, shall the inheritance thereof be divided betwene many and few.
- 46 And these are they that were mustered of the Levites, according to their families; of Gershon, the family of the Gershonites; of

Kohath, the family of the Kohathites; of Merari, the family of the Merarites. These are the families of the Levites, the family of the Libnites; the family of the Hebronites, the family of the Mahites, the family of the Mulhites, the family of the Korachites: and Kohath begat Amram. And the name of Amrams wife was Jochebed the daughter of Levi, whom thee bare to Levi in Egypt: and the bare unto Amram, Aaron and Moses, and Mary their sister. And unto Aaron was borne Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire before Jehovah. And those that were mustered of them, were three and twentie thousand, all males, from a moneth old and upward, for they were not mustered among the sonnes of Ifrael, because there was no inheritance given to them among the sonnes of Ifrael.

These are they that were mustered by Moses and Eleazar the Priest, who mustered the sonnes of Ifrael in the plaines of Moab by Jordan, neere Jericho. And among these, there was not a man of those that were mustered by Moses and Aaron the Priest, who mustered the sonnes of Ifrael in the wilderness of Sinai. For Jehovah had said of them, Dying they shall die in the wilderness: and there was not left a man of them, save Caleb the sonne of Jephunnah, and Joshua the sonne of Nun.

# Annotations.

**A**fter the plague, after the death of the 24 thousand that perished for the sin of Peor, (Num. 25. 9.) the Lord commandeth the people to be numbered, which should have inheritance in his land; to signify his love and care of those that cleaved unto him, Deut. 4. 34. The Hebrews explaine it by the similitude of a Shepherd, who when wolves have gotten among his flocke, and worried some of them, he counteth them, to know the number of those that are left. Again, As when they came out of Egypt, and were delivered to Moses, they were delivered him by sale, (Exo. 38. 26.) so now when Moses was ready to die, and to deliver his flocke againe, he delivered them by sale. Sol. Iarchi on Num. 26. Eleazar who now was high Priest after the death of Aaron his father, who had before numbered them with Moses, Num. 1. 3. And this Eleazar was he, who after with Joshua divided the land of Canaan to this people, Jos. 14. 1. &c.

Verse 2. the summe] Hebr. the head; which the Chaldee expoundeth, the count, or summe: see Exo. 30. 12. This was the third time that Ifrael was numbered for to fight the Lords battels against the

- the Canaanites, and to receive their land for an inheritance. See the Annotations on Num. 1. 2. 20 years old] Hebr. some of twentie years: (see Num. 1. 3. buffe] that is, as the Greeke explaineth it, busies of their fathers. Iarchi saith, they were reckoned by the Tribe of the father, and not after the mother: So in Num. 1. 2. gather forth with the armie] able to goe out to war the warfare of the Lord: see the notes on Num. 1. 3.
- Verse 3. spake with them] in Chaldee, spake, and said to number them; but Targum Jonathan addeth, spake with the Princes, and said, to number them. So it accordeth with Num. 1. 4. plainer] or champion country of Moab: see Num. 22. 1.
- Verse 4. From 20 years old] Hebr. from a summe of 20 years, as verse 2. and here is to be understood, the people are to be numbered, or the like.
- Verse 5. the first-borne] Reuben for this cause is here first numbered, as also in Num. 1. 5, 20, though he lost his dignity by his sin, 1 Chron. 5. 1. and was put downe to the second quarter, as they encamped about the Sanctuary, and marched towards Canaan, Num. 2. 10, 16. Enoch] in Hebr. Chamob: see Gen. 5. 18. & 46. 9. of the Enobites] Hebr. of the Enobite, (or Chamobite) the singular number for the plural: so after throw out this chapter. See the Annotations on Gen. 10. 6. And here Reuben hath foure families, according to Gen. 46. 9. & 1 Chron. 5. 3.
- Verse 7. mustered] or numbered; Hebr. visited. See the notes on Num. 1. 3. 43 thousand, &c.] at the former muster they were 46 thousand and five hundred, Num. 1. 21. so they increased not, but decreased while they travelled in the wilderness.
- Verse 9. the called] that is, renowned, famous: see Num. 1. 16. & 16. 1, 2, &c. arose] in Greek, made insurrection: in Chaldee, gathered themselves together. This mutinie stirred by the chiefs of the Tribe, seemeth to be one cause of their decrease by the hand of God against them.
- Verse 10. and Korah] that is, men and goods that pertained unto Korah, as Num. 16. 32. the congregation died] in Greeke, his congregation, meaning Korah, as Num. 16. 40. 250 men] that offered incense, Num. 16. 35. for a figure] or for an ensigne, a banner; the Greek and Chaldee translate it, a figure: whereby God signified his anger to be displayed against all that should rebel in like manner. In Num. 16. 40. it is called A memoriall unto the sonnes of Ifrael, that no stranger, &c. come neere to offer incense before Teboab; that he be not as Korah, &c. Of such things the Apostles saith, they were our examples, 1 Cor. 10. 6.
- Verse 11. did not] to wit, either by that fire, or by the swallowing up of the earth, Num. 16. 32, 35. It seemeth they consented not to their fathers rebellion, or at least repented at the warning given by Moses, Num. 16. 5, &c. The sons of Korah were Assir, and Elkash, and Abisaph, Exod. 6. 24. these and their posterity lived, and kept their office in Ifrael; for their genealogie is reckoned in 1 Chron. 6. 22, 28, and they were appointed by David to be singers in the house of the Lord, 1 Chron. 6. 31, 32, and of them came Samuel the Prophet,

1 Chron. 6. 33, 34. compared with 1 Sam. 1. 20. and Heman, who with his off-spring were singers, 1 Chron. 6. 33. & 25. 4, 5, 6. And many Plalmes have in their titles, To the sons of Korah, as Psal. 42. and 44. and 45. and 46. and 47. and 48. and 49. and 84. and 85. and 87. and 88.

Verse 12. Nemuel] called also Temuel, in Gen. 46. 10. & Exod. 6. 15. in Greeke here, Nemuel. So in 1 Chron. 4. 24. Labin] in Greeke, Abelin: he is called Iarchi, in 1 Chron. 4. 24.

Verse 13. Zerab] in Greeke, Zarab; in 1 Chronicles 4. 24. elsewhere called Zohar, Gen. 46. 10. Exod. 6. 15. Sam] the summe of a Canaanitisse, Genes 46. 10.

Verse 14. These are the families] to wit, which remained: for there was one family more of Obed, Gen. 46. 10. Exod. 6. 15, but that was extinct in the wilderness, and therefore omitted here and in 1 Chron. 4. 24. 22000 and 200] their number was greatly diminished; for at the former muster, they were 59 thousand and 300, Num. 1. 23. Among other finnes, that forementioned in Num. 25. 14. seemeth to be a speciall cause hereof. And Moses blessing all the other Tribes before his death, maketh no expresse mention of Simons, in Deut. 33.

Verse 15. Gad] though he was not the next borne to Simon, nor of that mother, yet he was mustered in the third place, because he was joynt with Reuben and Simon in the South quarter, as they encamped about the Sanctuary, Num. 2. 10, 14. Zephani] in Greeke, Saphan, he was called also Ziphian, in Gen. 46. 16.

Verse 16. Ozni] in Greeke, Azemi: in Gen. 46. 16. he is named Ezbon.

Verse 17. Arod] in Greeke, Aroadi, and in Gen. 46. 16. Arodi.

Verse 18. and six hundred] so this Tribe had fewer now by five thousand one hundred and fiftie men, than at the former muster, Num. 2. 15.

Verse 19. and Onan died] both of them died without issue, God did cut them off for their wickedness in their youth, Gen. 38. 7, 10.

Verse 20. Schab] in Greeke, Selam.

Verse 21. of Pharez] The sonnes of Judah were five in all, Genes 38. so noted by the Holy Ghost, in 1 Chron. 2. 4. they were all to have been heads of families; but two dying childlesse, here are taken two of his sonnes sonnes (Hezeron and Hamul) in their stead; and these were of Pharez, (the second brother of the twins, Genes 38. 28, 29.) of whom our Lord Christ came according to the flesh, Matth. 1. 3. So Judah had five families continued, according to the number of his five sonnes.

Verse 22. and six thousand] at the first muster he had but 74 thousand and six hundred, Num. 2. 4. now he is increased nineteene hundred more: and as here, to all the Tribes under his standard were increased also; whereas in Reuben they were all diminished. For Judah prevailed above his brethren, for the honour of Christ, who was to come of his stocke: see 1 Chron. 5. 2. Gen. 49. 8, 10. Hebr. 7. 14.



2. Verfe 23. *Iffchar* he is numbred next *Indab*, for he was next him under his standard, Num. 2. 5. next him graved on the high Priests breast-plate, Exod. 28. borne next of the same mother *Leah*, Gen. 30. 17, 18. Of him and his four families here reckoned, see the notes on Gen. 46. 13. *Phuah* called also *Phuah*, in 1 Chron. 7. 1. and to here in Greeke, *Phoa*.

24. Verfe 24. *Iffub* hee is called *Iob*, in Genesis 46. 13.

25. Verfe 25. *64 thousand* he had before but 54 *thousand and four hundred*, Num. 2. 6. so that his Tribe is increased nine thousand and nine hundred men of warre.

26. Verfe 26. *Zabulon* or *Zabulon*, hee was next brother to *Iffchar*, Gen. 30. 19, 20. next him on *Aaron* breast-plate, Exod. 28. and next him in marching and camping about the Tabernacle, Num. 2. His three families continue here, as they were in Gen. 46. 14.

27. Verfe 27. *57 thousand*, &c. who were before 57 *thousand and three hundred*, Num. 2. 8. so they are increased, three thousand and one hundred men.

28. Verfe 28. *Iffub* of him came two Tribes, for hee had the first birth-right, a double portion, 1 Chron. 5. 2. Gen. 48. 15.

29. Verfe 29. *Manasse* he, though the elder brother was put down to the second place, by *Iakob* prophesie, Gen. 48. 14, 19, 20. and by Gods disposition of the Tribes, Num. 2. 18, 20. yet here he is multered before *Ephraim* the standard-bearer; as his armie was increased in the wilderness, when *Ephraim* was diminished, which after doth appear. *Manasse* he was the sonne of *Manasse* by his Concubine an *Aramite*, 1 Chron. 7. 14. *Gilead* in Greeke, *Galaad*. There was also a place called *Gilead*, which the sons of this *Manasse* conquered, and had it for their possession, Num. 32. 39, 40. Jos. 17. 1.

30. Verfe 30. *Iffchar* in Greeke, *Achiezer* in Jos. 17. 2. *Achiezer*. Here not only the sonnes sonnes (as was noted before of *Indab*, verfe 21.) but the sonnes sonnes are made heads of families in the Tribe of *Manasse*: the like whereof is not in any other Tribe. This honour hath *Iffchar* above his brethren; who also whiles he lived, saw unto *Ephraim* *sonne of the third generation*: also the sonnes of *Manasse*, were borne upon *Iakob* knees, Genesis 50. 23. And *Manasse* here hath eight families, when no other Tribe hath so many.

31. Verfe 31. *Zelophehad* or *Zelophehad*, in Greeke, *Sap-paad*, the name; Hebr. the name. *Manasse* in Greeke they names are written, *Maala*, *Nova*, *Alia*, *Alia*, and *Thora*: Of these daughters, see Num. 27. 1 &c. Num. 36. 11. Jos. 17. 3.

34. Verfe 34. *53 thousand*, &c. he had before but 32 *thousand and 200*, Num. 2. 21. so that now he was increased 20 thousand and five hundred men of warre: none of all the other Tribes had halfe so much increase. Thus *Iakob* prophesie is fulfilled, *Iffchar* shall be the sonne of a fruitful Vine, Genesis 49. 22.

Verfe 35. *Shubel* in Greeke, *Soubala*. Be-cher] this some think to be he which is called *Re-d*, in 1 Chron. 7. 20. *Taham* or *Taham* in Greeke, *Tanach*, by transposition of letters.

Verfe 36. *Eran* in 1 Chron. 7. 26. called *Edm* (or *Laadan*): so the Greeke here writeth him *Eder*, for the likeness of the Hebrew letters, whereof see the Annotations on Gen. 4. 18. and Num. 2. 14. Of this *Eran* (or *Eder*) came *Ieffus* the sonne of *Nun*, 1 Chron. 7. 26, 27. And here *Ephraim* sonnes sonne is head of a family, as was before in *Indab* Tribe, verfe 21.

Verfe 37. *32 thousand*, &c. he had before 40 *thousand*, Num. 2. 19. so eight thousand of this Tribe are now diminished.

Verfe 38. *Bela* in Greeke, *Bale*: he was *Benjamin* first-borne, 1 Chron. 8. 1. *Ajhele* called *Iedele*, 1 Chronic. 7. 6. *Benjamin* second sonne, 1 Chron. 8. 1. The Greeke here writeth him *Afser*, or as some copies have it, *Ajhele*. *Ahiram* or, *Ahiram*, in Greeke, *Achiram*: elsewhere hee is named *Aebi*, Gen. 46. 22. and *Achir* the third sonne of *Benjamin*, 1 Chron. 8. 1.

Verfe 39. *Shephupham* in Greeke, *Sophan*, in 1 Chron. 7. 12. he is called *Sheppin*, in Gen. 46. 22. *Sheppin*. *Sheppin* otherwise, in *Hebr.*, Gen. 46. 22. 1 Chron. 7. 12.

Verfe 40. *Ad* in Greeke, *Ad*: so in 1 Chron. 8. 3. the Hebrew writeth him *Adar*, the family; understand (as the Greeke also supplieth) of *Ad*, the family of the *Adites*. Here *Benjamin* hath but seven families, who in Gen. 46. 21. had ten.

Verfe 41. *45 thousand*, &c. he had before but 35 *thousand and 400*, Num. 2. 23. now his number is increased ten thousand and two hundred; that though his families were diminished, yet he had the greatest increase of men of warre amongst all the Tribes, save *Manasse* and *Afer*.

Verfe 42. *Shubam* or *Shubam*, called by trans- placing of letters, *Hushim* (or *Chushim*) in Gen. 46. 23. in Greeke, *Sane*.

Verfe 43. *64 thousand*, &c. of one family of *Dan* there sprang to many thousand men, that none of all the Tribes save *Indab* have the like multitude: and he is increased 17 hundred men more than at the former numbering, Num. 2. 26.

Verfe 44. *Imnah* in Greeke, *Imnah*. *Iffar* in Greeke, *Ieffari*. Betweene these there was another called *Iffah*, Gen. 46. 17, whose family here omitted, seemeth to be perished.

Verfe 45. *Chaber* or *Habers*, in Greeke, *Chaber*: of his posteritie, see 1 Chron. 7. 32. Here *Afer* sonnes sonnes are also heads of families, as were before in *Indab* and *Ephraim*, verfe 21. & 36.

Verfe 46. *Serab* or *Serab*, in Greeke, *Sara*: mentioned also in Gen. 46. 17. 1 Chron. 7. 30.

Verfe 47. *53 thousand*, &c. when before he had but 45 *thousand and five hundred*, Num. 2. 28. that his increase in the wilderness was eleven thousand and nine hundred men of warre: none but *Manasse* was before him.

Verfe 48. *Naphthali* in Greeke, *Nephthaleim*. *Iacobzeel* in Greeke, *Ajfel*. The four families of *Naphthali* continue, as in Gen. 46. 24.

Verfe

V. 50. 45. *thousand* &c. whereas before hee had beene 53 *thousand and a hundred*, Num. 2. 30. so that 8. thousand fewer are at the last than at the first.

Verfe 51. *and a thousand*, &c. The number of all at the former count was 600 *thousand*, and three *thousand*, and 550. Num. 2. 32. so that now in the whole summe the host of *Israel* is decreased in the 38. yeares travell, eighteen hundred and twenty men, exempting the Levites which were num- bered apart. Wherein Gods worke for them all in general, and for the tribes and families in particu- lar is to be regarded. When they were under bondage and affliction in Egypt, they multiplied like fift, and filled the land, Exod. 1. (for outward pericution increaseth the Church, and lesseneth it not:) but when they were come out from that iron furnace, and carried of God as on Eagles wings, thorow the wilderness in safety, they provoked him by their murmurings, rebellions, and idolatries, that hee *enjoined their dayes in vanity, and their yeares in bally terror*, Plal. 78. 17-33. And though amongst other blessings, God gave them his lawes to direct them, Exod. 20. &c. and his good spirit to instruct them, Neh. 9. 20. & led them like a flock, by the hand of *Moses* and *Aaron*, Plal. 77. 21. yet learned they not obedience, but mount *Sinai* gendred to bondage, Gal. 4. 24. and the Law wrought wrath, Rom. 4. 15. & *Moses* their Law-giver could not bring them into the promi- sed land, but left that unto his successor *Iesus* the sonne of *Nun*, who figured *Iesus* the son of God, by whom cometh grace and truth, and the inheritance of the Kingdome of heaven, Deut. 31. 27. 14. Ioh. 1. 17. Rom. 6. 23.

The special hand of God touching the tribes, and the mothers that bare them, and the families and persons that proceeded of them, may thus be viewed:

Seven of the twelve tribes did increase in multi- tude as they travelled, besides the tribe of *Levi*, which also was a thousand at the last numbering more than at the first, ver. 61.

1. *Indab* increased 1900.
2. *Iffchar* 9900.
3. *Zabulon* 3100.
4. *Manasse* 20500.
5. *Benjamin* 10200.
6. *Dan* 1700.
7. *Afer* 1900.

The summe of all that were diminished, was one and fixty thousand and twenty men.

Observe also the worke of God in respect of *Iakob* wives, the four mothers of the tribes, *Leah*, *Rachel*, *Zilpah*, and *Bilhah*, whom the holy Ghost mentioneth in Gen. 46. 15, 18, 19, 25.

in *Indab* 1900.  
in *Iffchar* 9900.  
in *Zabulon* 3100.

So the fruit of *Leahs* body increased in the wilderness fourteene thousand and nine hun- dred, besides the thousand of *Levi*.

in *Manasse* 20500.

2. *Rachel* was multiplied } in *Benjamin* 10300.

So *Rachels* increase was thirty thousand and seven hundred.

3. *Zilpah* *Leahs* handmaid increased in her son *Afer*, eleven thousand and nine hundred.

4. *Bilhah* *Rachels* handmaid was multiplied in her son *Dan* seventeen hundred. Thus God im- parted his blessing amongst them all, but chiefly to *Rachel* whom *Iakob* loved, for her increase was more than of all the other three.

They were likewise all of them partakers of his chastitements in their posterity: for,

1. *Leah* was diminished in *Reuben* 2770. in *Si- meon*, 37100. so the lost of her increase in the wilderness, nine and thirty thousand eight hun- dred and seventy men.
2. *Rachel* was diminished in *Ephraim* 8000.
3. *Zilpah* lost in *Gad* her sonne, five thousand one hundred and fifty.
4. *Bilhah* lost in *Naphthali*, eight thousand men.

So the farre greater losse was *Leahs*, who now might weepe for her children, because they were not; as long after befell unto *Rachel*, Mat. 2. 18.

Again, as the twelve tribes camped in four quarters about the tabernacle, Num. 2. so the hand of God for the increase and diminishing of their camps may be seene thus:

In the first and chiefeft quarter Eastward, were *I V D A H*, *Iffchar*, and *Zabulon*, all increased. *Indab* was the father and figure of *Christ*, under whose standard, all that camp & march are blessed.

In the second quarter Southward, were *R E V B E N*, *Siameon*, & *Gad*, who were all diminished; as *Reuben* for his sin lost his honor & birthright, 1 Chron. 5. 1. so his sons rebelled, Num. 16. and *Si- meon* sinned with an high hand, Num. 25.

In the third quarter Westward, were *EPHRA- IM*, *Manasse*, and *Benjamin*, of whom the first was diminished, the other two increased.

In the fourth quarter Northward, were *Dan*, *Afer*, and *Naphthali*; of whom the two former were multiplied, the third and last diminished.

Concerning the families of the tribes (excepting *Levi*) they are 57 in all. For here are families

1. Of <i>Manasse</i> 8.	7. Of <i>Reuben</i> 4.
2. Of <i>Benjamin</i> 7.	8. Of <i>Iffchar</i> 4.
3. Of <i>Gad</i> 7.	9. Of <i>Ephraim</i> 4.
4. Of <i>Siameon</i> 3.	10. Of <i>Naphthali</i> 4.
5. Of <i>Indab</i> 5.	11. Of <i>Zabulon</i> 3.
6. Of <i>Afer</i> 5.	12. Of <i>Dan</i> 1.

The sum of all the families is 57: to whom if we add the twelve tribes, and *Iakob* himselfe the father of them all, the whole number is *Seventie*, which was the number of the soules of *Iakob* house that went into Egypt, Gen. 46. 27. But com- paring these now, with the heads of families na-

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med in Gen. 46. we shall see 5 families rooted out; one of Simon, Leahs son; one of Afer, the son of Leahs hand-maid; and three of Benjamin, Rachels son; whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that which Lot faith of Gods works; *Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the fate of every living thing, and the breath of all flesh of man. Belold he breaketh down, and it cannot be built againe: he smiteth up a man, and there can be no opening. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them.* Job 12. 9. 10. 14. 23.

51 Ver. 51. *Vnto these the land shall be divided* So the naturall sons of Israel only had inheritance; but under the Gospell it is prophesied, that the strangers also should have inheritance among the tribes, Ezek. 47. 22. 33. By this also it appeareth, that the tribes diminished had a double punishment, losse of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, which stood on these two branches, multitude of children, and inheritance of the land, Gen. 12. 2. 7. and 13. 15. 16. and 15. 8. 18. and 17. 2. 6. 8. and 22. 17. and 26. 3. 4. and 28. 13. 14. and 35. 11. 12. Sol. Iarchi here saith, *To these and not to them that are left less than twenty years old, although they came to full twenty before the division of the land. For the land was seven years in conquering, &c. yet some had portion in the land but these few hundred thousand, and one thousand; and only one of them had six sonnes, they received but their fathers portion only.* But Chazkuni referreth it to the families, saying; *To these the 57 families reckoned here, shall the land be divided for inheritance by the number of names, 57 portions according to the 57 heads of families.* So it is written in Numb. 33. 54. *See shall divide the land by lot, for an inheritance among your families.* This figured, that only such shall have their part in the kingdome of heaven, as are chosen and called of God, and have their names written in the lambs booke of life, Rom. 8. 28. 29. 30. 1 Pet. 1. 2. 3. 4. 5. Rev. 21. 27.

54 Ver. 54. *To the many* To the tribe and family which hath many persons in it, Thou shalt give them the more (Hebr. thou shalt multiply his) inheritance. So the portions were not all equal in quantity, but proportioned to the multitude of men in the tribes and families. To the tribes which had the greater multitudes, they gave the greater portion, though the portions were not equal: for the every tribe had his portion according to his multitude, saith Sol. Iarchi on Num. 26. Hereupon the sons of Ioseph complained of their small portion in respect of their great multitude, Ios. 17. 14.

55 Ver. 55. *by lot* Although Eleazar the high Priest, Iosia the gouernour, and 12 princes of the tribes, (appointed of God, Num. 34. 17. 18. &c.) were to divide the land, yet to cut off contention, & to shew the providence & disposition of God, according to the purpose of his will, he commandeth lots to be cast; for, *The lot causeth contention to cease, and parteth betweene the mighty.* Prov. 18. 18. and

*The lot is cast into the lap, but the whole disposing thereof is of the LORD.* Prov. 16. 33. And the Hebrew Doctors say, *The portions were not made but by lot, and the lot was by the mouth of the holy Ghost.* Sol. Iarchi on Numb. 26. The manner of doing it was thus; First the land was by men divided into parts, according to the number of the tribes; as Iosua sent men to divide the land which remained into seven parts, and to describe it according to the inheritance of them, and so to bring the description unto him, that he might cast lots for them before the Lord. And they described it by cities, into seven parts, in a booke, and brought it to Iosua, who cast lots for them in Shiloh before the Lord; and so every tribe received as their lot came up, according to their families, Ios. 18. 4. — 11. &c. Moreover, in the Hebrew records it is said, that it was not divided but by *Vrim* and *Tumminim* [which was the oracle of God in the breast-plate of the high Priest, Exod. 28. Num. 27. 21.] as it is said (in Num. 26. 56.) *According to (or at the mouth of) the lot.* When Eleazar was clothed with *Vrim* and *Tumminim*, and Iosua and all Israel stood before him, there was a *Kalphi* [a vesseil wherein the lots were put, whereof see the Annotations on Levit. 16. 8.] of the tribes names, and a *Kalphi* of the names of the limits (or bounds of the country) set before him; and he being directed by the holy Ghost, said; *Naphthali cometh up, the limits of Gensareth cometh up: hee tooke out of the Kalphi of the tribes, and Naphthali came up in his hand; out of the Kalphi of the limits, and the limits Gensareth came up in his hand.* And so for every tribe. Talmud. Bab. in Baba bathra, chapter 8. in Gemara, and Sol. Iarchi on Numb. 26. But observe that the land within Iordan was divided only to nine tribes, and on a base, because two tribes and an halfe had their portion on the outside of Iordan, Numb. 34. 13. 14. 15. By reason of this dividing the land by lot, the Scripture calleth inheritances by the name of *Lots*; as, *Come up with me into my lot.* Iudg. 1. 3. And not lands onely, but whatsoever befallen unto men from the hand of God, is called a lot; as, *This is the portion of them that spoile us, and the lot of them that rob us.* Elay 17. 14. and, *Thou shalt neither part nor lot in this matter.* Act. 8. 21. and, *That they may receive forgiveness of finnes, and a lot (that is, inheritance) among them which are sanctified by faith.* &c. Act. 26. 18. and, *The part of the lot, (that is, of the inheritance) of the Saints, in light.* Col. 1. 12. So that in the Greeke, used by the Apostles, *Cleros*, a lot, and *Cleronomia*, a division by lot, is the common name of an inheritance, 1 Pet. 5. 3. Ephes. 1. 14. 18.

Ver. 56. *According to the lot* Hebr. *Ar* (or *Vrim*) the mouth of the lot: as the lot (whereon the name of the tribe, or of the inheritance is written) shall speake. This lot being of the Lord, figured the diuities of gifts in the Church, which the Spirit of God divideth to every man severally as hee will, 1 Cor. 12. 4. — 11. as also the dispensation of his graces concerning our heavenly inheritance, which the Election onely obtaineth, that the purpose of God according to election might stand, not of works, but of him that calleth, Rom. 11. 7. and 9. 11.

Verf.

57 Ver. 57. *of the Levites* who though they had no inheritance in the land, ver. 62. yet were they to have 48 cities and their suburbs for their habitation, Num. 35. which also tell unto them by lot, Ios. 21. 4. &c.

58 Ver. 58. *Korachites* or, *Korhites* of Korah the sonne of Izhar, the sonne of Kohath, the son of Levi, Numb. 16. 1. Korah himselfe died in the rebellion, but his sonnes died not, Numb. 26. 11. therefore they are reckoned here for a family in the fourth generation from Levi, which is one degree further than the other families. And whereas in Exod. 6. 16. &c. there are reckoned of Gerson two sonnes, *Libni* and *Shimei*; here the familie of the *Libnites* is muliered, but Shimei left out. There Kohath hath four sonnes, *Amram* and *Ishar*, and *Hebron*, and *Vasziel*; here *Vasziel* is omitted, neither is Iosiah named, but in his sons the Korhites

59 Ver. 59. *He bare to Levi* by see understand Levites wife, or Iochabeds mother: Sol. Iarchi expoundeth it, *his wife bare her in Egypt.* see bare to Amram ] that is, Iochabed Amrams wife, (who was also his aunt) bare to Amram, Exodus 6. 20. *Marie* Hebr. *Miriam*: shee was a propheteffe; see Exod. 15. 20. Numb. 12. 1.

60 Ver. 60. *unto Aaron was borne* Here Moses children, Gerson and Eliezer, are againe omitted: see the notes on Numb. 3. 38.

61 Ver. 61. and *Abih* died ] and they had no sonnes, Numb. 3. 4. See the history in Levit. 10.

62 Ver. 62. *22 thousand* ] who at the former numbering were but 22 thousand, Numb. 3. 39. So they increased in the wilderness a thousand males.

65 Ver. 65. *ding they shall die* i. they shall surely die: this was threatened for their rebellion, and refusing to goe into the promised land, Num. 14. and the fulfilling of Gods judgement is here shewed. and *Iosua* in Greeke, *Iesus* the sonne of *Nave*: these two survived, because they faithfully followed the Lord, Num. 14. 24. 38. See the Annotations there. In that all the rest were dead save these two, it sheweth that all the 600 thousand men now muliered, which should conquer Canaan, were a valiant company, between 20 and 60 years of age, (none being above 60 but Caleb and Iosua); and as they were in body, so in mind, being trained up these 38 yeares in the study of the Law and ordinances of God, and beholding his workes, having Moses and Aaron for their leaders, and Gods good spirit for their instructor, Neh. 9. 20.



## CHAP. XXVII.

1 The daughters of Zelophehad sue for an inheritance. 5 Moses bringseth their cause before the Lord, who granteth their request. 8 The Law of inheritances, when a man dieth without a sonne. 12 Moses is bidden to go up and see the land, and is told of his death for his trespass. 15 Hee requesteth of the Lord that a man may be set up to succeed him. 18 The Lord appointeth Iosua to succeed him. 22 And Moses by imposition of hands, ordaineth him to his office.

171 Then came the daughters of Zelophehad the sonne of Hephher, the sonne of Gilead, the son of Machir, the son of Manasses, of the families of Manasses the son of Ioseph: and these are the names of his daughters; Machlah, Noah, & Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the Priest, and before the Princes and all the congregation, at the doore of the Tent of the Congregation, saying; Our father died in the wilderness, and he was not among the Congregation of them that gathered themselves together against Iehovah, in the congregation of Korah: but in his sin he died, and he had no sons. Why should the name of our father bee done away from among his family, because he hath no son? Give unto us a possession among the brethren of our father. And Moses brought their cause before Iehovah.

And Iehovah said unto Moses, saying; The daughters of Zelophehad speake right; giving thou shalt give them a possession of an inheritance among the brethren of their father: and thou shalt cause the inheritance of their father to passe unto them, And thou shalt speake unto the sonnes of Israel, saying, If a man die, and he have no sonne, then yee shall cause his inheritance to passe unto his daughter. And if hee have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance vnto the brethren of his father. And if his father have no brethren, then ye shall give his inheritance unto his kinsmen that is next to him of his family, and he shall inherit it, & it shall be unto the sonnes of Israel for a statute of judgement, as Iehovah commanded Moses.

And Iehovah said unto Moses, Go thou up into this mountaine of Abarim, and see the land which I have given to the sons of Israel. And thou shalt see it, and thou shalt be gathered unto thy peoples, as Aaron thy brother was gathered. For yee rebelled against my mouth in the wilderness of Zin, in the strife of the congregation, to sanctifie me at the water before their eyes, that the water of Meribah of Kadesh, in the wilderness of Zin.

And Moses spake unto Iehovah, saying; Let Iehovah the God of the spirits of all flesh, set a man over the congregation: Which may goe out before them, and which may go in before them, and which may lead them

them out, and which may bring them in: that the Congregation of Jehovah be not as sheeple which have no shepherd. And Jehovah said unto Moses; Take unto thee Joshua the sonne of Nua, a man in whom is the spirit, and lay thine hand upon him. And cause him to stand before Eleazar the Priest, and before all the congregation, and charge thou him before their eyes. And thou shalt give of thine honour upon him, that all the congregation of the sonnes of Israel may hear. And he shall stand before Eleazar the Priest, and he shall aske (counsell) for him, by the judgement of Vrim, before Jehovah: at his mouth shall they goe out, and at his mouth shall they come in; he, and all the sonnes of Israel with him, and all the congregation. And Moses did as Jehovah commanded him: and he tooke Joshua and caused him to stand before Eleazar the Priest, and before all the congregation. And hee laid his hands upon him, and charged him, as Jehovah spake by the hand of Moses.

## Annotations.

**T**hen came] Hebr. And they came were (or approached) to wit, unto Moses, &c. v. 2. *Targum Jonathan* faith, they came to the place of judgement. Zelopbead] or, Zelopbead, in Greeke, Salpaad son of Opher, some of Galaad, &c. See Num. 26. 33. of the families] or, with (among) the families of Manasseh, as coming before when all the other families came to be numbered, ch. 26. but the Greek translath, of the family of Manasseh, of Joseph] what needeth hee to be named here? Sol. *Targum* answereth, because Joseph loved the land, as it is said (in Gen. 50. 25.) and ye shall carry up my bones from hence: and his daughters loved the land, as it is said, (in Num. 27. 4.) Give unto us a possession, &c. *Masblab*, or *Masblab*, *Noghab*, *Choglab*, &c. in Gr. *Maala*, *Nova*, *Agla*, &c. the Scripture nameth them foure times; here, and in ch. 26. 33. & 36. 11. & *Jof. 17. 3*. The order of their names is altered in Num. 36. 11. *Masblab*, *Tirzab*, and *Hoglab*, &c. whereupon *Iarchi* here faith, they were all of the same one as another, therefore the order of them is changed.

**3** Ver. 3. of Korah] who was a rebell, Numb. 16. Zelopbead was not among other Rebels, whereby he and his posteritie might be deprived of his inheritance. *In his sim*] *In* (or for) his own sake, as other men did in the wilderness: and he had not become a meane to draw other men into sin, as did Korah, and other rebellious persons.

**4** Ver. 4. Why should the name of our father be done away?] or, be diminished, that is, let not his name be done away; as the Greeke translatheth,

let not our fathers name be blotted out: see the notes on Exod. 32. 11. It was esteemed as a curse to have their fathers name abolished; as it is written, In the generation following let his name be blotted out, Psal. 109. 13.

Give unto us a possession] These daughters, as they honoured their father deceased, in seeking to have his name continued, so they shewed faith in God, believing that the land should be given them for inheritance, which the men of Israel before believed not, and therefore could not come into it, but it was promised to their children, Num. 14. And though these were women, no warriors, not muliered among the armie, Num. 26. yet beleeveth they the promise to belong unto them; as the inheritance was given to Abraham by promise, not by the Law, Gal. 3. 18. Wherefore in claiming right in the holy land, they figuratively claimed inheritance in the kingdom of heaven, which shal be given to them that worke not, but beleve in him which justifieth the ungodly, Rom. 4. 5. 6. &c. So these five virgins may be considered as the five wise virgins, which toke oyle in their vessels with their lamps, that they might be ready to goe in with the bridegroom to the marriage, Match. 25. 1. — 10. and they are our examples, that we should seeke comfort and assurance (in the wilderness of this world, where we are weak and Orphans) of our inheritance with those that are sanctified by faith in Christ: and to claime this portion in the land of the living, without respecting either our workes or weaknesse, by vertue of the covenant of grace confirmed by Christ, in whom there is neither Jew nor Gentile, bond nor free, male nor female; but all are one: and whoeever are Christ, are Abrahams seed, and heires according to the promise, Gal. 3. 28. 29. Their names also seeme not to be without mysterie: for Zelopbead by interpretation signifieth The shadow of feare, or of death: his first daughter *Masblab*, *Infirmities*; the second, *Noghab*, *Wandering*; the third, *Choglab*, *Turning about for joy, or Dancing*; the fourth, *Milach*, *Quene*; the fifth, *Tirzab*, *Well-pleasing, or Acceptable*. By these names we may observe the degrees of our reviving by grace in Christ: for we all are borne as of the shadow of feare, being brought forth in sinne, and for feare of death were all our life time subject to bondage, Heb. 2. 15. This beggetteth *infirmities*, or Sickness, griefe of heart for our estate; after which *Wandering* abroad for helpe and comfort, we find it in Christ, by whom our sorrow is turned into joy. Hee communicateth to us of his royaltie, making us Kings & Priests unto God his Father, Rev. 1. 6. and shall be presented unto him glorious, and without blemish, Ephes. 5. 27. So the Church is beautiful as *Tirzab*, Song. 6. 3.

Ver. 5. brought their cause] or, brought their mere judgement, that is, their cause to be judged of, as in difficult cases he used to doe. Four principally are observed, of which this was one: see the Annotations on Num. 1. 5. 34.

Ver. 7. speake right] speake that which is just & meet to be done: so God approveth their desire and request of faith, and sheweth himselfe to be

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the father of the faubesse, Psal. 68. 5. And of them Sol. *Iarchi* here observeth, that their eyes saw that which *Moses eyes saw not*, giving them shall give which] that is, thou shalt surely give them without faile. This commandment was fulfilled in *Iof. 17. 4*. Here the word them, (as Chazaluni alioth) is of the male or masculine gender, though hee speaketh of females: which may bee either in respect of their faith and confidence, such as might becom men, or of Gods gift (especially of his grace in Christ hereby figured) which hee giveth without difference of male and female, Gal. 3. 28. The Hebrewes (in Talmud. Bab. in Baba bathra, chap. 8.) have recorded, that The daughters of Zelopbead had 3 portions for inheritance; their fathers portion, because he was one of them that came out of Egypt; and his portion with his brethren in the goods of Heber (his father) and because he was the first-borne, hee had two portions. Which Rabbam in his Annotations on that place, explaineth thus; All that came out of Egypt were to have part in the land, and if the father and his sonne both came out, each of them had a portion alike. And Zelopbead and Heber were both of them that came out of Egypt: so Zelopbead was to have had his part, and to have had by inheritance of Heber, two parts, because hee was the first-borne, &c.

**8** Ver. 8. If a man or, Any man when hee dieth and have no sonne: here God passeth from the speciall case of these virgins, and giveth a generall law for inheritances, that they should passe to the female, if the father died without male issue: but otherwise the daughters had no part in the inheritance with the sonnes.

**II** Ver. 11. unto his kinsman] or, unto his neere kin; of which words, see the notes on Levit. 18. 6. From this word, and that which followeth, next to him, Sol. *Iarchi* noteth he should be of his family, and none is called a family but on the fathers side. Touching the right of inheritances, the Hebrew Canons lay it downe thus; Who so dieth, his children doe inherit that which is his, and they are before all other. And the males are before the females. But the female never inheriteth with the male. If hee have no children, his father shall be his heire; or if hee be a mother, shee is heire to her children; and this thing is by tradition. And whoeever is first by inheritance, is of them that first came out of the thigh (that is, are begotten first.) Therefore who so dieth, bee it man or woman, if they leave a sonne, hee inheriteth all; if his sonne bee not found alive, they looke next to the seed of that sonne. If any of his seed be found, whether male or female, though it be the fathers daughters daughters daughter to the end of the world, shee inheriteth all; if hee have no male issue, they turne to the daughter. If hee have a daughter, shee inheriteth all. If his daughter bee not found in the world, they looke unto the daughters seed, which if any bee found, whether male or female to the worlds end, shee inheriteth all. If the daughters have no seed, shee inheriteth all to his father. — If his father bee not living, they looke next to the seed of the father, which are the brethren of him that is dead. If hee have a brother found, or brothers seed, hee inheriteth all:

if not, they turne to the sisters; if hee have a sister or sisters seed, it inheriteth all. And if there bee neither brothers seed nor sisters seed, first of all the fathers haire no seed, the inheritance returneth to the fathers father. If the grandfather bee not living, they looke to the grandfathers seed, which are the brethren of his father that is deceased: and there the males are before the females, and the seed of the males before the females, or was the right of the seed of the dead himselfe. If none of his fathers brethren, nor of their seed bee found, the inheritance returneth to the great grandfather: and after this manner it proceedeth upwards. Thus the sonne is before the daughter, and all the issue of the sonne before the daughter, and the daughter is before her grandfather, and all her issue are before her grandfather. And the father of the deceased is before the brethren of the deceased, and the brother before the sister, and all the brothers issue before the sister: and the sister before her grandfather, and all the sisters issue before her grandfather. The grandfather is before the brethren of the father of him that is deceased, and his fathers brethren are before his fathers sisters, and all that come out of the thigh of his fathers brother, are before his fathers sisters, and his fathers sisters are before the fathers grandfather of him that is deceased, and so all that come out of the thigh of his fathers sister are before his fathers grandfather: and after this manner it proceedeth and ascendeth untill the beginning of the generations. Therefore there is no man of Israel that is without heire. Who so dieth and leave a sonne, and a sonnes daughter, though it be a sonnes daughters daughters daughter, to the end of many generations, shee is foremost and heire of all, and the (first mans) daughters haire following. And the same law is for the brothers daughter with the sister, and for the daughter of his fathers brothers sonne, with his fathers sister, and so all in like sort. Who so hath two sonnes, and they both dye while hee liveth, and the one sonne leave three sonnes, and the other sonne leave one daughter, afterward when the old man dieth, the three sonnes of his sonne shall inherit the halfe of his heritage, and the daughter of his (other) sonne shall inherit the (other) halfe; for each of them was to inherit a portion of his father: and after this manner doe the sonnes of brethren divide, and the sonnes of the fathers brother, unto the beginning of the generations. The family of the mother is not called a family, neither is there inheritance but to the family of the father: therefore brethren by the mother are not heires one of another, but brethren by the father are heires one of another: and this, whether it be his brother by his father only, or his brother by his father and his mother. All that are neere (in blood) by strongest doe inherit, as they which are lawfully begotten; as if one have a bastard sonne, or a bastard brother, hee they are as other sonnes and as other brethren for inheritance. But the sonnes of a bond-woman, or of a strange woman, is not counted a sonne for any matter, neither is hee an heire at all. *Maimonny* com. 4. in Nachaloth (or treat. of Inheritance), v. 1. sect. 1. — 7. As the sons had their fathers inheritance divided among them, (the first-borne having a double portion, Deut. 21. 17.) so for releeve of the widow, and of the daughters, the

Hebrews had these laws. *A widow is to be justified by the goods of the heirs all the time of her widowhood, until she receive her dowry; and after she hath received her dowry in the judgement Hall, shee hath not that sustenance. As they justify her (with food) after her husband's death with her goods; so they give her raiment, and household-stuffe, and dwelling; or see remaineth in the dwelling which shee had while her husband lived. If the widow die, her husband's heirs are bound to bury her. Our wise men have commanded that a man should give a little of his goods to his daughter, &c. If a father dye and leave a daughter, they measure his purpose how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance are they that measure his purpose. If they know it not, the Magistrate rate it, and give her a tenth part of his goods for her livelihood. If hee leave many daughters, every one of them upon shee cometh to be married, hath a tenth of his goods. And shee which is after her, hath a tenth part of that which remaineth of the first: and shee which is after her, hath a tenth of that which is left of the second. And if they come all to be married at once, the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first, and the third a tenth part of that which remaineth of the second; and so (the rest) though they be ten, &c. and the residue of the goods are the brethren. If the brethren have sold or mortgaged their fathers lands, the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchasers. Who so commandeth at his death, that they should give his daughters no livelihood of his goods, they doe beaumen unto him; for this is not of the nature of a dowry. Maimony rom.2. treat. of wives, chap. 18. sect.1. &c. and ch.20. sect.1. &c.*

12 Ver. 12. this mountaine of Abram.] There were many mountaines of Abram, Numb. 33. 47. by this mountaine therefore is meant one speciall, which was called Nelo, which was in the land of Moab, over against Iericho, Deut. 32. 49. And they were called Abram, of the fords or passages which were by them over Iordan into the land of Canaan. Wherefore the Greeke version saith, *Go thou up into the mountaine which is on this side (Jordan) of mount Nabun (or this mount Nabun):* And Mol. Gerundus explaineth it thus; The mountaine of Abram is mount Nelo, as is expounded in Deut. 32. and is so called, because it is by the fords of Jordan, where they passe over into the land of Canaan. [see the land] the land of Canaan, with the Greeke; and so Moses expretheth it in Deut. 32. 49. Though this were some comfort unto Moses, to see the land a farre off, and salute the same (as the faithfull fathers are said to doe the promises which they received not, Hebr. 11. 15); yet his desire and earnest suit unto the Lord was, that he might have gone over and seene it: but he would not grant it him, because he had sinned, and God had denounced his death before, Deut. 32. 23. 26. Numb. 20. 12. See the Annotations on Deut. 34. where his viewing of the land is described.

13 Ver. 13. I gathered together thy people.] in Greeke, *he added unto thy people:* meaning, that hee should

die there, and be buried, Deut. 32. 50. and 34. 5.6. and his soule should be gathered unto his godly forefathers: see Numb. 20. 24.

Ver. 14. For ye rebelled.] or, *Forasmuch as ye rebelled against my mouth*, that is, as the Greeke and Chaldee expound it, against my word: so in Numb. 20. 24. to sanctifie me that is, which word and commendation of mine was, that yee by faith should sanctifie me, but ye sanctified me not. Wherefore the Greeke here translateth, *ye sanctified me:* and so it is explained in Deut. 32. 51. *because ye sanctified me not.* Meribah of Kadesh] or, strife of Kadesh; as the Greeke translateth it, of the contradiction of Kades; and the Chaldee, the strife of Rekem. By this name Kadesh it is distinguished from the other Meribah spoken of in Exod. 17. 7. So in Deut. 32. 51.

Ver. 15. of the spirits of all flesh.] the Greeke translateth, *of the spirits, and of all flesh:* so before in Numb. 16. 22. It meaneth that God is both the Creator of all mens soules or spirits, Eccle. 12. 7. Zach. 12. 1. and he that giveth them spiritual gifts of wisdom, knowledge, grace, &c. as spirits are used for spiritual gifts, in 1 Cor. 14. 12. [for wisdom, that is, provide and constitute for Bishop or overseer; who therefore is called in v. 17. a shepherd, or Pastor. Though for the peoples sake the Lord was angry with Moses, and would not let him go into the good land, Deut. 4. 21. yet such was Moses love unto them, and care for their welfare, that he procured what in him lieth, their good after his decease, by having a faithfull governor set over them of God, which is a blessing unto a land or people, Eccle. 10. 17.

V. 17. goe out before them.] by this phrase of going out, and coming in, & that which followeth, leading out and bringing in, is signified the administration of the officer and government of his people, both in time of peace & of war: wherefore when Moses was old, & the time of his administration expired, he said, *I can no more goe out and come in*, Deut. 31. 2. So the Priests administration in the Lords house, is called a going in thereto, 1 Chron. 24. 19. The similitude is taken from a shepherd, whose duty is to goe before the sheep, & to lead them out, that by his guidance they may go in and out, & find pasture, as is spoken of our great shepherd, the Lord Iesus, whom this Iesus the successor of Moses prefigured, Joh. 10. 3. 4. 9. which have no shepherd for yow Pastor: which estate is miserable, as is noted of our Saviour, that when he saw the multitudes, he was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd, Mat. 9. 36.

Ver. 18. Iesus the son of Nun.] in Greeke, *Iesus the son of Name:* so in the new Testament he is called Iesus, Act. 7. 45. Heb. 4. 8. the spirit] to wit, the spirit of God; meaning the gifts and graces of the Spirit; as wisdom, Deut. 34. 9. & the like. The Chaldee expoundeth it, *the spirit of prophesie;* and Targ. Jonat. faith, *the spirit of prophesie from before the Lord remaineth upon him:* which accordeth with Numb. 11. 24. But whether in prophesie or other graces, he was but a shadow of Iesus the sonne of God, to who he gave not the spirithy measure, Joh. 3. 34

(ay)

lay thine hand] or, *impose thine hand*, that is, thine hands, as the Greeke translateth, and as Moses after sheweth in verse 23. which was a signe of his calling and ordination to his office, as in Numb. 8. 10. with which also it seemeth he received a greater measure of the Spirit; as it is said, *And Iesus the same of Nun was full of the spirit of wisdom;* for Moses had laid his hands upon him, Deut. 34. 9.

Ver. 19. charge thou him] or, *command him*; give him a charge for the faithfull executing of his office: such as we read of in Deut. 31. 7. 8. Besides that which was now done by Moses, God himselfe did aiter give him a charge in the Tabernacle, Deut. 31. 14. 15.

Ver. 20. give of thine honour] or, *give* (that is, put) of thy glory, or of thy Majesty: whereby the gifts hitting the government of Israel seeme to be meant, as wisdom, according to Deut. 34. 9. or some other exterior signe of his calling from God, whereby the people might be obedient to him. As it is said of Solomon, when he sat on the throne of the Lord, and all Israel obeyed him, that the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honour of the kingdom, (or royal majesty) such, as had been in any king before him in Israel, 1 Chron. 29. 23. 25. And the contrary is spoken of Antiochus, that vile person, *they shall not give upon him the honour of the kingdom; but hee shall come in peaceably, and obtaine the kingdom by flatteries*, Dan. 11. 21. The Chaldee translateth, *how shalt give of thy brightness* (in Greeke, thy glory) upon him: as referring it to the shining of Moses face spoken of in Exod. 34. 30. 35. and so other Hebrews expound it, as Sol. archi here faith, *This is the shining of the skin of his face;* and R. Menachem from the judgement of former Doctors. Faith thus, of thine honour, and not all thine honour: Hereupon they say, *The face of Moses was like the face of the Sunne; the face of Iesus like the face of the Moone.* Though Iosua had not all the honour of Moses, for There arose not a Prophet since in Israel like unto Moses, Deut. 34. 10. yet Iesus Christ was counted worthy of more glory than Moses, Heb. 3. 3.

may hear] that is, beare him, as the Greeke translateth, and so obey his authority. Thus it is opened in Deut. 34. 9. *Moses had laid his hands upon him, and the fumes of Israel bearkened unto him*, that is, obeyed him: which is further manifested by their words unto him, in Ios. 1. 16. 17. 18. Herein Iesus the sonne of Nun was a figure of Iesus the sonne of God, of whom it is written, *We were ge-witnesses of his Majesty*, for hee received from God the Father honour and glory; when there came such a voice to him from the excellent glory. This is my beloved Sonne, in whom I am well pleased, HEARE THE HIM, 2 Pet. 1. 16. 17. Matth. 17. 5.

Ver. 21. and he shall aske for him] that is, Eleazar shall aske counsell of God for Iosua in all doubtful cases, in all their warres, &c. Or, and he shall aske of him, that is, Iosua shall aske of Eleazar: this the Greeke favoureth translating, and they shall aske of him the judgement of Vrim (or of manifestations) by the judgement of Vrim] by the breast-plate of judgement, wherein were Vrim and Tummim;

whereof see the Annotations on Exod. 28. 30. Thus Saul enquired of the Lord by Vrim, but he answered him not, 1 Sam. 28. 6. *at his mouth*] in Chaldee, *at its words*, by his understanding Gods mouth, or Eleazar's mouth, speaking from the Lord: so in Targum Jonathani it is expounded, *At the word of Eleazar the Priest they shall goe out.* But then is implied the Lords word, by which the Priest was to give answer: for it is a rule among the Hebrew Doctors, *Every Priest that speaketh not by the Holy Ghost, and the divine Majesty residing on him, they aske not (counsell) by him.* Talmud. Bab. in Ioma, cap. 7. in Gemara. For in such consultations, though they inquired by the Priest, yet the answer came from the Lord; as there is an example in David, 1 Sam. 23. 9. 10. 11. 12. *shall they goe out*] out to warre, and in againe from the same; and so in all weighty affaires which were extraordinary. Wherefore it was an over-sight in Iosua and Israel that they made peace with the Gibeonites, and asked not (counsell at) the mouth of the Lord, Ios. 9. 14. 15.

be] that is, Iosua himselfe, and all the people. Whereas the High Priest with Vrim and Tummim, Lights and Perfections, was a figure of Christ, (as is shewed on Exod. 28. 30.) the Lord by this ordinance signified, that all governors and people should have their administrations directed by the mouth of Christ: For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ, 2 Cor. 4. 6.

# CHAP. XXVIII.

1 The Lords oblations are commanded to be offered in the time appointed. 2 The continual Burnt-offerings every day, with their Meats and Drink-offerings. 3 The offerings in the Sabbath, 4 in the beginnings of the months, 5 in the Passover, 6 and in the day of First-fruits, or Pentecost.

And Iehovah spake unto Moses, saying; Command the sonnes of Israel, and say unto them: Mine oblation, my bread for my Fire-offering, the favour of my rest, ye shall observe to offer unto mee in his appointed time. And thou shalt say unto them; This is the Fire offering which ye shall offer unto Iehovah; Two he-lambes of the first year, perfect, day by day, for a continual Burnt-offering. The one lamb thou shalt make ready in the morning, and the other lamb thou shalt make ready betweene the two evenings. And a tenth part of an Ephah of fine flowre for a Meat-offering, mingled with the fourth part of an Hin of beaten oyl.

The continual Burnt-offering which was made in mount Sinai for a favour of rest, a Fire-offering unto Iehovah. And the Drink-offering

offering thereof shall be the fourth part of an Hin for the lambe; in the holy place shalt thou cause to be powred out a drink-offering of strong wine unto Iehovah. And the other lambe thou shalt make ready betwene the two evenings: as the Meat-offering of the morning, and as the Drink-offering thereof, thou shalt make ready; a Fire-offering, a savour of rest unto Iehovah.

And in the Sabbath day, two hee-lambes of the first year perfect, & two tenth parts of fine flower for a Meat-offering, mingled with oyle, and the Drinke-offering thereof.

The Burnt-offering of the Sabbath, in his Sabbath, beside the continual Burnt-offering, and his Drinke-offering.

And in the beginnings of your moneths ye shall offer a Burnt-offering unto Iehovah: Two bullocks, younglings of the herd, and one ram; seven hee-lambes of the first year, perfect. And three tenth parts of fine flower for a Meat-offering, mingled with oyle, for one bullocke; & two tenth parts of flower for a Meat-offering, mingled with oyle for one ramme. And a severall tenth part of fine flower, for a Meat-offering mingled with oyle, for one lambe: for a Burnt-offering, a favour of rest, a Fire-offering unto Iehovah.

And their Drinke-offerings, halfe an Hin of wine shall be for a bullocke, and the third part of an Hin for a ram, and the fourth part of an Hin for a lambe: This is the Burnt-offering of the moneth, in the moneth, throughout the moneths of the year. And one goat-buck of the goats for a Sin-offering unto Iehovah: it shall be made ready beside the continual Burnt-offering, and his Drinke-offering.

And in the first moneth, in the fourteenth day of the moneth shall be the Paschever unto Iehovah. And in the fifteenth day of this moneth shall be the feast: seven daies shall unleavened cakes be eaten. In the first day shall be a convocation of holiness; yee shall not doe any servile worke. But yee shall offer a Fire-offering for a Burnt-offering unto Iehovah; two bullocks, younglings of the herd, and one ramme, and seven hee-lambes of the first year, perfect shall they be unto you.

And their Meat-offering, fine flower mingled with oyle; three tenth parts shall ye make ready for a bullocke, & two tenth parts for a ramme. A severall tenth part shall thou make ready for one lambe, throughout the seven lambes. And one goat-buck for a Sin-offering, to make atonement for you.

Beside the Burnt-offering of the morning,

which is for a continual Burnt-offering, yee shall make ready these. After this manner ye shall make ready for every day, seven daies, the bread of the Fire-offering of a favour of rest unto Iehovah: it shall be made ready, beside the continual Burnt-offering, and his Drinke-offering. And in the seventh day ye shall have a convocation of holiness, yee shall not doe any servile worke.

And in the day of the First-fruits, when ye offer a new Meat-offering unto Iehovah after your weekes, ye shall have a convocation of holiness, ye shall not doe any servile worke.

And yee shall offer a Burnt-offering for a favour of rest unto Iehovah; two bullocks, younglings of the herd, one ramme, seven hee-lambes of the first year. And their Meat-offering, fine flower mingled with oyle; three tenth parts for one bullocke, two tenth parts for one ramme. A severall tenth part for one lambe throughout the seven lambes.

One goat-buck of the goats, to make a tonement for you. Yee shall make them ready, beside the continual Burnt-offering, and his Meat-offering; perfect shall they be unto you, and their Drinke offerings.

## Annotations.

**C**ommand the *sonnes of Israel* After that God had numbered the people, & appointed them their inheritance, he now repeateth & explaineth former lawes concerning his service which they should doe unto him in that their inheritance, daily, weekly, monthly, and at their solemne Feasts as they fell every year: for he therefore would give unto them the *lands of the heathens*, and they should inherit the *labour of the people*, that they might *observe his statutes, and keepe his lawes*, Plal. 105. 44-45. And because they had omitted the solemnizing of these feasts now 38. yeares, (from the keeping of the Paschever in the wilderness in the second year, Num. 9. untill the Circumcision and Paschever at Gilgal, Ios. 5.) by reason of their travels, wherein the Sanctuary, Altar, & holy things were solden up and removed from place to place, and the generation which had been before multiplied was dead, Numb. 26. 64, 65. therefore left the ordinances formerly given should be forgotten or neglected, and the people continue to doe as now they did, *every man what severer was right in his own eyes*, Deut. 12. 8. the Lord causeth the Law of facrificing to be againe commanded. Which facrifices being all figures of Christ, & our service of God by him, (as hath been shewed in the booke of Leviticus) teach us to serve the Lord under the Gospel of his Son, in spirit & truth: for thereof were these legall feasts a figure, Esay 66. 23. Zach. 14. 16-19. 1 Cor. 5. 7. Coloss. 2. 16. 17. Heb. 13. 15.

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*As an oblation*] that is, *mine oblations*; in Greeke, *my gifts*: Hebr. *my Korban*, which is an offering or gift by which men drew nigh unto God, through faith in Christ. See the notes on Levit. 1. 2.

*My bread for my Fire-offerings*] the Chaldee expoundeth it, *the bread ordained for my oblations*. Under the name of bread all food is implied, and the Jews it is, or fat of the facrifices, as is noted on Levit. 3. 11.

*The favour of my rest*] the favour or odour of facrifices which may quiet or pacifie my spirit and anger, and make you and your service pleasing and acceptable to me. The Greeke translatheth it, *for a favour of sweet smell*; the Chaldee, *to be accepted with favour*. See Levit. 1. 9.

*In his appointed time*] every one in the time appointed therefore of God: the Greeke faith, *in my feasts*; for the same word which significeth an appointed time, is also used for a solemne feast appointed of God, Levit. 23. 2. Hereby God limiteth every facrifice to his proper day and time; which if it were let slip, that oblation might not be offered in another day or time. This is further manifested in ver. 10. where he faith, *The Burnt-offering of the Sabbath in his Sabbath*; which the Hebrews expound thus, *and not the Burnt-offering of one Sabbath in another Sabbath*. Maim. tom. 3. in Talmid, chap. 1. sect. 7. And it is a common proverbe among them, *Gnabar Zeman, gnabar korban*: *If the time be past, the oblation is past*: and it is prophesied of Antiochus the wicked, that he should *think to change the times and the lawes*, Dan. 7. 25. And Ieroboam king of Israel, who kept the feast of the seventh moneth, *in the eighth moneth*, is taxed for it in the Scripture, which calleth it *the moneth which hee had devised of his own heart*, 1 King. 12. 32-33.

*Ver. 3. the Fire-offering*] the facrifices to be burned with fire unto the Lord, which Fire signified both the worke of Gods Spirit, and the fiery trials and afflictions through which Christ & his children should be consecrated unto God, Matthe. 3. 11. Hebr. 9. 14. 1 Pet. 4. 12. 13. 14.

*Of the first year*] Hebr. *sonne of the year*: so after ten in this & the next chapter: of which phrase see the Annotations on Exod. 12. 5. *perfect*] that is, *perfect* lambes, without blemish or corruption: what this meant is shewed on Levit. 1. 3. and 22. 21.

*day by day*] or for a day, that is, daily, a continual Burnt-offering.] Hebr. *a Burnt-offering of continuation*, which should be offered without intermission. See the notes on Exod. 29. 42. and Levit. 1.

*Ver. 4. make ready*] or doe, that is, kill, sprinkle the blood, cut in peeces, burne on the Altar, and all other rites pertaining to facrificing, shewed in Levit. 1.

*betweene the two eveninges*] that is, in the after-noon: of which phrase, see the Annotations on Exo. 12. 6. God setteth no hours for the morning or evening facrifices, because they might occasionally be changed. By the Hebrew Canons, the ordinary time of killing the morning facrifice, was before Sun-rising, after it: the

*seef of all the East was lightned*, that is, between day-breaking and Sun-rising. The time of killing the evening facrifice, though it might be all the after-

noon, yet they used not to kill it till *halfe an houre after two of the clock*; and thus they did by reason of the facrifices of particular persons, or of the congregation, because it was unlawful to offer any oblation at all, before the continual Burnt-offering of the morning: neither killed they any oblation after the continual evening facrifice, save the oblation of the Paschever only: for it was impossible for all Israel to offer their

*Paschevers in two houres*: So they killed not the Paschever, but after the daily evening facrifice. Maimony in Talmid, chap. 1. sect. 3. 4. By this daily facrifice morning and evening, was signified the reconciliation of the Church unto God by faith in Christ; notwithstanding their continual infirmities which they fell into night & day, (as one end of the Burnt-offering was to make atonement for sinnes, Job 1. 5.) and that being reconciled, they should both shew their thankfulness for it unto God, and expect from him a blessing upon them, their labours, and their rest. Wherefore at such times, speciall favours were shewed of God unto his people; as, in the morning, when the Meat-offering was offered, the country was miraculously filled with water, for Israel, when they were in distress, 2 King. 3. 9. 10. 20. And about the time of the evening oblation, God answered unto Daniels prayers, by sending the Angell Gabriel unto him, who fore-told him when Christ should come for the salvation of his people, Dan. 9. 20, 21. 22, &c. See also the notes on Exod. 29. 39.

*Ver. 5. a tenth part*] that is, an *omer*; for that was the tenth deale of an Ephah or Bushell, as is shewed in Exod. 16. 36. *fine flower*] meaning *refined flower*, as Exod. 29. 2. So Chazkuni here faith, *as the flower spoken of in the consecration of the Priests* was of wheat; *so as the flower spoken of in the Law* is of wheat.

*The fourth part*] that was somewhat lesse than a quart of oyle; for an Hin contained twelve Logs, and a Log held as much as six eggs; see the Annotations on Exod. 30. 24. and Levit. 14. 10. When God shewed unto Ezekiel the spiritual Temple, which Christ should build, and the service therein, (declared after the fullitude of the Legal service of Moses) he faith, that every Lambe should have for the Meat-offering the first part of an Ephah, and the third part of an Hin of oyle, Ezek. 46. 13. 14. where the quantity is increased more than was offered under Moses: to teach, that as Gods grace and blessing aboundeth towards us in Christ, so should our thankfulness againe towards him abound more than under the Law, by a more cheerful obedience unto him, & more ample fruits of the spirit, figured by the flower and oyle.

*beaten oyle*] oyle signified graces, beating of it signified afflictions, whereby the grace of God is more perfected in us, 2 Cor. 1. 21. and 12. 9. 10. *The oyle was beaten in a mortar: and they strained it out with hands, and pressed it not out in an oyle*] press, to the end there might be found no dregs in it, faith Chazkuni on Num. 28.

*Ver. 6. which was made*] that is, which (or such) was offered; as in Targum Jonathan it is expounded, *such as was offered at the moons of Sinai*. Or, by made, underitand ordained of God, having reference

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6



reference to the ordinance in Exod. 29. 38. -42. Thus God calleth them throughout their generations, unto his first institution, which they were to keepe, till hee himselfe made a change of the Law. And here observe, that the Lambe, the flower, and the oyle, are all of them together called a *Burnt-offering*, as also in Ezek. 46. 15. because the Meat-offering with the oyle was al burned on the Altar, as was the lambe, and so differed from the Meat-offering in Levit. 2. whereof an handfull only was burned.

7 Ver. 7. *Drinke-offering*] so named of *pouring out* upon the Altar, as is noted on Num. 15. 5. *in the holy place*] the Court of the Sanctuary; Heb. *in the Holiness*, *from wine*] in Hebrew *She-car*, which name the Gr. retaineth, calling it *Sike-ra*, and so in the Evangelists writing, Luke 1. 15. It is generally used for all strong drinke, which causeth mirth, fullnesse, and (if it be taken excessively) drunkennesse: See the notes on Gen. 43. 24. The Challee here tranlateth it *old wine*, and that is better than new, Luke 5. 39. Thus God required the best liquor, wine; and the best sort of wine to be given with his sacrifice: which was a figure, not only of the blood of Christ, (the memoriall wherof he hath still left unto his Church in wine, Mat. 26. 27, 28, 29,) but of the blood all of his servants, poured out in martyrdom, *upon the sacrifice and service of the fabile* (as in the holy place) Phil. 2. 17. See the Annotations on Num. 15. 12.

9 Ver. 9. *the Sabbath day*] Hebr. *the day of Sabbath*, that is, of Rest, which the Greeke expresth in the forme plural, *the day of Sabbath*, and so in the new Testament, Luke 4. 16. Act. 13. 14. and 16. 13. *two lambs*] understand, as the Greeke version addeth, *ye shall bring two hee-lambe: these were over & beside the daily sacrifices forementioned, verse 10.* The Sabbath was a remembrance of the creation of the world, Exod. 20. 11. of Israels coming out of Egypt, Deut. 5. 15. a figure of their sanctification by the Lord, Ezek. 20. 12. and a figure of grace and rest, which should come by faith in Christ, Heb. 4. As therefore this day was a figure of more than ordinary favours from the Lord, so he required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the Churches service under the Gospell, under the figure of these legall ordinances, he saith, *And the Burnt-offering that the Prince shall offer unto the L O R D, in the Sabbath day, shall be six lambs perfect: and the Meat-offering shall be an Ephah for a ramme; and the Meat-offering for the lambe shall be the gift of his hand, and an Hin of oyle to an Ephah, Ezek. 46. 4. 5.* signifying that the service of God now in spirit and truth should exceed the legall services of old.

10 Ver. 10. *in his Sabbath*] the Challee expoundeth it, *that shall be done in the Sabbath*; it meaneth, that on the Sabbath it should be offered, and not deferred till another day or week, as is before noted, verse 2. The like is for the month in v. 14.

11 Ver. 11. *the beginnings of your months*] that is, as the Greeke tranlateth it, *the new moons*; for in Israel they began the month with the new

moone; and it was proclaimed by the Synedron, or Magistrates, as Maimony sheweth in *Kiddush haodeseph*, chapter 1. These new-moones were daies sanctified to the service of God, by speciall sacrifices appointed, as after followeth; then did they blow with the silver trumpets in the Sanctuary, Numb. 10. 10. and for Burnt-offerings on the Sabbaths, New-moones, and solemn Feasts, was Solomons Temple dedicated, 2 Chron. 2. 4. Then also did they thoroughout the coasts of Israel repaire unto the Prophets, or other Ministers of God, for to heare his Word, as appeareth by 2 King. 4. 23. *Wherefore wilt thou goe to him* (to the man of God) *to day? it is neither New-moone nor Sabbath.* Then also they kept religious feasts, 1 Sam. 20. 5, 6. neither was it lawfull to buy or sell, or doe other like worldly workes, Amos 8. 5, but they were to meditate of their light, sanctification, graces, and comforts to come by Christ, whereof these and other holy-dayes were a shadow, Col. 2. 16, 17. And in Christ we spiritually keepe this feast (as the Apostle speaketh of the Paschever, 1 Cor. 5. 7, 8.) for so it is prophesied, *From one New-moone to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the L O R D, Ely 66. 23.* Now that we are now bound to observe dayes, and monthes, and times, and yeares, Gal. 4. 10. but are taught by those figurative speeches in the Prophets, *to worship the Father in spirit and in truth*, Ioh. 4. 21. 23. who will accept of our service performed in Christ, in every place, as hee did at Ierusalem, Malac. 1. 11. and at all times, as hee did at the solemn Feasts of Israel. The renewing of the Moone, (which borroweth her light of the Sonne) might figure the renewing of the Church (said to bee *faire as the Moone*, Song. 6. 10.) by Christ the *Sonne of righteousness*, Mal. 4. 2. whiles her light and joy is by him increased and continued; as it is written, *Thy Sun shall no more goe downe, neither shall thy Moone withdraw it selfe: for the L O R D shall be thine everlasting light, and the dayes of thy mourning shall be ended, Ely 60. 20.* And Ezekiel (prophesying of the dayes of Christ) saith of the gate of the inner Court of the Sanctuary, *that looketh toward the East, which should be shut the six working dayes, that is the Sabbath, and in the day of the New-moone, it should be opened, Ezek. 46. 1.* The Hebrewes say, *As the beginning of the monthes are sanctified and renewed in this world, so shall Israel be sanctified and renewed in time to come.* Pirke Eliezer, per 51. *two bullockes*] The service at the New-moone was much more than in the Sabbath, for that was but *two lambes*, verse 9. but this at the New-moone, is *two bullockes, one ramme, and seven lambe*, all Burnt-offerings, and one goat-bucke, for a Sin-offering, verse 11. 15. These sacrifices were offered, beside the daily Burnt-offering, and after the same: but Ezekiel foretelleth a lessening of this service, speaking but of one *bullocke, six lambe, and a ramme*, which the Prince should offer, Ezek. 46. 6.

Ver. 12. *three tenth parts*] of an Ephah or Bushell, as verse 5. that is, three Omers. The like quantity was prescribed in Num. 15. 9. & so two Omers

Omers for a ramme, Num. 15. 6. But in Ezek. 46. 7. the Meat-offerings is increased; *an Ephah for a bullocke, and an Ephah for a ram; and for the lamb, according as his hand shall attaine unto.* See before on verse 9.

13 Ver. 13. *a severall tenth part*] Hebr. *a tenth part* a tenth part, that is, for every one a tenth part; or, (as Moses explaineth it in Numb. 29. 4.) *one tenth part for one lambe.* So after in verse 21. and 29. and chap. 29. verse 10. 15. *with oyle*] with the fourth part of an Hin of beaten oyle, as was declared in verse 5. But when there was an Ephah of flower for a Meat-offering, there was an Hin of oyle to an Ephah, Ezek. 46. 5, 7, 11.

15 Ver. 15. *for a Sin-offering*] in Greeke, *for sin*; this was to make atonement for them, verse 22. the law for sin-offerings was given in Levit. 4. And whereas some Sin-offerings were eaten by the Priests, and other some (whose blood was carried into the Holy place) were not eaten, but burnt without the campe, Levit. 6. 26, 30. of this the Hebrewes say, *The offering (or doing) of the Sin-offerings at the beginnings of the monthes, and at the solemn feasts, is like the offering of the Sin-offering that is eaten.* Maimony in Tamidin, chap. 7. fell. 2.

16 Ver. 16. *the first month*] called of the Hebrewes *Ayib*, and *Nisan*; it answereth in part to that which we call *March*: see the notes on Exod. 12. 2. and Levit. 23. 5.

17 Ver. 17. *the feast of unleavened cakes*, as is expressed in Levit. 23. 6. The Paschever was a figure of Christ our Paschever, to be sacrificed for us: the unleavened cakes signified sincerity & truth with which we should keepe the feast, 1 Cor. 5. 7, 8. See the Annotations on Exod. 12. 15.

18 Ver. 18. *any servile worke*] Hebr. *any worke of service*: it meaneth any worke save about that which men should eat, that only was to be done of them, Exod. 12. 16. See the notes there, and on Levit. 23. 7.

19 Ver. 19. *two bullockes, &c.*] the same sacrifices, and so many as were offered at the New-moones, verse 11. The Meat and Drinke-offerings also were the same, ver. 12, 13, 20, 21. But Ezekiel prophesieth of a change, how at the Paschever on the fourteenth day, the Prince should prepare for himselfe, and for all the people of the land, a bullocke for a Sin-offering. And the seven dayes of the feast (of unleavened cakes) hee should prepare a Burnt-offering in the L O R D, seven bullockes, and seven rams perfect, daily the seven dayes; and for a Sin-offering, a goat-bucke of the goats daily. The Meat-offerings also should be increased; *an Ephah for a bullocke, and an Ephah for a ramme, and an Hin of oyle for an Ephah, Ezek. 45. 22, 23, 24.*

22 Ver. 22. *a Sin-offering*] of it the Hebrewes say, *it was eaten in the second day of the Paschever, which was the sixteenth day of (the first month) Nisan.* Maim. in Tamidin, chap. 7. fell. 3. See before on verse 15.

23 Ver. 23. *Beside the Burnt-offering*] the daily sacrifice appointed in verse 3. unto which these sacrifices forementioned were added. And beside all these, there was the Lambe, for a Burnt-offering,

which was sacrificed with the wave *Sheshe* or *Omer*, as was commanded in Levit. 23. 10. -15.

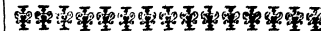
Ver. 25. *the seventh day*] which was the last day of the feast of unleavened cakes; and in this day it is said, there should be *a feast to Jehovah*, Exod. 13. 6. called here a *convocation of holiness*, or holy assembly. So in Exod. 12. 16. and Levit. 23. 8.

Ver. 26. *day of the first-fruits*] called *Pentecost*, Act. 2. 1. *the feast of harvest*, Exod. 23. 16. *the feast of Weeks*, of the first-fruits of wheat-harvest, Exod. 34. 22.

*a new Meat-offering*] called so in respect of the former offered at the Paschever: the law for this was given in Levit. 23. 16. after *your weekes*] after the seven weekes, or fifty dayes, which the Israelites were commanded to number unto them from the Paschever, Levit. 23. 15, 16. The Hebrew which usually signifieth *in your weekes*, is here to be interpreted after: See the Annotations on Exod. 23. 23.

Ver. 27. *two bullockes*] these and the rest following are here added to the Feast, over and beside those seven lambe, one bullocke, and two rams, which were offered with the first-fruits, Levit. 23. 18, as is shewed in the Annotations there; and beside the continuall Burnt-offering, or daily sacrifice, as after followeth in ver. 31.

Ver. 31. *and their drinke-offerings*] This seemeth to bee referred not onely to the former, *ye shall make them ready*, but also to the latter, *they shall be perfect*: that as the beards, flower, and oyle, were to be perfect, unblemished, sound and sweet; so the wine for drinke-offerings should likewise be perfect, (as hee called it *strong wine*, in ver. 7.) not dead, soure, mixed with dregs or lees, or otherwise corrupted. See the Annotations on Gen. 4. 4.



# CHAP. XXIX.

1 The offerings at the feast of Trumpets on the first day of the seventh month; 7. at the day of assailing their fowles, which was the tenth day of the seventh month; 12. and on the eight dayes of the feast of Tabernacles, which began on the fifteenth day of the seventh month.

And in the seventh month, in the first day of the month, ye shall have a convocation of holiness; yee shall not doe any servile worke: a day of blowing of Trumpets shall it be unto you. And ye shall make ready a Burnt-offering for a savour of rest unto Jehovah, one bullocke, a youngling of the herd, one ramme, seven hee-lambes, of the first yeare, perfect. And their Meat-offering shall be of fine flower mingled with oyle; three tenth parts for a bullocke, two tenth parts for a ramme. And one tenth part for one lambe, throughout the seven lambes. And one goat-bucke of the goats

for a Sin-offering, to make atonement for you. Beside the Burnt-offering of the month, and his Meat-offering, and the continuall Burnt-offering, and his Meat-offering, and their Drink offerings according to their manner, for a favour of rest; a Fire-offering unto Jehovah.

And in the tenth day of this seventh month yee shall have a convocation of holiness, and yee shall afflict your souls; yee shall not do any work. And yee shall offer a Burnt-offering unto Jehovah for a favour of rest; one bullock, a youngling of the herd, one ram, seven he-lambs of the first year, perfect shall they be unto you. And their Meat-offering shall be of fine flower, mingled with oyle; three tenth parts for a bullocke, two tenth parts for one ramme. A severall tenth part for one lambe, throughout the seven lambs. One goat-bucke of the goats, for a Sin-offering, beside the Sin-offering of atonements, and the continuall Burnt-offering, and the Meat-offering of it, and their Drink-offerings.

And in the fifteenth day of the seventh month ye shall have a convocation of holiness; ye shall not do any servile work, and ye shall festively keepe a feast unto Jehovah seven dayes. And ye shall offer a Burnt-offering, a Fire-offering for a favour of rest unto Jehovah; thirteen bullocks, younglings of the herd, two rams, fourteen he-lambs of the first year, they shall be perfect. And their Meat-offering shall be of fine flower, mingled with oyle; three tenth parts for one bullock, throughout the thirteen bullocks; two tenth parts for each ramme, of the two rammes. And a severall tenth part for one lambe, throughout the fourteen lambs.

And one goat-buck of the goats for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

And in the second day, twelve bullockes, younglings of the herd, two rams, fourteen he-lambs of the first year, perfect.

And their Meat-offering and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them according to the manner. And one goat-bucke of the goats for a Sin-offering, beside the continuall Burnt-offering, and the Meat-offering thereof, and their Drink-offerings.

And in the third day, eleven bullocks, two rammes, fourteen he-lambs of the first year, perfect. And their Meat-offering and their

Drinke-offerings, for the bullocks, for the rammes, and for the lambs by the number of them, according to the manner. And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the fourth day, ten bullockes, two rammes, fourteen he-lambs of the first year, perfect. Their Meat-offering, and their Drink-offerings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-bucke of the goats for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

And in the fifth day, nine bullockes, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the bullockes, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offering, and his Drink-offering.

And in the sixth day, eight bullockes, two rams, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the bullockes, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

And in the seventh day, seven bullockes, two rammes, fourteen he-lambs of the first year, perfect. And their Meat-offering, and their Drink-offerings, for the Bullocks, for the rammes, and for the lambs, by the number of them, according to the manner.

And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, his Meat-offering, and his Drink-offering.

In the eighth day ye shall have a solemn assembly; ye shall not do any servile work.

And ye shall offer a Burnt-offering, a Fire-offering for a favour of rest unto Jehovah; one bullock, one ramme, seven he-lambs of the first year, perfect. Their Meat-offering, and their Drink-offerings, for the bullocke, for the ramme, and for the lambs, by the number of them, according to the manner.

And one goat-buck for a Sin-offering, beside the continuall Burnt-offering, and his Meat-offering, and his Drink-offering.

These things ye shall do unto Jehovah in your solemn feasts, beside your vows, and

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your voluntary offerings, for your Burnt-offerings, and for your Meat-offerings, and for your Drinke-offerings, and for your Peace-offerings. And Moses spake unto the sons of Israel, according to all that Jehovah commanded Moses.

## Annotations.

**1** The seventh month called in 1 Kings 8. 2. the month Ethanim, of the Hebrews commonly Tisri; of us, September. This month was the going out of the year, Exod. 23. 16. and the resolution of the year, Exod. 34. 22. for then the old year went out, and the new began as touching the Jubilees, Levit. 25. 9, 10. and other civil affairs: but by reason of Israel's coming out of Egypt in Ahiab, or March, that month was made unto them the first of the months of the year, Exod. 12. 2. So the Ecclesiastical feasts were reckoned after this order; and that which had been the first month, is here and usually called the seventh. the first day] Hebr. the one day; of which phrase see Gen. 1. 5. blowing of trumpets] of this rite, see Levit. 23. 24. and the Annotations there.

**2** Verse 2. favour of rest] which the Greeke translates, of sweet smell, the Chaldee, to be accepted with favour before the LORD. See Gen. 8. 21. one bullocke] at every New Moone they were to offer two bullockes, one ramme, and seven lambs, Numb. 28. 11. the same were to be offered at this New-Moone, and this one bullocke, one ram, and seven lambs, &c. here mentioned, were added over and beside the Burnt-offering of the month, as is after expressed in v. 6. So this day they sacrificed three bullocks, two rams, & fourteen lambs for Burnt-offerings, and two goats for Sin, besides the two lambs for the daily oblation. For as the solemnity was greater, by reason of the blowing of the Trumpets, (which figured the preaching of repentance and beleefe in Christ, Eysay 58. 1. Mark 1. 2, 3, 4.) for their service and thankfulness unto God was to be testified by the moe sacrifices. And if this New-Moon fell to be on the Sabbath, then besides all the former oblations, they offered also the two lambs, which were added for the Sabbath, Numb. 28. 9, 10. The Order of offering is said to be thus: After the daily morning sacrifice was offered, the addition of the Sabbath was first, and after that, the addition of the New-Moone; and after it, the addition of this good day (or feast) Maimony in Tamidin, chap. 9. sect. 2.

**6** Verse 6. their manner] Hebr. their judgement; that is, the law and ordinance prescribed of God. So in ver. 18. 21, 24, &c. Under this word manner or judgement, the Hebrews understand the order also here set downe: for whereas sometimes the Sin-offering was offered first, before the Burnt-offering, Lev. 5. 7, 8, 10. in the oblations of the feast (they say) it was not so, but they offered according to the order that is written, as it is said, According to their manner. At first the Bullocks, and after them the Rammes,

and after them the Lambs, and after them the Goat-buckes, although the Goat-buckes were Sin-offerings, and all these before them were Burnt-offerings. Maimony in Tamidin, chap. 9. sect. 7.

Verse 7. the tenth day] which was the day of Atonement, Lev. 23. 27. called the Fast, Act. 27. 9. The manner of Atonement, and the service on that day, is described at large in Lev. 16. afflict your souls] with fasting and abstinence: see the Annotations on Lev. 16. 29.

Verse 11. before the Sin-offering of Atonement] that Goat-bucke, whose blood was carried into the holy place, and the body burned without the camp, Lev. 16. 9, 29. besides it, this sacrifice here commanded was to be offered, & besides the daily Burnt-offering. On Atonement day, they offer an addition according to the addition of the beginning of the year, [which was the first day of the seventh month, fore-mentioned in v. 12.] a bullock and a ram, and this ram is called the peoples ram, and seven lambs, all of them for Burnt-offerings, and a goat-bucke for a Sin-offering, and this was eaten as evening. Moreover the congregation offered a goat-bucke for a Sin-offering which was burnt, the fellow whereof was sent away for a Scape-goat, (Lev. 16. 9, 10.) Maimony in Tamidin, c. 10. l. 2. This Atonement was a lively figure of our reconciliation unto God, by the death of Christ, (as is shewed on Levit. 16.) the afflicting of their souls figured repentance and humiliation for sins, with our fellowship in the afflictions of Christ, Rom. 6. 3, 4, 5. 1. Pet. 2. 21. The sacrifices added here, signified the faith that Gods people should have in Christ sacrificed, and thankfulness unto God therefore, 1. Joh. 2. 1, 2. Hebr. 10. 10, 19, 22, &c. Romanes 12. 1, 2.

V. 12. the fifteenth day] when the feast of Booths, or of Tabernacles did begin, which lasted 7 dayes, Lev. 23. 34, 35, 36, &c. the signification of which feast is shewed in the Annotations on that place.

Verse 13. thirtieone bullocke] Whereas at the other feasts fore-mentioned, they offered but two bullocks, one ram, and seven lambs in a day; at this they were to offer 33 bullocks, two rams, and 14 lambs; both because the solemnity was greater, and at this time they had gathered in their corne and wine, and had seen the blessing of God in all their increase, and in all the works of their hands, Deut. 16. 13, 15. therefore the Lord required moe sacrifices in signe of thankfulness. But Ezekiel prophesying of the daies of Christ (under whom we keep this feast in spirit and truth, Zach. 14. 16-19.) appointeth like sacrifices as were to be offered at the Passover, as that the Prince should prepare seven bullocks and seven rams daily for a Burnt-offering, &c. Ezek. 45. 23, 25.

Verf. 17. twelve bullocke] in every of the seven daies of this feast, one bullock is abated, as on the second day twelve, on the third day eleven, &c. on the fourth day ten, &c. and so forward, till on the seventh day they were to offer seven bullocks, v. 32. (all which in seven daies amounted to seventie bullocks) but the rams and lambs were every day alike. By this diminishing of one bullocke every day, the Holy Ghost might teach

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their duty to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby Atonement was made for their sins) should also decrease daily. Or it might signifie a diminishing and wearing away of the legall offerings, to lead them unto the spirituall and reasonable service, by presenting their owne bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1.

18 Verse 18. *and for the lambs* ] the Hebrewes say, that the Meat and Drink-offerings of these severall sacrifices, were never to be mixed together, but the Meat and Drink-offerings of the bullockes were by themselves, and the Meat and Drink-offerings of the Rammes by themselves, and of the Lambs by themselves; whether they were the oblations of the congregation, or the oblations of a particular person. *Maimony in Taminin*, chapter 10. section 15.

35 Ver. 35. *In the eighth day* ] *Chazkuni* here observeth, that it is not said (as was of the former daies) *And in the eighth day, to teach that it was a good day* (or feast) by it selfe. *a solemn assembly* ] or, general assembly: See the notes on Lev. 23. 36.

36 Verse 36. *one bullocke* ] though this was the last, and the great day of the feast, Joh. 7. 37. yet were the sacrifices fewer than on any other day; as if God would call them from the multitude of outward oblations to his spiritual worship, as is noted on ver. 17. And our Saviour on that day called the people from their many carnall observations, (some whereof are noted on Leviticus 23. 40.) unto himselfe, to drinke the waters of his Spirit, Joh. 7. 38. 39.

39 Verse 39. *before your vowes, &c.* ] of the difference between Vowes and Voluntary offerings, see the Annotations on Lev. 7. 16. The sacrifices fore-mentioned, the congregation of *Israel* was bound to offer, every thing in his day: but all men as they had either vowed, or voluntarily would, brought their sacrifices at the feasts, (especially Peace-offerings, which the owners did eat before the Lord) that according to the blessing of God upon them, they, their children and their servants, the Levites, the stranger, the fatherlesse & the widow with them, might eat & drinke, and rejoyce before the Lord, Deut. 16. 10. 11. 14. 15. The truth and complement of al which solemnities are now fulfilled unto us by Christ, who by once offering of himselfe, hath reconciled us unto God, & wrought our eternal redemption, and hath given us of his Spirit, whereby we know that he abideth in us, and hath placed in us the kingdom of God, which consisteth in righteousness and peace, and joy in the holy Ghost: That by him we should offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing to his Name, and should not forget to do good, and to communicate, for with such sacrifices God is well pleased, Coloss. 2. 16. 17. Hebr. 9. 12. 26. 28. 1 Joh. 3. 24. Rom. 14. 17. Hebr. 13. 15. 16.

# CHAP. XXX.

1 The Lord commandeth that mens vowes or oathes

be not profaned, but kept. 3 A maid in her fathers house, the father hath power to establish her vow, or to disannull it. 6 Likewise a married woman is in her husbands power, he may confirme or disannull her vow, in the day that he heareth it. 9 But the vowes of a widow, or divorced woman, are to stand. 10 An explanation of the case betwene man and wife, concerning vowes or oathes.

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AND Moses spake unto the heads of the Tribes, concerning the sons of *Israel*, saying, This is the thing which *Jehovah* commanded. A man, when he shall vow a vow unto *Jehovah*, or swear an oath to binde a bond upon his soule, he shall not profane his word, he shall doe according to all that proceeded out of his mouth. And a woman, when she shall vow a vow unto *Jehovah*, and binde a bond in her fathers house in her youth: And her father hear her vow and her bond, which she hath bound upon her soule, and her father shall hold his peace at her: then all her vowes shall stand, and every bond which she hath bound upon her soule shall stand. And if her father disannull her in the day that he heareth, not any of her vowes or of her bonds which she hath bound upon her soule shall stand: and *Jehovah* will mercifully forgive her, because her father disallowed her. And if having the have an husband, and her vowes be upon her, or the utterance of her lips, which she hath bound upon her soule; And her husband heare, and hold his peace at her in the day that he heareth; then her vowes shall stand, and her bonds which she hath bound upon her soule shall stand. But if in the day that her husband heareth he disallow her, then he shall make void her vow which is upon her, and the utterance of her lips which she hath bound upon her soule; and *Jehovah* will mercifully forgive her. But the vow of a widow, and of her that is put away, whatsoever the hath bound upon her soule shall stand upon her. And if she vowed in her husbands house, or bound a bond upon her soule with an oath: And her husband heard, and held his peace at her, and disallowed her not; then all her vowes shall stand, and every bond which she hath bound upon her soule shall stand. But if her husband hath utterly made them void in the day that he heard, whatsoever proceeded out of her lips concerning her vowes, or concerning the bond of her soule, shall not stand; her husband hath made them void, and *Jehovah* will mercifully forgive her.

13 her. Every vow, and every oath of bond to afflict the soule, her husband may establish it, and her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day, then hee establisheth all her vowes, or all her bonds, which are upon her: he establisheth them, because hee held his peace at her in the day that hee heard them. But if hee shall utterly make them void, after that hee hath heard them, then he shall beare her iniquity. These are the statutes, which *Jehovah* commanded Moses, betwene a man and his wife, betwene a father and his daughter, in her youth, in her fathers house.

## Annotations.

D D D Here beginneth the 42. Lecture of the Law: See Gen. 6. 9.

1 THE head ] that is, as the Greeke translatheth, the *Rulers* (or *Princes*) of the Tribes. In the two former Chapters were lawes for necessary duties commanded: here followeth the law for voluntarie things, which people having by vow or oath taken upon them, were bound to performe. *concerning the vowes* ] or, to the *sonnes of Israel*; or as the Greeke joyneth it with the former, the *Princes of the Tribes of the sonnes of Israel*. It was spoken by Moses to the Princes, that by them it might be orderly communicated unto the people; as in Exod. 12. 3. 21. and 4. 29. also that the Governours should looke unto the people for the performance of their religious promises. *the thing* ] Hebr. *the word*.

2 Verse 2. *a vow* ] a religious promise to the Lord. Of a vow, and how it differed from a voluntary gift, see the Annotations on Lev. 27. 2. and 7. 16. and of an oath, see the notes on Lev. 5. 1. 4. And that almes promised for the poore, is comprehended also under the name of vowes, is shewed on Deut. 23. 21. *a bond upon his soule* ] that is, to binde his soule (or himselfe) with a bond. Hereupon is that manner of speech, *Thy vowes are upon mee*, O God, *Psalms* 56. 12. *not profane his word* ] not violate or breake his promise, but shall have an holy care to keepe it. A like phrase is of *prophasing a covenant*, in *Psalms* 55. 20. and 89. 34. And as vowes might not be broken, so neither might they be delayed, Deut. 23. 21. *all that proceeded out of his mouth* ] that is, every word of his, as the phrase is opened in *Luk*. 4. 4. from Deut. 8. 3. This is to be understood of good and lawfull vowes, and such as are in a mans power to performe: for impossible vowes are to be repented of, and wicked vowes or oathes are not to be kept, but broken. *Act*. 23. 21. &c.

3 Verse 3. *and binde a bond* ] to wit, upon her soule, as in *vers*. 4. that is, binde her selfe with a bond. And, may here be used for Or (as it is often, and as the Greeke here translatheth, or determine a determina-

tion) to imply either a vow to sanctifie any thing to the Lord, or a bond to retraineth her selfe from something, as by afflicting her soule, or abstinence, as in *vers*. 13. *in her fathers house* ] these abiding there, and being under his power. The Hebrewes (as Sol. Iarchi on this place) by *house*, doe understand power, saying, under the power of her father, though she be not in his house.

*in her youth* ] youth differeth from childhood, for in her youth she understandeth what a vow is, whereof in childhood she is ignorant. The Hebrew Canon haue limited the time both for men and women, thus: A young man that is a *sonne of twelve years* and one day, and a young woman that is a daughter of eleven years and one day, which doe swear or vow, either vowes of binding (or restraint) or vowes of sanctifying (any thing to the Lord,) they doe use none, and aske questions of them. If they know to whose name they have vowed, &c. then their vowes are established: but if they know not, then is there nothing in their vowes or words. And this examination is necessary all that year, which is the twelfth year for a young maid, and the thirteenth year for a young min. Before this time, although they say, we know to whose name we have vowed, their vowes are no vowes. But after this time, when the *sonne* is a *sonne of thirteen years* and one day; and the daughter is a daughter of twelve years and one day, although they say, we know not to whose name we have vowed, their words are established, and their vowes are vowes, &c. And this is the time of vowes spoken of in every place: for as much as they are come to the years of great (or aged) persons, their vowes are established. *Maimon. tom. 3. Treat. of Vowes, chap. 11. sect. 1. 3. 4.*

Verse 4. *hold his peace at her* ] or, keepe silence at it: though hee doe not by words approve, yet by silence hee seemeth to consent, therefore her vow standeth firme. *shall stand* ] that is, shall be stable, firme and sure; as the field which Abraham bought, was said to stand, when by sale it was firme, Gen. 23. 17. 20. So ones counsell or word is said to stand, when it abideth firme, *Prov.* 19. 21. *Ezay* 14. 24. and 40. 8. *Ier.* 44. 29.

Verse 5. *disallow her* ] or, disallow (multiple) it, to wit, her vow: to alter. *the day that he heareth* ] whether it be in the day that the vowed, or many daies after that her father heareth of it. If she vow and wait many daies, and afterward her father or her husband beare of it, then he may breake it in the dayes that he heareth, &c. as it is said. In the day that he heareth, and not in the day that shee voweth only, *Maimony in Vowes, chap. 12. sect. 16.* *will mercifully forgive her* ] in Greeke, *will purge* (or cleanse) her: her sin in vowing, (when the was not in her owne power, but in her fathers) shall be forgiven: but she may not performe her vow, which by her fathers authority is disannulled. So for her husband in like sort, *vers*. 12.

Verse 6. *if having she have a husband* ] Hebr. *if being she be to a man*; that is, if she be at all married, or the utterance of her lips ] or pronunciation, that which the hath pronounced, or distinctly uttered, to wit, by oath, as appeareth by the word Or, which distinguisheth it from her vowes: Qqqq 2 and

and by that which followeth, *which she hath bound upon her foule*, that is, by oath, as in *vers. 2. and 10.* So the pronouncing with the lips, is joyued with swearing, in *Lev. 5. 4.* and Chazkuni here faith, the pronunciation is not (meant) *out of an oath.*

8 Verſe 8. *be diſallow her* ] or, *diſallow it*, that is, ſignifie his diſallowance of her vow or oath. The Hebrewes ſay, *A man makeſh void*, or *eaſteth* the words of his wife, or of his daughter in any language, although ſhe know it not; for it is not of neceſſity that the woman ſhould heare the making void, or the eaſtment, &c. He that makeſh void the words of his daughter, or of his wife, it is neceſſary that he utter it with his lips, and if he make it void in his heart (only) he doth not make it void: Maim. in Vowes, chap. 13. ſect. 1. 7.

9 Verſe 9. *put away* ] to wit, from her husband, as is expreſſed in *Levit. 21. 7.* that is, divorced. *ſhall ſtand* ] ſhe is to performe her vow; and this (as the Hebrewes thinke) though ſhe be afterward married. As, *A woman which hath no husband*, and which is not under her fathers power, if ſhe ſay, *Loe* (ſuch) *ſhall be unſwallow to me after thirty dayes*, and ſhe be married within thirty dayes; although at the time when the vow beginneth, ſhe be under the power of a husband, ſhe cannot make it void; becauſe at the time of the vow (making) ſhe was not under his power. And of this it is ſaid (in *Num. 30. 9.*) But the vow of a widow, and of her that is put away, &c. Maim. in Vowes, chap. 13. ſect. 1. 6.

10 Verſe 10. *in her husbands houſe* ] after that ſhee is married, and in her husbands power. But what if ſhee were betrothed only, and remained yet in her fathers houſe? Of this caſe the Hebrewes ſay, *A maid that is betrothed*, none can make her vow void, but her father and her husband jointly together. And if the one of them alone doe make it void, it is not made void. If her eſpouſed husband die, ſhe returneth into the power of her father: and whatſoever ſhe cometh to, her father may make void, as before her eſpoſals. If her father die after that ſhe is betrothed, and ſhe make a vow after his death, her husband cannot make it void; for an husband makeſh not the vowes of his wife void, until ſhe be come into the wedding chamber, (or married.) Maim. in Vowes, chap. 11. ſect. 3. 10.

11 Verſe 11. *ſhall ſtand* ] ſhee is to keepe her vow, though after her husbands death. *A young woman*, whom her father hath given in marriage, if ſhe become a widow, or be divorced after marriage, ſhe ſee is as an Orphan while her father liveth, and her father cannot make her vowes of none effect, although ſhe be yet but a young woman. Maim. ibidem, ſect. 2. 5.

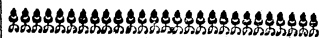
12 Verſe 12. *hath utterly made them void* ] or, *hath any waies made them void*; Hebr. making void hath made them void: ſo in *verſ. 15.*

13 Verſe 13. *oath of bond* ] that is, binding oath, or bond confirmed with an oath. to *aſſiſt the ſoule* ] by abſtinance, faſting, &c. See the notes on *Levit. 16. 29.* This ſeemeth to be added for amplification, rather than limitation or reſtraint: howbeit, the Hebrewes from hence gather, that although the father may diſannull all his daughters vowes, of what ſort ſoever, yet the husband hath

not power to diſannull the vowes of his wife, unleſſe they be of this ſort, to wit, vowes or bonds to aſſiſt the ſoule, &c. Sol. Iarchi on *Num. 30. 3.* and Maimon in Vowes, chap. 12. ſect. 1. *may eaſteth* ] or, *may make it ſland*, ſhall confirm it. Some underſtand theſe words to be a commandment, and tranſlate thus, *Let her husband eaſteth it, or let her husband make it void*, to wit, out of hand, and let him not deſerre it till afterward.

Verſe 14. *altogether hold his peace* ] Hebr. holding his peace ſhall hold his peace, (or keepe ſilence) from day to day ] and doe not diſannull it the ſame day that he heareth it.

Verſe 15. *ſhall utterly make them void* ] or, *ſhall any waies make them of none effect*: ſee this phraſe in *verſ. 12.* *ſhall beare her iniquitie* ] that is, ſhall beare the puniſhment of her iniquitie; God will require her ſinne at his hand. From hence we learne (ſaith Sol. Iarchi) that he which is a cauſe of ſoundell (or offence) unto his neighbour, ſhall come in his ſtead unto all puniſhments.



# CHAP. XXXI.

1 The Iſraelites are commanded to take vengeance on the Midianites. 5 Twelve thouſand of the tribes of Iſrael, with Phineas the Prieſt, are ſent to warre. 7 They ſlay all the males, and the five kings of Midian, and Balaam the ſonne of Beor. 9 They take the women and children captives, and the ſpoile of their goods and cattell, and burne their cities. 13 Moſes is wroth with the Officers for ſaving the women alive. 19 How the Midianites with their captives and ſpoile are to be purged. 25 The proportion whereby the prey is to be divided. 28 The tribute levied unto the Lord of the divided prey, and given to the Prieſts and Levites. 48 The captives of Iſrael numbring their ſouldiers, miſſe not a man, and therefore give a voluntary oblation unto the Treafury of the Lord.

AND Jehovah ſpake unto Moſes, ſaying; Avenge the vengeance of the ſons of Iſrael upon the Midianites: afterward ſhalt thou be gathered unto thy people. And Moſes ſpake unto the people, ſaying; Arme yee ſome men of your ſelves unto the warre, and let them be againſt Midian, to render the vengeance of Jehovah, upon Midian. A thouſand of a tribe, a thouſand of a tribe, of all the tribes of Iſrael, ſhall ye ſend to the warre. So there were delivered of the thouſands of Iſrael, a thouſand of a tribe, twelve thouſand armed for war. And Moſes ſent them, a thouſand of a tribe, to the warre: them and Phineas the ſonne of Eleazar the Prieſt, to the warre; and the holy inſtruments, and the trumpets of alarme in his hand. And they warred againſt Midian,

as Jehovah commanded Moſes, and they killed every male. And they killed the Kings of Midian, beſide thoſe that were ſlaine of them; Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian: Balaam alſo the ſonne of Beor they killed with the ſword. And the ſonnes of Iſrael tooke the women of Midian captives, and their little ones, and tooke the prey of all their cattell, and all their flockes, and all their goods. And they burnt all their cities in their habitations, and all their caſtles with fire. And they tooke all the ſpoile, and all the booty of men, and of beaſts. And they brought the captivity, and the booty, and the ſpoile, unto Moſes, and unto Eleazar the Prieſt, and unto the congregation of the ſonnes of Iſrael, unto the campe, unto the plaines of Moab, which are by Iordan, neere Jericho.

And Moſes, and Eleazar the Prieſt, and all the Princes of the Congregation went forth to meet them without the campe. And Moſes was wroth with the Officers of the hoſt, the captaines of thouſands, and the captaines of hundreds, which came from the battell of the warre. And Moſes ſaid unto them, Have yee ſaved alive all the females? Behold, theſe were to the ſonnes of Iſrael through the word of Balaam (a cauſe) to commit treſpaſſe againſt Jehovah in the matter of Peor: and there was a plague among the Congregation of Jehovah. Now therefore kill every male among the little ones, & kill every woman that hath knowen man, by lying with a male. But all the little ones among the women, that have not knowen the lying with a male, keepe alive for your ſelves. And you, encamp ye without the campe, ſeven dayes, whoſoever hath killed any ſoule, & whoſoever hath touched any ſtaine; purſe your ſelves and your captivity, in the third day, and in the ſeventh day. And purſe every garment, and every inſtrument of ſkinne, and every worke of goats (haire), and every inſtrument of wood.

And Eleazar the Prieſt ſaid unto the men of the Armie, which went to the warre, This is the ordinance of the Law, which Jehovah commanded Moſes. Onely the gold, and the ſilver, the braſſe, the iron, the tinne, and the lead: Every thing that goeth thorow the fire, ye ſhall make it paſſe thorow the fire, & it ſhall be cleane; nevertheleſſe, it ſhall be purged with the water of ſeparation: and every thing that goeth not thorow

the fire, yee ſhall make paſſe thorow the water. And yee ſhall waſh your clothes in the ſeventh day, and ye ſhall be cleane; and afterward ye ſhall come into the campe.

And Jehovah ſpake unto Moſes, ſaying; Take thou the ſumme of the booty of the captive, of man, and of beaſt; thou, and Eleazar the Prieſt, and the heads of the fathers of the Congregation. And divide the booty into two parts between them that tooke upon them the warre, who went out to battell, and betweene all the Congregation. And levie a tribute unto Jehovah, of the men of warre which went out to battell, one ſoule of five hundred, of the men, and of the beeves, and of the aſſes, and of the ſheep. Of their halfe ſhall yee take it, and thou ſhalt give it unto Eleazar the Prieſt, for an heave-offering of Jehovah. And of the ſonne of Iſraels halfe, thou ſhalt take one portion of fifty, of the men, of the beeves, of the aſſes, and of the ſheep, of all beaſts: and thou ſhalt give them unto the Levites, which keepe the charge of the Tabernacle of Jehovah. And Moſes and Eleazar the Prieſt did as Jehovah commanded Moſes. And the booty, the reſidue of the prey, which the people of the armie had made prey of, was ſix hundred thouſand, and ſeventy thouſand, and five thouſand ſheepe. And ſeventie and two thouſand beeves. And fixtie and one thouſand aſſes. And ſoules of mankind, of the women which had not knowen the lying with male, all the ſoules were two and thirtie thouſand. And the halfe, which was the portion of them that went out to warre, was, the number of ſheepe, three hundred thouſand, & thirty thouſand, and ſeven thouſand, and five hundred. And Jehovahs tribute of the ſheepe was ſix hundred ſeventie and five. And the beeves were ſix and thirtie thouſand; and Jehovahs tribute of them was ſeventy and two. And the aſſes were thirtie thouſand and five hundred: and Jehovahs tribute of them was ſixtie and one. And the ſoules of mankind were ſixteen thouſand; and Jehovahs tribute of them was two and thirtie ſoules. And Moſes gave the tribute, the heave-offering of Jehovah, unto Eleazar the Prieſt, as Jehovah commanded Moſes. And of the ſonnes of Iſraels halfe, which Moſes divided for the men that warred. (Now the Congregations halfe was, of the ſheepe, three hundred thouſand, and thirtie thouſand, even thouſand, & five hundred. And beeves, ſix and thirtie thouſand.

45 And Asses, thirtie thousand and five hundred. And foules of mankinde, sixteene thousand.) And Moses tooke of the sonnes of Israel halfe, one portion of fifty, of man & of beast, and gave them unto the Levites, which kept the charge of the Tabernacle of Jehovah, as Jehovah commanded Moses. And the officers which were over the thousands of the host, the captaines of thousands, and captaines of hundreds, came neere unto Moses. And they said unto Moses, Thy servants have taken the summe of the men of warre which were in our hand, and there lacketh not a man of us. Therefore we have brought an oblation for Jehovah, what every man hath found of Jewels of gold, chains, and bracelets, rings, care-rings, & tablets, to make atonement for our foules before Jehovah. And Moses and Eleazar the Priest tooke the gold of the, every wrought jewel, And all the gold of the heave-offering, that they offered up to Jehovah, was sixteen thousand, seven hundred, and fittie shekels, of the captaines of thousands, and of the captaines of hundreds. The men of the armie had taken spoile, every man for himselfe. And Moses and Eleazar the Priest tooke the gold of the captaines of thousands, and of hundreds, and brought it into the Tent of the congregation, for a memoriall for the sonnes of Israel, before Jehovah.

## Annotations.

**A**venge the vengeance ] or, Revenge the revengement of the sons of Israel, that is, take vengeance for the Israelites wrong and injurie upon the Midianites, who vexed Israel with their wives, and beguiled them in the matter of Peor, Num. 25. 17, 18. The Lord, to whom vengeance and recompense belongeth, Deut. 32. 35, (and would not therefore have men avenge themselves, Rom. 12. 19) commandeth this vengeance for his peoples sake, many of whom he had formerly slaine for sinning with the Midianites, Num. 25. 9, and now turneth his hand against their enemies, because he is the avenger of all such, 1 Thess. 4. 6. Therefore he calleth it here, the vengeance of the sonnes of Israel, but Moses calleth it the vengeance of Jehovah, vers. 3. And the commandement is given to Moses the Magistrate, the Minister of God, a revenger to execute wrath upon evil doers, Rom. 13. 4. Midianites ] in Greeke, Madianites, the posterity of Midian the son of Abraham by his wife Keturah, Gen. 25. 1, 2. Why they were now punished rather than the Moabites (their partners in sinne) is touched on Num. 25. 17. gathered into thy people ] that is, die and be buried: See the Annotations on Num. 20. 24, and Gen. 25. 8.

Verse 3. to render ] or, to give the vengeance of Leviticus, which phrase the Apostle useth in 2 Thess. 1. 8. giving (or rendering) vengeance on them that know not God. That which in vers. 2. was called the vengeance of the sonnes of Israel, is here named the vengeance of the Lord, as being executed by his word, and for the injury done unto him; for he that toucheth his people, toucheth the apple of his eye, Zech. 2. 8. The Chaldee here expoundeth it, the vengeance of the people of the T O R D.

Verse 4. A thousand of a tribe a thousand ] that is, of every tribe a thousand; in all, twelve thousand, vers. 5. which was but a small company in respect both of the six hundred thousands of Israel, Num. 26. 51. and of the nation of the Midianites, governed by five Kings, vers. 8. But there is restraint to the Lord, to save by many, or by few, 1 Sam. 14. 6. And this small number was chosen, that the victory might be acknowledged the Lords; as after this he said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me, Judg. 7. 2.

Verse 5. there were delivered ] in Chaldee, there were chosen, in Greeke, they numbered.

Verse 6. Phinehas ] the zealous Priest, who had formerly slaine Cozbi the Princess daughter of Midian, Num. 25. 7, 15. holy instruments ] Heb. instruments (or vessels) of holiness: hereby the Ark and things belonging thereto may be meant, as appeareth by Num. 14. 44. Or, because the Ark was but one, and he speaketh here of more instruments, the trumpets may be understood: and so to read it, the holy instruments, that is, the trumpets, &c. for and is sometime used by way of explication for that is, or to wit, as is noted on Gen. 13. 15. But to understand hereby the Vrim and Tummim, or Golden plate (as some do) is unprobable, because they were not in the hand of Phinehas, but of Eleazar, who was the high Priest, Num. 27. 21. and 20. 26. trumpets of alarme ] to blow an alarme, that they might be remembered before the Lord their God, and saved from their enemies, according to the law and promise in Num. 10. 9, and practise in ages following, 2 Chron. 13. 12, 14, 15. Thus had they both God commandement, and the signes of his presence and aid, to sanctifie their expedition.

Verse 8. beside those ] or, with those that were slaine; for the Hebrew gual often signifieth with, as in Exod. 35. 22. Levit. 14. 31. Deut. 22. 6. and other-where. five kings ] called elfe-where Princes and Dukes of Sibon, Jos. 13. 21. But Sihon the Amorite being slaine before (Num. 21. 23, 24) these Dukes of his now reigned as Kings, and fought against Israel, and were overcome by faith which subdueth kingdomes, Hebr. 11. 33. The Antichristian Amoritic (the Beast) hath twice fise that is, ten Kings, as horns on his head, which make warre with the Lambe (Christ), and the Lambe overcome them, Rev. 17. 12, 14, and 19. 19. — 21. Balsam also ] they killed among (or with) those that were slaine of them, as is expressed in Num. 13. 22. which also is added in the Greeke version here.

here. So that either he stayed with the Midianites, when he departed from Balak, or returned from his place unto them, as is noted on Num. 24. 25. And heeded not the death of the righteous, (as he seemed to desire, Num. 23. 10.) but his iniquity was upon his bones, though hee was the terror of the nightie in the land of the living; yet was he broken in the midst of the uncircumcited, and lay with them that were slaine with the sword, as the Prophet speaketh of others, in Ezek. 32. 27, 28.

Verse 10. castles ] or, goodly buildings, or, villages: see this word in Gen. 35. 16. The Chaldee here expoundeth it, their houses of worship or adoration, their Temples.

Verse 12. the captivitie ] that is, the captives, women and children: (see Num. 21. 1. So after in vers. 19. the booty) or, the thing taken; which being here distinguished from the captives, meaneth the beasts and cattell, as appeareth by v. 32. and 26. the spoile ] a general word for things taken in warre. Jos. 22. 8. implying sometime beasts and cattell also, as in 2 Chron. 15. 11. and all other things, as garments, gold, silver, &c. vers. 20, 22. Jos. 7. 21. 2 Chron. 28. 15. victuals, 1 Sam. 14. 30. and the like. These all they brought unto the Governours and Congregation, to be disposed of according to the will of God, whose the victory was.

Verse 13. to meet them ] As Melchisedek King and Priest, went forth to meet Abram returning from the slaughter of the Kings, Gen. 14. so Moses the King, Eleazar the Priest, and the Princes go forth here to meet Abrahams children returning from the slaughter of the Kings of Midian. Where in the worke of Christ (our King and Priest) was figured: who after our spiritual warfare with his enemies of our salvation, meeteth us with his gracious Spirit, to sanctifie and bleesse us, Hebr. 7. Also they went out to meet them, to provide for the cleaning of the Souldiers, which were polluted by the dead, and might not therefore come into the campe before they were purified, Num. 5. 2, 3. and 19. 11, 12, 13.

Verse 14. the officers ] or, the Bishops of the host, as both the Hebrew and Greeke words signifie: these were the captains, as after is explained. Moses who was the meekest man on earth in his owne matters is yet observed to have beene often angry for the Lords cause, as is noted on Num. 12. 3. And he was wroth with the officers, because upon them lay the charge to direct and governe the people in the wayes of God. Compare Aij. 20. 28. 1 Pet. 5. 2, 3. Rev. 2. 1. — 5. &c. the battell of the warre ] the battell-ray (or host) of the warre: the first word signifieth warfare, at it is orderly set in array; the second meaneth the warre, fight or combat with the enemies.

Verse 16. the word of Balsam ] the doctrine of Balsam, as Rev. 2. 14. or, (as the Chaldee expoundeth it) the counsell of Balsam; having reference to that counsell intimated, Num. 24. 14. a cause to commit to, on occasion to commit (Hebr. to give) a trespass by fornication and idolatry, Num. 25. 1.

2, 3. The Greeke translateth, to revolve and to digest the word of the Lord, the matter ] Heb. the words, in Greeke, because of Phogor: see Num. 25. 3, 18.

Verse 17. knowne men by living with male ] the latter explaineth the former, which sometime is used alone in the same meaning, as in Gen. 4. 1: Luke 1. 34. After it is said, knowe the living with a male: the like phrases are in Luke 21. 1, 12.

Verse 19. from days ] for so long did the pollution by the dead continue, Num. 19. 11.

any soule ] that is, any person. purifie ] with the water of separation, vers. 23. the law whereof was given in Num. 19. your captivitie ] that is, your captives, or prisoners, as in vers. 12. The Jewes hold, that the heathens are not polluted by the dead, or with other like legal uncleannesse, as is noted on Num. 19. 14. But in this case, when heathens are captived by Israelites, and so become their lawful possession, they are uncleane, and to be purified, by proportion from the law in Gen. 17. 12, 13. Whereupon Iarchi here saith, Your selves and your captivitie, not that heathens doe receive uncleannesse, and need to be sprinkled, but as you the children of the covenant, so your captives also which come into the covenant, and are uncleane, have need to be sprinkled. and in the seventh day ] according to the law in Num. 19. 19. the signification whereof is shewed there.

Verse 20. every garment ] or, every cloth: the word implieth not onely garments for mans body, but clothes for other use; as in Num. 4. 6, 7, 8. instruments ] or, vessels of this; whatsoever is made of the skin of any beast: so after, every instrument (or vessel) of wood. worke of goats haire ] that is, thing made of goats haire: the word haire may here be understood, as in Exod. 25. 4. some adde, of goats skins, it may also mean any other part, as Sol. Iarchi here saith, it implieth any instrument of the horns, and of the hooft, and of the bones.

Verse 21. which went ] that is, which had gone: Hebr. which came; wherefore it may also be Englished, which came from the battell: to the Greeke here translateth it; and so the Hebrew word which usually signifieth to, is by the holy Ghost in Greeke translated from, or out of, as in Rom. 11. 26. from Esay 59. 20. See the like noted on Gen. 36. 6.

the ordinance ] or, the statute of the law; which the Greeke calleth Dicnoma, that is, the just ordinance, or righteous statute of the law. The same word Paul useth in Rom. 2. 26. if the uncircumcision (that is: the uncircumcited Gentile) keep the ordinances (or righteous statutes) of the Law: and in Rom. 8. 4. that the ordinance (the righteous statute) of the Law might be fulfilled in us. So in Hebr. 9. 1. ordinances of divine service Here Eleazar the Priest declareth to the people the Law which God had commanded Moses, as it was generally the duty of Priests and Levites to teach Iakob Gods judgements, and Israel his Law, Deut. 33. 8. 10. Hag. 2. 1, 12. Mal. 2. 7. Moreover the heifer, with whose asse the purifying water was prepared, was expressly given to Eleazar, Num. 19. 3. &c.

Vers.



- 23 Verse 23. *that goeth thorow the fire* ] that is, will, or may abide the fire, and not be consumed therewith. Or, *that cometh in the fire.* And it shall be, or, that it may be cleane. *water of separation* ] in Greeke, *water of purification*: the water mentioned in *Numb. 19. 9.* which was to bee sprinkled upon the vessels with hyssop, *Numb. 19. 18.* after they had passed thorow the fire. *goeth not thorow the fire* ] that will not abide the fire, or cometh not in the fire. This latter, some of the Hebrew Expolitors (as Iarchi and Targum Jonathan) doe follow, and understand by things that come in the fire, such vessels and instruments as are used at the fire, kettles, spits, and the like: and by things that come not in the fire, they understand cups, platters, and such like. But the former seemeth best. *thorow the water* ] to bee washed therewith, and not sprinkled onely with that water of separation, *Numb. 19.* By this passing thorow fire & water, the vessels had a legal purification from their ceremonial uncleanness; to signifie that the creatures are sanctified unto our use by the word of God and prayer. 1 *Tim. 4. 4, 5.* And sometime by vessels the Scripture signifieth men; and by their passing thorow fire and water, their cleansing from corruption by afflictions, and through the grace and spirit of Christ: as, *I will gather you into the middell of Ierusalem,* as they gather silver, and brass, and iron, and lead, and tinne, into the middell of the furnace, to blow the fire upon it, to melt it. *so will I gather you in mine anger.* &c. *Ezek. 22. 19. — 22.* And, in a great house there are not onely vessels of gold and silver, but also of wood and of earthen, and some to honour, and some to dishonour. If a man therefore purge himselfe from these, he shall be a vessel unto honour, sanctified, and meet for the masters use, &c. 2 *Tim. 2. 20, 21.* Again, *Thou hast tried us in silver* is tried, &c. wee went thorow fire, and thorow water, *Psal. 66. 10, 12.* See also to *Zach. 13. 9. Mal. 3. 3.*
- 26 Verse 26. *the summe* ] Hebr. the head, that is, the summe, or count, as the Greeke and Chaldee expound it: see *Numb. 1. 2.* So after in *vers. 49.*
- 27 Verse 27. *into two parts* ] or into halves: Hebr. *divide* (or *halfe*) the booty. The warre and victory being the Lords, hee divideth the prey at his pleasure, halfe to the 12 thousand souldiers, and halfe to the congregation who went not out to warre. So David made it an ordinance in Israel, *At his part is that goeth downe to the battell, so shall his part be that tarrieth by the suffie: they shall part alike.* 1 *Sam. 30. 24, 25.* And to the warriors of the two tribes and the halfe that fought against the Canaanites, Iosua said, *Divide the spoile of your enemies with your brethren.* *Ios. 22. 8.*
- 28 Verse 28. *And levie* ] or, *And beare up,* which the Greeke and Chaldee translate, *And separate a tribute to the Lord:* by this homage and tribute, they were to acknowledge the victory to be of God, and to shew their thankfulness for his salvation. So David dedicated unto the Lord, silver and gold, of all nations which hee had subdued, 2 *Sam. 8. 11, 12.* And Elaias prophesieth, *In that time shall a present be brought unto the LORD of*

*hosts, if a people fostered and spoiled, &c.* *Ezay 18. 7.* *one soule of 500* ] by soule is here meant person of mankind, and living body of beasts, as after is explained. And as the 2000 souldiers had much more of the spoile, considering their small number, than the other many thousands of the congregation; so their tribute to the Lord was much lesse by proportion, they giving but the five hundred part, when the congregation gave the fiftieth, *vers. 30.* God requireth lesse of them, as their labour, service, and jeopardizing of their lives, had beene greater than their brethrens.

Verse 29. *unto Eleazar* ] The Lord, who was the inheritance of the Priests and Levites, *Deut. 18. 1, 2.* and had given them the ordinary heave-offerings which the Israelites offered unto him, *Numb. 18. 19.* giveth them also this extraordinary tribute which was levied for him. So Abram gave to Melchisedek the Priest the tithe of the spoiles which he had gotten in warre, *Gen. 14. 20.* And as the Levites had the tribes in Israel, and the Priests had but a tenth of those tribes, *Numb. 18. 21, 24, 26, 28.* so is there here a like proportion allotted, whiles the Levites had the fiftieth part, *vers. 30.* and the Priests but the five hundredth.

Verse 30. *one portion of fiftie* ] or, *one takes* (or *detained*) of fiftie: so in *vers. 47.* of the spoile, or of the spoile-beasts, that is, of sheepe and of goats, for both these are implied under the name *spoile*; as in *Lev. 1. 10.* of all beasts ] that is, of all manner of beast: but this seemeth to be meant of the beasts fore-named onely, and not of Camels, or other unclean beasts; because in the particular summes after rehearsed, *vers. 32. — 39.* there are no unclean but after onely spoken of. Chazkuni here saith, *If thou aske why God commanded not to take a tribute of the Camels; seeing there were many camels there, as it is written in the warre of Gideon* (against the Midianites) *Their Camels were without number, Judges. 6. 5. and 7. 12.* the answer is, *The Scripture mentioneth those onely whereof they take the tribute; and they take no tribute of unclean beasts, save of Asses, because they are sanctified by the firstling of the Asses.* *Exod. 13. 13. and 34. 19, 20.* which keepe the charge ] or, *observe the observation,* keepe watch and doe the service: see the notes on *Numb. 18. 5.*

Verse 32. *the residue of the prey* ] the cattell (whose numbers follow) are called the residue or remainder, either because some had beene flaine for the souldiers to eat, or in respect of the gold and silver and other such spoiles, whereof there was no tribute levied.

Verse 33. *seventie and two thousand* ] that is, *seventie thousand and two thousand*, as was explained in the former verse. So after.

Verse 35. *soules of mankind* ] Hebr. *soule of Adam*, meaning by soule, the persons; and by *Adam* or *mankind*, the women, as after is explained. For as at the first, both man and woman were called *Adam*, *Gen. 5. 2.* to the same name is often used for both sexes, as here and in *vers. 40. 46, 47.*

Verse 40. *two and thirtie* ] So the whole number of beasts and girles (which were the Lords tribute out

out of the Souldiers halfe,) was eight hundred and fortie, which were given to Eleazar the Priest, *vers. 41.*

Verse 47. *one portion of fiftie* ] or, *one taken of fiftie*, as in *vers. 30.* The particular summes (as may be gathered by the former computation) were six thousand seven hundred and fiftie sheep, seven hundred and twentie oxen, six hundred and ten Asses, three hundred and twentie soules of young women: the whole summe of them altogether, was eight thousand and four hundred, which were taken out of the Congregations halfe, & given to the Levites. So the whole prize brought home from the Midianites, and kept for the use of Israel, was of beasts and women-kinde, eight hundred thousand, and fortie thousand: out of which the Lord tooke for his Priests and Levites, nine thousand two hundred and fortie. Thus he enriched his people with the spoiles of their enemies; and they in homage and thankfulness to the Lord, gave him one of five hundred out of the one halfe, and one of fiftie, out of the other halfe; as Abram gave one of ten, to Melchisedek the Priest of God, of all the spoiles that he had taken from his enemies, *Gen. 14. 20.*

Verse 48. *the Officers* ] or Bishops, as in *vers. 14.*

Verse 49. *in our hand* ] that is, in our power, under our leading and charge: which the Greeke & Chaldee translate, *with us.* *there lacketh not* ] Hebr. *there is not numbered, or mustered*, to wit, as wanting or missing: for in such multitudes the number is observed, of those that are absent, as of those present. This was a rare and wonderfull mercie, that twelve thousand men of Israel should vanquish so great a nation of Midian without losse of any mans life, whereas commonly the sword decureth one as well as another, 2 *Sam. 11. 25.* But hereby appeareth, that precious in the eyes of the LORD is the death of his Saints, *Psal. 116. 15.* and much like speech was uttered by our Saviours, *Of them which thou gavest me, have I lost none.* *Ioh. 18. 9.* Moreover, by this victory, God encouraged his people to fight the residue of his battels against the Canaanites.

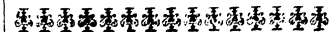
Verse 50. *an oblation for Iehovah* ] or, as the Chaldee explaineth it, *the oblation of the Lord:* in Greeke, *a gift to the Lord.* This was a voluntary gift, whereas the former levie was commanded, *vers. 25. &c.* *hath found* ] that is, hath gotten in this war. *jewels* ] or instruments, vessels, ornaments for our soules ] that is, for our lives which God hath spared; and that there be no plague amongst us, as *Exod. 30. 12.* Herein also they might have respect unto their sinne in sparing the women alive, for which Moses reproved them, *vers. 17.* Thus though they found all alive, yet were they not proud, neither boasted of their valour, but gave the glory unto God, and in themselves they were humbled in conscience of their unworthinesse.

Verse 51. *every wrought jewell* ] Hebr. *jewell* (or instrument) of worke; that is, cunningly wrought. So as the matter was the best of gold; the forme also was the best. Chazkuni here saith, *The Scrip-*

*ture sheweth that they brought no broken instrument.*

Verse 52. *shekel* ] what the shekel weighed, see on *Gen. 20. 16.* of the captives ] or, from the captives; that is, Moses tooke the gold of them; as in *vers. 1. and 54.*

Verse 54. *the Tem* ] the Lords Tabernacle, where it was a memorie for them: as the like is spoken of the halfe shekels which the Israelites gave when they were numbered, to make atonement for their soules, *Exod. 30. 15, 16.*



## CHAP. XXXII.

1 The Reubenites and Gadites sue for their inheritance on that side Iordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 28 Moses commandeth Eleazar and Isiaua to give them that inheritance when they had performed the conditions. 31 The Gadites and Reubenites promise againe to performe them. 33 Moses assigneth them the land. 34 They build fenced cities for their wives and children, and folds for their cattell. 39 The sons of Amasa conquer the Amorites in Gilead, and have it and the villa, as therof given them by Moses for a possession.

NOW the sonnes of Reuben, and the sonnes of Gad, had a very great multitude of cattell; and they saw the land of Iazer, and the land of Gilead; and behold, the place was a place for cattell. And the sonnes of Gad, and the sonnes of Reuben came, and said unto Moses, and unto Eleazar the Priest, and unto the Princes of the Congregation, saying; Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon; The land which Iehovah sheweth before the Congregation of Israel, is a land for cattell, and thy servants have cattell. And they said; If we have found grace in thine eyes, let this land be given unto thy servants for a possession, bring us not over Iordan. And Moses said unto the sonnes of Gad, and to the sonnes of Reuben, shall your brethren goe to warre, and shall you sit here? And wherfore break ye the heart of the sons of Israel, had going over into the land which Iehovah hath given them? Thus did your fathers, when I sent them from Kadesh barnea to see the land. For they went up into the land of Edicol and saw the land, and brake the heart of the sonnes of Israel, that they should not goe into the land which Iehovah had given them. And Iehovahs anger was kindled in that day, and he sware, saying;

11 saying; If the men that came up out of Egypt, from twenty yeares old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jakob, because they have not followed mee fully. Save Caleb the son of Iephunneh, the Kenizite, and Iosua the sonne of Nun, for because they have followed Jehovah fully. And Jehovahs anger was kindled against Israel; and hee made them wander in the wilderness fortie yeares, untill all the generation was consumed that had done evil in the eyes of Jehovah. And behold, ye are risen up in your fathers stead, an increase of sinfull men, to augment yet the burning anger of Jehovah against Israel. For if yee turne away from after him, then will he yet againe leave them in the wilderness, and yee shall destroy all this people.

16 And they came nere unto him, and said; We will build sheeps-folds here, for our cattell, and cities for our little ones. But wee our selves will goe ready armed before the sonnes of Israel, untill that we have brought them unto their place; and our little ones shall dwell in the fenced cities, because of the Inhabitants of the land. Wee will not returne unto our houses, untill the sonnes of Israel have inherited, every man his inheritance. For we will not inherit with them on yonder side Jordan and forward, because our inheritance is come unto us on this side Iordan Eastward.

20 And Moses said unto them, If ye will doe this thing, if ye will goe armed before Jehovah to warre; And will goe all of you armed over Iordan before Jehovah, untill he have driven out his enemies from before him. When the land is subdued before Jehovah, then afterward yee shall returne, and yee shall be gullelfe before Jehovah, and before Israel; and this land shall be yours for a possession before Jehovah. But if ye will not doe so; behold you have sinned against Jehovah; and know ye your sinne which will find you out. Build ye cities for your little ones, and folds for your sheepe, and doe that which hath proceeded out of your mouth. And the sonnes of Gad, and the sonnes of Reuben said unto Moses, saying; Thy servants will doe as my lord commandeth. Our little ones, our wives, our flocks and all our cattell shall bee there in the cities of Gilead. But thy servants will passe over every one armed for war before Jehovah to battell, as my lord speaketh.

So concerning them, Moses commanded Eleazar the Priest, and Iosua the sonne of Nun; and the heads of the fathers of the tribes of the sonnes of Israel. And Moses said unto them; If the sonnes of Gad, and the sonnes of Reuben, will passe with you over Iordan, every man armed to battell before Jehovah; and the land shall be subdued before you: then yee shall give unto them the land of Gilead for a possession. But if they will not passe over with you armed, then they shall have possessions among you in the land of Canaan.

And the sonnes of Gad, and the sonnes of Reuben, answered, saying; As Jehovah hath spoken unto thy servants, so will I doe. We will passe over armed before Jehovah into the land of Canaan; and the possession of our inheritance on this side Iordan, shall bee ours. And Moses gave unto them, unto the sonnes of Gad, and unto the sonnes of Reuben, and unto halfe the tribe of Manasses the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof in the coasts, the cities of the land round about.

And the sonnes of Gad built Dibon, and Ataroth, and Aroer. And Atroth, Shophan, and Iazer, and Jogbehah. And Beth-Nimrah, and Beth-Haran, fenced cities, and folds for sheepe. And the sonnes of Reuben built Heshbon, and Elealeh, and Kirjathaim. And Nebo, and Baal-Meon, (the names being changed) and Sibmah; and they called by names, the names of the cities which they builded. And the sonnes of Machir, the sonne of Manasses, went to Gilead and tooke it, and dispossed the Amomite which was in it. And Moses gave Gilead unto Machir the sonne of Manasses, and he dwelt therein. And Iair the sonne of Manasses, went and tooke the villages, and called them the villages of Iair. And Nobah went and tooke Kenath, and the daughters thereof, and hee called it Nobah, after his owne name.

## Annotations.

**R**uben] he was Israels first-borne of his wife Leah, Gen. 29. 32. and Gad was the first sonne of Zilpah Leahs handmaid, Gen. 30. 10, 11. To these are added some of the sonnes of Manasses, (vers 39. &c.) who was the sonne of Ioseph, the eldest

eldest son of Israel by his wife Rachel, Gen. 30. 22, 24. *Izer*] a cite taken a while before by the Amorites, Num. 21. 32. *Gilead*] in Greeke, *Galaad*, a mountainie also of the Amorites which had many cities; halfe that mount was given to the sonnes of Gad, the other halfe to the sonnes of Manasser, ver. 40. Deut. 3. 12, 13. Jos. 13. 24, 25, 31. *a place for cattell*] that is, meet to feed and nourish cattell. Therefore God promising to feed his people Israel, signifieth the goodnesse of their pasture, by the similitude of *Bashan* and *Gilead*, Mic. 7. 14. Jer. 50. 19.

2 Verle 2. *sonnes of Gad*] they are named before the *sonnes of Reuben*, both here and in verle 6. 25, 29, 31, 33. so it seemeth they were first in this counsell and foremost in the suit.

3 Verle 3. *Atarab*, and *Dibon*, &c.] These were places in the country of *Sihon* and *Og* on the outside of *Jordan*: there was also an *Atarab* within the land of *Canaan*, whereof see Jos. 16. 2, 5, 7. *Of Dibon*, see Num. 21. 30. Jos. 13. 9, 17. *Nimrah*] called also *Beth-Nimrah*, in verle 36. and *Nimrim*, Iay 15. 6. in Greeke, *Namra*. This place was given to the sonnes of Gad, Jos. 13. 27. *Heshbon*] the cite of King *Sihon*, Num. 21. 26. given to the Reubenites, Jos. 13. 15, 17. *Sibmah*] or *Sebam*, called also *Sibmah*, in verle 38. and Jos. 13. 19. in Greeke *Sebama*: it was a place of vines, Iay 16. 8, 9. Jer. 48. 32. *Bom*] called in verle 38. *Baal-meon*, and in Jer. 48. 23. *Beth-meon*, and in Jos. 13. 17. *Beth-Baalmeon*. The Greeke here corrupteth it *Bailm*.

4 Verle 4. *Jehovah smite*] that is, smite or killed the inhabitants thereof, delivering them before his people, so that they smite them, Deutero. 2. 33. but the victorie is ascribed unto the Lord.

5 Verle 5. *bring us not over*] or, *lead us not, cause us not to passe over Iordan*, to wit, for to have possession there. This their request (whereat *Moses* was offended) might seeme at this first propounding of it, very evill. For it might argue in them a covetous mende, for their owne benefit, which also might turn to the injury of their other brethren. They prevented the time before all the land was conquered. They seemed to contrary the word of God, who commanded the land to be divided by lot, Num. 26. 55. which they now would prevent. It might imply a distrust in them, of including and inheriting the land of *Canaan*. It might be a discouragement of their brethren. It argued want of love, or a neglect of dutie in assistance. It might be an evill president to others, who when some part of the land should be conquered, might likewise crave the same for their inheritance; and so great trouble and confusion might insue.

6 Verle 6. *Shall your brethren*] the other Tribes. In this reproofe, *Moses* teacheth brotherly dutie, to love their neighbours as themselves; not to looke every man on his owne things, but every man *also* on the things of others, Phil. 2. 4. and that they ought to lay downe their lives for the brethren, 1 Joh. 3. 16.

7 Verle 7. *breake ye the heart*] that is, discourage ye,

or make ye it to turne, as the Greeke translateth, *pervert ye the mindes*. A like phrase is of *melting the heart*, for discouraging, in Deut. 1. 28.

Verle 8. *Thus did your fathers*] the Greeke expresse this by a question, *Did not your fathers thus?* So where the Prophet saith, *All these my hand hath made*, Iay 66. 1. the Holy Ghost turneth it in Greeke, *Has not my hand made all these?* Acts 7. 49.

Verle 9. *valley*] or *bourne of Ephraim*, that is, as the Greeke translateth it, *valley of the cluster of grapes*: see Num. 13. 23, 24.

Verle 11. *If the men*] that is, *Surely the men, &c. shall not see*: this is an oath: see the notes on Num. 1. 4. 23. *twentie yeeres old*] Hebrew, *sonne of twenty yeeres*. *followed me fully*] Hebrew, *fulfilled after my*, which the Chaldee expoundeth, *fulfilled after my feare*; the Greeke, *followed after me*: see Num. 14. 24. A like phrase is in 1 Sam. 13. 7. where the people trembled after Saul, that is, followed him trembling.

Verle 12. *the Kenizite*] of the posteritie of *Kenaz*, of the Tribe of *Judah*, 1 Chron. 4. 13, 15.

Ver. 13. *wander*] this is an explanation of that phrase, *shall feed in the wilderness*; whereof see Num. 14. 33. *the generation*] that is, the men of the generation, *as this generation*, Mat. 12. 42. is expounded, the men of this generation, Luke 11. 31. And the consuming of the Israelites in the wilderness, is before observed in Num. 26. 64, 65.

Verle 14. *an increase of sinfull men*] or, *a crew* (a multitude of sinners) that is, bred and brought up of men most sinfull, which the Chaldee expoundeth, *disciples of sinfull men*. By sinners, is meant men given unto sinne: see the notes on Gen. 13. 3. & Num. 16. 38. *the burning-anger*] Hebrew, *the burning of the anger* (or of the wrath) of *Jehovah* toward (or against) Israel. In this sharpe rebuke, *Moses* upbraiddeth them with their fathers sinne also, as he doth likewise in Deut. 1. 26, 27. &c. & 9. 7, 24. and signifieth that the renewing of their sins, augmenteth wrath upon the children, (as Christ also teacheth in Mat. 23. 31, 32, 36.) and upon the whole congregation, as after in v. 15. & Jos. 22. 17, 18.

Ver. 15. *from after him*] that is, from following, from obeying him; which the Chaldee expoundeth, *from after his feare*. So Christ calling *James* and *John*, they went after him, Mar. 1. 20. that is, they followed him, Mat. 4. 22. *then his will yet againe leave them*] Hebrew, *and he will add againe, to leave him*; that is, God will againe leave Israel, who are spoken of as one man; therefore the Chaldee expoundeth it, *he will yet againe detain them*, or make them to tarry. But the Greeke seemeth to understand it of their leaving of God, saying, *For ye will turne away from him, to add againe to leave him in the wilderness*. *desirey all this people*] or corrupt them, that is, occasion them to sinne and so to be destroyed: for, *corrupting* is used both for sinning, and for destroying because of sin, as is noted on Gen. 6. 13. The Greeke translateth, *Ye shall doe wickedly against this whole Congregation*.

Ver. 17. *will goe ready armed*] Hebrew, *will be armed, making*.

making haste, before the sons of Israel: which the Greeke explaineth, *we being armed will goe in the forward before the sons of Israel*. Signifying both their ready mind to jeopard their lives in the battell; and that by leaving their wives, children, and cattell behinde them, they would be freed from that cumberance which others had.

18 Verle 18. *we will not returne* Here they promise a continuance with their brethren in all their wars and troubles unto the end: which also they performed, as *Ishua* said unto them, *Tee have not left your brethren these many daies into this day, &c.* And now the LORD your God hath given rest unto your brethren, &c. *Jo.* 22. 34.

19 Verle 19. *we will not inherit with them* By taking upon them these conditions, they free themselves of those evils which might justly seeme at first to be imputed unto them. For they shewed both faith in God, and love to their brethren, so to go in the forefront of the battell, with their lives in their hands against so many and mighty enemies, leaving their weake families behinde them, unto the LORDs protection. And that they would thus doe freely, without any further benefit to themselves, reiting contented with their portion now allotted them. Wherefore *Moses* changing his minde, yielded to their request, upon the performance of these conditions, v. 20, &c.

20 Verle 20. *this thing* Hebr. *this word*: in Greeke, according to this word. before *Ishua* the Chaldee explaineth it here and in v. 21. and in *Jo.* 4. 13. before the people of the LORD. So, the *help* of the LORD, in *Judg.* 5. 23. is in Chaldee, the *help* of the people of the LORD. See the notes on Numbers 31. 3.

21 Verle 21. *all of you armed* [or, every armed man of you. Thus things are caried betweene *Moses* and them, as if the land should be conquered by force of armes: but it was left they should tempt God, by neglect of the meanes; and that under this warfare the good fight of faith might be fought of Israel. For though they were all bound by their promise to aid their brethren, yet *Ishua* took not all, but a competent number of them, namely, about *fortie thousand*, *Jo.* 4. 12, 13. which were much fewer than all the men of war in the two Tribes of *Reuben* and *Gad*, and the halfe tribe of *Manasse*, as appeareth by the last muster in *Num.* 26. 27, 18, 34. It seemeth the residue were left behinde, to keep their country and families: or, God would not have all goe to war, that the victory might appeare to be his, as the Church after acknowledgement to his praise, in *Pla.* 44. 2, 3, &c. and left *Israel* should vaunt themselves against him, saying, *Mine armie hand hath saved me*: as in *Judg.* 7. 2.

22 Verle 22. before *Ishua* in Chaldee, before the people of the LORD, as in ver. 20. So againe in ver. 27. and 29. and 32. guiltlesse before *Ishua* [or, from *Ishua*, and from *Israel*, that is, innocent and free from being punished by the Lord and his people. So in 2 Sam. 3. 28. a possession before *Ishua* Hereby is signified the LORDs approbation, and to their just possession of the

country, as being given them not by *Moses* only, (as in v. 33.) but by the Lord, as he after saith, *Ishua* your God hath given you this land to possess, *Deut.* 3. 18.

Verle 23. *signed against Ishua* [or, unto *Ishua*, which the Greeke and Chaldee translate, before the Lord. your sin] hereby may mean both the guiltlesse and the punishment: see the notes on *Lev.* 22. 9. which will finde you [or, that it will finde you out, that is, will come upon you; being referred to the punishment: see *Gen.* 44. 34. The Greeke translate, and ye shall know your sin, when evil shall overtake or come upon you. So the people acknowledge in their afflictions, *Our sins testify against us; for our transgressions are with us, and our iniquities we know them*, *Elsay* 59. 12.

Verle 25. *said* Hebr. *he said*, signifying their joynt consent to speake as one man in this repetition of their promise.

Verle 29. *then ye shall give* *Moses* giveth them not the inheritance, but upon condition, if they with their brethren should subdue the land: which was not done under his Ministerie, but under *Elsazar* and *Ishua*, the types of Christ. A figure that the Law should make nothing perfect, but the bringing in of a better hope, *Heb.* 7. 19.

Verle 32. *shall be ours* [or, that it may be ours: Hebrew, *with us*, that is, remaine with us as our owne. So in *Pla.* 12. 5. *our lips are with us*, that is, are ours.

Verle 33. *halfe the Tribe of Manasse* There is no mention of these before, among them that sued for inheritance: but because the sons of *Manasse* shewed their faith and valour in conquering *Gilead*, ver. 39. therefore the Lord by *Moses* giveth them a possession there. And of *Machir* the son of *Manasse* it is said, *Because he was a man of warre, therefore he had Gilead and Bashan*, *Jo.* 17. 11. This halfe Tribe had also their inheritance given them upon like condition as the former two Tribes, *Jo.* 4. 12. with the cities thereof in the castle [or, as the Greeke translate, and the cities with the castles thereof. The Hebrew preposition *Lamed*, is often in Greeke translated and, with good sense, as in *Gen.* 1. 6. and 2. 3. *Exod.* 17. 19. *Levit.* 8. 12. and 16. 21. *Numb.* 9. 15. and 33. 2.

Verle 34. *built Dibon* that is, repaired and fortified these cities, which had beene partly ruined before in the conquest, or fallen into decay. So in ver. 37.

Verle 38. *the names being changed* [or, being turned in name: which seemeth to be in respect of the former idolatry whereto by name they were dedicated: for *Nabo* and *Baal* were the names of false gods, *Elsay* 46. 1. *Judg.* 6. 31. which the Lord would not have to be mentioned, *Exod.* 23. 13. And thus the Hebrews (as *Sol. Iarchi* here) explaine it, saying, *They were idolatrous names, and the Amorites had called their cities by the names of their Idols; but the sonnes of Reuben turned their name to other names, they called by names* that is, by other names for the cause fore-mentioned: the Greeke translate, they named by their names: so it accordeth with ver. 42. where *Nabub* having taken

taken *Kenath*, called it *Nabub* by his owne name.

40 Verle 40. *gave Gilead* to wit, halfe of mount *Gilead*, for the other halfe was given to the sons of *Reuben* and *Gad*, *Deut.* 3. 12, 13. unto *Machir* Seeing *Machir* was the first-borne of *Manasse*, *Jo.* 17. 1. and *Machirs* sonnes were borne upon *Iosephs* knees, *Gen.* 50. 23. it is not likely that *Machir* himselfe was now alive, but that his posterity are called here by their fathers name; and this is usuall thoroughout the Scriptures, to give the fathers name unto the children.

41 Verle 41. *Lair the sonne of Manasse* *Lair* was the sonne of *Hezron* the sonne of *Judah* by the fathers side, and the sonne of *Machir* the sonne of *Manasse* by his mother, 1 *Chron.* 2. 21, 22. and taking these villages with the other *Manassites*, he is here reckoned of that tribe. So elsewhere sonne of the Priests are called the sonnes of *Barzillai*, which note a wife of the daughters of *Barzillai* the *Gileadite*, and was called after their name. *Ezr.* 2. 61. the villages of *Lair* in Hebrew, *Havoth Lair*. There was also one *Lair* sonne of *Segub*, who had three and twenty cities in the land of *Gilead*, 1 *Chron.* 2. 22. and another *Lair* of the tribe of *Manasse*, who was ludge of *Israel* twenty yeares: he had thirty sonnes, and they had thirty cities in the land of *Gilead*, which were also called *Havoth Lair*, *Judg.* 10. 3-4.

42 Verle 42. the daughters [that is, the sonnes or villages, as is noted on *Numb.* 21. 25. So againe in 1 *Chron.* 2. 23. These two tribes and an halfe, as they were the first of all *Israel* that had their inheritance assigned them, so were they of the first that for their sinnes were carried captives out of their land, 2 *King.* 15. 29. For they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. And the God of *Israel* stirred up the spirit of *Pul King of Assyria*, and the spirit of *Tilgath-pileser King of Assyria*: and hee carried them away, even the *Reubenites*, and the *Gadites*, and the halfe tribe of *Manasse*, and brought them unto *Halab*, and *Elabor*, and *Hara*, and to the river *Gozan*, unto this day, 1 *Chronicles* 5. 25, 26.



# CHAP. XXXIII.

1 Two and fortie journees of the Israelites thorow the wilderness, from Egypt to Jordan. So A commandment to destroy the Canaanites and their monuments of idolatry. 54 The land must be divided by lot.

D D D

1 These are the journees of the sonnes of *Israel*, which went forth out of the land of *Egypt* by their armies, by the hand of *Moses* and *Aaron*. And *Moses*

wrote their goings out, according to their journees at the mouth of *Iehovah*: and these are their journees according to their goings out. And they journeyed from *Ramefes*, in the first month, in the fiftenth day of the first month: on the morrow after the Passover, the sons of *Israel* went out with an high hand, in the eyes of all the Egyptians. And the Egyptians buried those which *Iehovah* had smitten among them, every first-borne: upon their gods also *Iehovah* executed judgements. And the sonnes of *Israel* journeyed from *Ramefes*, and encamped in *Succoth*. And they journeyed from *Succoth*, & encamped in *Etham*, which is in the edge of the wilderness. And they journeyed from *Etham*, and turned againe unto *Pi-hahiroth*, which is before *Baal-zephon*, and they encamped before *Migdol*. And they journeyed from before *Hiroth*, and passed thorow the midst of the sea into the wilderness, and went three dayes journey in the wilderness of *Etham*, and encamped in *Marah*. And they journeyed from *Marah* and came unto *Elim*: and in *Elim* were twelve fountaines of water, and severny *Palme* trees, and they encamped there. And they journeyed from *Elim*, and encamped by the red sea. And they journeyed from the red sea, and encamped in the wilderness of *Sin*. And they journeyed from the wilderness of *Sin*, & encamped in *Dophkah*. And they journeyed from *Dophkah*, and encamped in *Alufh*. And they journeyed from *Alufh*, and encamped in *Rephidim*; and there was no water there for the people to drinke. And they journeyed from *Rephidim*, and encamped in the wilderness of *Sinai*. And they journeyed from the wilderness of *Sinai*, and encamped in *Kibroth hattaavah*. And they journeyed from *Kibroth hattaavah*, and encamped in *Hazeroth*. And they journeyed from *Hazeroth*, and encamped in *Rithmah*. And they journeyed from *Rithmah*, and encamped in *Rimmon Parez*. And they journeyed from *Rimmon Parez*, and encamped in *Libnah*. And they journeyed from *Libnah*, and encamped in *Rissah*. And they journeyed from *Rissah*, and encamped in *Kehelathah*. And they journeyed from *Kehelathah*, and encamped in mount *Shapher*. And they journeyed from mount *Shapher*, and encamped in *Haradah*. And they journeyed from *Haradah*, and encamped in *Makheloth*. And they journeyed from *Makheloth*, and encamped in *Tahath*. And they journeyed from *Tahath*, and encamped in *Rithmah*.

28 hath, and encamped in Tarah. And they journeyed from Tarah, and encamped in Mithkah. And they journeyed from Mithkah, and encamped in Hailmonah. And they journeyed from Hailmonah, and encamped in Moseroth. And they journeyed from Moseroth, and encamped in Bene-Jaakan. And they journeyed from Bene-Jaakan, and encamped in Horhagidgad. And they journeyed from Horhagidgad, and encamped in Jathbathah. And they journeyed from Jathbathah, and encamped in Ebronah. And they journeyed from Ebronah, and encamped in Ezion-gaber. And they journeyed from Ezion-gaber, and encamped in the wilderness of Zin, which is Kadesh. And they journeyed from Kadesh, and encamped in mount Hor in the edge of the land of Edom. And Aaron the Priest went up into mount Hor at the mouth of Jehovah, and died there, in the fortieth yeere after the sonnes of Israel were come out from the land of Egypt, in the fift moneth, in the first day of the moneth. And Aaron was an hundred and twentie and three yeers old when he died in mount Hor. And the Canaanite the King of Arad, which dwelt in the South, in the land of Canaan, heard of the coming of the sonnes of Israel. And they journeyed from mount Hor, and encamped in Zalmonah. And they journeyed from Zalmonah, and encamped in Punon. And they journeyed from Punon, and encamped in Oboth. And they journeyed from Oboth, and encamped in Ijeabarim, in the border of Moab. And they journeyed from Ijeabarim, and encamped in Dibon Gad. And they journeyed from Dibon Gad, and encamped in Almon Diblathaim. And they journeyed from Almon Diblathaim, and encamped in the mountaines of Abarim before Nebo. And they journeyed from the mountaines of Abarim, and encamped in the plaines of Moab, by Jordan, nere Jericho. And they encamped by Jordan, from Beth jeshoth even unto Abel Shittim in the plaines Moab.

And Jehovah spake unto Moses in the plaines of Moab, by Jordan nere Jericho, saying: Speake unto the sonnes of Israel, and say unto them; When yee are passed over Jordan into the land of Canaan, Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and all their molten Images yee shall destroy, and quite plucke downe all

their high places. And ye shall dispossesse the land and dwell therein: for unto you have I given the land to possesse it. And ye shall divide the land by lot for an inheritance among your families: to the many ye shall give them the more inheritance; and to the few, thou shalt give them the lesse inheritance; wheresoever the lot shall come forth for him, his shall it be, according to the Tribes of your fathers ye shall inherit. But if yee will not drive out the inhabitants of the land from before you, then it shall be *that* these which ye let remaine of them, shall be prickes in your eies, and thornes in your sides, and shall vex you in the land wherein yee dwell. And it shall be, *that* I will doe unto you as I thought to doe unto them.

Annotations.

Here beginneth the 43 Lecture of the Law, called the *townies*: see Gen. 6. 9.

**T**He journeyes] or the removinges, to wit, from place to place, which was a signe of their unsettled estate, as not being yet come unto their rest, Deut. 12. 9. Figuring the unsteadfastnesse of the Church under Moses Law, otherwise than under the Gospel of Christ, where we which have beened, doe enter into rest, Hebr. 4. 3. Of which unmoveable state it is prophesied, *Looke upon Zion the cite of our sollicitudes: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not be taken downe, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken,* Esay 33. 20. The complement hereof is shewed by the Apostle, saying, that this word, *Tes one more*, signifieth the removing of those things that are spoken, as of things that are made; that those things which cannot be shaken may remaine: and that we receive a kingdome which cannot be moved, Hebr. 12. 27, 28. And as here Moses reckoneth fortie two journeyes from Egypt to the river Jordan, over which Iosua led them into Canaan: so the Apostle (in Matthew 1.) reckoneth two and fortie generations from Abraham unto Christ, by whom we have entrance into the kingdome of God.

with their armies] or, by their armies, being about six hundred thousand men, beside little ones, and much mixed people with them, Exo. 12. 37, 38. They are called also the Lords armies, Exod. 7. 4. and 12. 41. by the hand wonder the guidance or conduct. This *Asaph* mentioneth to the praise of God; *Thou didst lead thy people like a flocke, by the hand of Moses and Aaron,* Psal. 77. 21.

Verse 2. according to their journeyes] or, with their journeyes (or removinges) as the Greeke translatheth, and their journeyes (or stations.) the

month] that is, the word, or commandment of Jehovah. This may be understood either of his commandment to write these journeyes here, or of their journeyings; as it is said, *At the month of Jehovah the first of Israel journeyed, and at the month of Jehovah they encamped,* Num. 9. 18, 20.

Verse 3. from Ramezer] a cite in the land of Egypt, Gen. 47. 11. See also Exod. 12. 37. the first month] called *Abib*, and *Nisan*, Exod. 13. 4. Nehem. 1. 1. answering to that which we call *March*. Why it was the first month, is shewed on Exo. 12. 2. the Pass-over] whereof see Exod. 12. with an high hand] in Chaldee, with an unmeasured hand: meaning openly, boldly, powerfully: see Exod. 14. 8.

Verse 4. had smitten] that is, as the Chaldee expoundeth it, *had killed*; and the Greeke, *all the dead which the Lord had smitten*: see Exod. 12. 29. their gods] in Chaldee, *their idols*. Some understand it of the beafts which the Egyptians worshipped. judgement] in Greeke, *did* (or executed) vengeance: see Exod. 12. 12. & 18. 13.

Verse 5. Succoth] by interpretation, *Booths*: see Exod. 12. 37.

Verse 6. Eibam which is in the edge] in Greeke, *Bouban*, which is a part of the wilderness: see Exod. 13. 20.

Verse 7. Pi-bahrib] or, as the Greeke and Chaldee translate, the mouth of Hibor: for in the next verse, the place is only called *Hibor*; which seeme to be mountaines, betwene which was a narrow passage, called figuratively a month. It was by the red Sea, and there the Egyptians overtook the Israelites, Exod. 14. 2, 9.

Verse 8. the sea] the red sea, the waters whereof God divided, and led his people thorow it, but the Egyptians following them, were drowned, Exo. 14. 2, 12, 22, 23, &c. three daies journey] Hebr. *three daies way*. Eibam] called, the wilderness of Shur, Exod. 15. 22. Marah] that is, bitterness, as the Greeke here interpreteth it: so called of the bitter waters which the people could not drink, therefore they murmured: but God sweetned the waters with a tree, Exo. 15. 23, &c.

Verse 9. palme-trees] or Date-trees: see Exod. 15. 27. there] there by the waters, Exod. 15. 27. So God refreshed his people with waters, in the dry and barren wilderness.

Verse 10. by the red sea] of this resting place, there hath bene no mention before.

Verse 11. of Sin] a wilderness which adjoynd unto Sin, a cite of Egypt so called, Ezek. 13. 15, 16. Hither they came, a just moneth after their departure from Ramezer, v. 3. namely in the fiftenth day of the second month: in this wilderness they murmured for want of food, and God gave them Quails, and rained Manna from heaven, Exod. 16. 1, 2, &c.

Verse 12. Dophkah] in Greeke, *Raphakab*: putting R for D, through likeness of the letters in Hebrew: see the notes on Genef. 4. 18. Of this place there is no mention in Exodus.

Verse 13. Aluf] in Greeke, *Alion*: Neither is this station named before, but *Ades* intimated

them, when hee said, the Israelites journeyed from the wilderness of Sin, after their journeyes, Exodus 17. 1.

Verse 14. Rephidim] in Greeke, *Rephidin*. no water] therefore the people contended with Moses, and almost stoned him: God gave them water out of the Rock in Horeb, and the place was called *Massah*, and *Meribah*, that is, *Tentation*, and *contention*. Here also at Rephidim, the Amalekites fought against Israel, and were overcome, Ex. 17. 15.

V. 15. wilderness of Sinai] the wilderness of mount Sinai, Acts 7. 30. Thither they came in the beginning of the third month, Exod. 19. 1. There God gave them his Lawes, Statutes and Judgements, Exod. 20. & 21. &c. There they sinned and made the golden Calf, Exo. 32. Afterward they made the Tabernacle, Exo. 36. &c. Out of it God speaking, taught them how they should serve him with sacrifices, &c. Lev. 1. &c. He numbered and ordered the twelve tribes, both for their encamping about the Tabernacle, and for their journeyings with it towards Canaan, Num. 1. &c. And in this place they abode, till the twentieth day of the second month of the second yeere after their coming out of Egypt, Num. 10. 11, 12.

Verse 16. Kibroth batavaal] that is, the graves of lust, where the people lusting for flesh, died whilst the flesh was betweene their teeth, and were buried there, Num. 11. 4, 34.

Verse 17. Hazarath] In this place Mary with Aaron murmured against Moses, and hee was smitten with leprosie, Num. 12.

Verse 18. Ribmah] a place in the wilderness of Pharan, Num. 13. 1. It hath the name of Juniper, which either grew there, or (as some of the Hebrews thinke) because the evill tongues of the Spies which were sent from thence to view the land, (Num. 13. 3.) and brought up an evill report, thereof, were like the coales of Juniper, (as in Psal. 120. 3, 4.) and kindled a rebellion among the people, Num. 14.

Verse 19. Rimmon Perez] in Greeke, *Rhombon*. Phares] by interpretation, the Pomegranate (or the lifting up) of the breach. This place is not named before: *Chazemi* thinketh they came hither after God had hidden them turne backe into the wilderness, by the way of the red Sea, Num. 14. 25. So it might have the name of the breach or slaughter which the Amalekites and Canaanites made among the Israelites for their presumption, Num. 14. 44, 45, as Perez Uzza, in 1 Chron. 13. 11. and Bael Perazim, in 1 Chron. 14. 11. were places so named of the death of Uzza, and slaughter of the Philistines.

Verse 20. Libnah] in Greeke, *Lemona*: some thinke it to be that which is called *Laban*, in Deuteronomie 1. 1.

Verse 21. Rissah] in Greeke, *Ressan*: it is not elsewhere mentioned.

Verse 22. Rebelahah] in Greeke, *Maklah*: signifieth *Assailing*.

Verse 23. mouni Shapher] in Hebrew, *Har Shapher*; by interpretation, *Faire mount*: in Greeke, *Asaphath*.

- 24 Verfe 24. *Haradab*] or *Charadab*; in Greeke, *Charadab*: it fignifieth *Trombling*.
- 25 Verfe 25. *Makkothb*] in Greeke, *Maakothb*: it is interpreted *Afflictions*, or *Congregations*, and is thought of fometo be fo called of the mutinous affemblies of *Korah*, *Dathan* and *Abiram*, Num. 16.
- 26 Verfe 26. *Tadab*] in Greeke, *Kataab*, fignifying *Underneath*, or *below*.
- 27 Verfe 27. *Tarab*] or *Terachb*; in Greeke, *Tarabab*.
- 28 Verfe 28. *Mithab*] in Greeke, *Matheka*; by interpretation, *swet*.
- 29 Verfe 29. *Hajfomab*] in Greeke, *Aftomna*.
- 30 Verfe 30. *Moforab*] in Greeke, *Mafarouthb*; in Englifh, *Mofer*. In Deut. 10. 6. it is called fingly *Mofarab*.
- 31 Verfe 31. *Bene Iafkan*] that is, the *fons of Iafkan*, called in Deut. 10. 6. *Bereb* Bene *Iafkan*, that is, the *Wets of the fons of Iafkan*: though fome thinke that was another place. Of one *Iafkan* we read in 1 Chron. 11. 42.
- 32 Verfe 32. *Hobgidedab*] that is, the *bole of Gidgad*, called alfo *Gudgod*, in Deut. 10. 7.
- 33 Verfe 33. *Iofarabab*] in Greeke, *Etefabba*: it was a land of rivers of waters, named alfo *Iofabab*, Deut. 10. 7.
- 34 Verfe 34. *Ebrunab*] or, *Gubrunab*, not elfewhere mentioned.
- 35 Verfe 35. *Ezion-gaber*] in Greeke, *Gethfion-gaber*, mentioned againe in Deut. 2. 8. It was by the red Sea, where was a place for fhipping in *Edom* land, 1 Kin. 9. 26. & 22. 48. Thus *Ifrael* had bin brought backe againe towards the red Sea, as was commanded in Num. 14. 25. Deut. 2. 1.
- 36 Verfe 36. *Zin* which is *Kadefh*] or, that is *Kader*, which the Chaldees calleth *Rekam*. Hither they came in the firft moneth of their 40 year of their travell: & here *Mary* the Propheteffe, the fifter of *Mofes* & *Aaron*, died. Here againe the people murmured for water, which was given them out of a Rocke. And at this *Kadefh* they fent unto *Edom* for leave to paffe thorow his countrey, but were denied it, Num. 20. 10. See the Annotations there.
- 37 Verfe 37. in the edge] by the border of the land, Num. 20. 23. the Greeke tranflateth, *where the land of Edom*.
- 38 Verfe 38. at the month] that is, as the Chaldees explaineth it, at the word; in Greeke, by the commandment of the Lord. *ed there*] being ftrip of his Prielly garments which were put upon *Elazar* his fon: and he died there on mount *Hor* for his fin committed at the water of *Meribah* in *Kadefh*, Num. 20. 24, 26, &c.
- 40 Verfe 40. King of *Arad*] of whom fee Num. 21. 1. *heard of the coming*] and fought againft *Ifrael*, and tooke fone of them captives; but *Ifrael* by helpe from God vauquith him, Num. 21. 1, 2, 3.
- 41 Verfe 41. from mount *Hor*] by the way of the red Sea to compaffe the land of *Edom*, Num. 21. 4. *Zainonab*] in Greeke, *Salmota*; which feemeth to be fo named of *Zelem* an *Image*, and to be meant of that place where the brazen Serpent was fet up, to heale thofe that were fting of fiery Serpents, becaufe they had murmured againft God, Numb. 21. 5, 6, &c.

- Verfe 42. *Fumot*] or *Phumot*; in Greeke, *Phumot*, hereof there is no mention otherwhere.
- Verfe 43. *Oborab*] mentioned in Num. 21. 10.
- Verfe 44. *Ife Abiram*] that is, the heaps of *Abiram*; which *Abiram* were mountaines, ver. 47. In the verfe following this place is called only *Ijim*, that is, *Heapez*.
- Verfe 45. *Dibon Gad*] in Greeke, *Dabon Gad*, that is, *Dibon* of the Gadites: *Dibon* was the name of an high place and citie, whereof fee Num. 21. 30. This *Dibon* was repaired and poffeffed by the fons of *Gad*, Numb. 32. 34. and it is fo named to diftinguifh it from another *Dibon* which was given to *Reuben*, Jo. 13. 15, 17.
- Verfe 46. *Almon*] or *Galmam*; in Gr. *Galmam diblaibim*: of which *Diblaibaim*, fee Jer. 48. 22.
- Verfe 47. *Before Nabo*] the name of a mountain, where afterward *Mofes* died, Deuteronomie 32. 49, 50. & 34. 1, 5.
- Verfe 48. *Jordan neere Iericho*] that part of the river *Jordan* which is over againft *Iericho*, called therefore in Hebrew, *Jarden of Iericho*.
- Verfe 49. *Beit Iefimoth*] which place was allotted to the *Reubenites*, Jo. 13. 15, 30. mentioned alfo in Ezek. 25. 9. *Abel Shittim*] the Chaldees expoundeth it, the *plaine of Shittim*: it feemeth to have the name of the *Shittim* trees that grew there; as *Abel Ceramin*, is the *plaine of the Vineyard*, Jude. 11. 33. The travels of *Ifrael* thorow that great and terrible wilderneffe, wherein was *ferie ferpents*, and *ferpents*, and *draghts*, where there was no water, Deuteronomie 8. 15. which was a land of *defarts* and of  *pits*, a land of *dronghts*, and of the *flouds of death*, a land that no man paffed thorow, and where no man dwelt. Jer. 2. 6. fignified the many troubles and afflictions through which we mult enter into the kingdome of God, A. 8. 14. 22. The helps, comforts and deliverances which God gave unto his people in their diftreffes, are examples of his love and mercie towards his, who comforteth them in al their tribulation, that as the fufferings of *Chrift* abound in them, fo their confortation alfo aboundeth in *Chrift*, 2 Cor. 1. 4. 5. The punifhments which God inflicted upon the disobedient who perifhed in the wilderneffe for their finnes, hapned unto them for enamples, and they are written for our admition, upon whom the ends of the world are come, 1 Cor. 10. 1. 11. Heb. 3. 17, 18, 19. & 4. 12. By the names of their encamping places, and hiftories adjoynd, it appeareth how *Ifrael* came fomtimes into ftraits and troublefome waies, as at *Pibabirah*, Exo. 14. 2, 3, 10, &c. and at *Zainonab*, Num. 21. 4, &c. fomtimes into large & ample roomth, as at the plains of *Moab*: fomtimes to places of hunger and thirt, as at *Rephidim* and *Kadefh*, Exo. 16. & 17. Numb. 20. fomtimes to places of refreshing, as at *Elim*, and *Beer*, Exo. 15. 27. Num. 21. 16. fomtimes where they had waies, as at *Rephidim*, *Kadefh*, *Edrebi*, Exod. 17. 8. Num. 21. 1, 33. fomtimes where they had refit, as at mount *Sinai*: fomtimes they went right forward, as from *Sinai* to *Kadefh-barnea*: fomtimes they turned backward, as from *Kadefh-barnea* to the red Sea. Somtimes they came to mountaines,

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as *Sinai*, *Shepher*, *Hor*, *Gidgad*: fomtimes to vallies, as *Tabath*, &c. fomtimes to places of bitterneffe, as *Marah*: fomtimes of sweetneffe, as *Mithkah*. The finnes which they committed in the wilderneffe, were many & great; as open idolatry by the Calfe at *Horeb*, Ex. 32. & with *Baal-peor*, Num. 25. unbeliefe at *Kadefh*, Num. 14. and afterwards prefumptuous boldneffe in the fame place, murmuring againft God fundry times, with tempting of *Chrift* (as the Apofle fpeaketh, 1 Cor. 10.) Contention & rebellion againft their governors often: luffing for flefh to fill their appetite, and loathing *Manna* the heavenly food: whore done with the daughters of *Moab*, & fundry the like: that this complaint is after made of them, *How oft did they provoke him in the wilderneffe, & grieve him in the defart* 1 Pal. 78. 40. All forts of perfons finned againft God, the multitude of people very often; the mixt multitude of ftrangers among them, Num. 11. The Princes, as the ten fpies, *Dathan*, *Abiram*, &c. The Levites, as *Korah* and his company. *Marie* the Propheteffe, Num. 12. *Aaron* the Prielt with her, befide his fin at *Horeb*, Ex. 32. and at the water of *Meribah*, Num. 20. *Mofes* alfo himfelfe at the fame place, for which he could not come into the land of *Canaan*. The punifhments laid on them by the Lord for their difobedience were many. They died by the fword of the enemy, as of the *Amalekites*, Exod. 17. and of the *Canaanites*, Numb. 14. 45. and fome by the fword of their brethren, Exod. 32. Some were burnt with fire, Num. 11. and 16. fome died with fureth, Numb. 11. fome were fwallowed up alive into the earth, Numb. 16. fome were killed with ferpents, Numb. 21. many died of the peiftence, Numbers 16. 46. and chap. 5. 25. and generally all that generation which were firft muftered after their coming out of *Egypt*, perished, Num. 26. 64. 65. God confumed their dayes in vanity, and their yeares in terror, Pal. 78. 33. Nevertheleffe for his names fake, he magnified his mercies unto them and their poffterity. He had divided the fea, & led them thorow on dry land, drowning their enemies, Exod. 14. He led them with a cloud by day, and a pillar of fire by night continually. He gave them *Manna* from heaven daily. He cleave the rocks, and gave them water for their thirt. He fed them with *Quales* which they longed for flefh: He fwetened the bitter waers. He faved them from the fword of their enemies. Hee delivered them from the fiery ferpents & fcorpions. Their raiment waxed not old upon them, neither did their foot fwell thofe 40 yeares, Deut. 8. 4. He delivered them from the curfe of *Balaam*, & turned it into a bleffing, becaufe he loved them, Num. 22. Deut. 23. 5. Hee came downe from mount *Sinai*, and fpake with them from heaven, and gave them right judgements and true lawes, good ftatutes, and commandments, and gave alfo his good fpirit to inftruft them, Nehem. 9. 13, 20. In the times of his wrath he remembered mercie: his eye fpared them from destroying them, neither did hee make an end of them in the wilderneffe, Ezek. 20. 17, 22. He gave them *Kingdomes* and *nations*, and they poffeffed the

lands of their enemies; and he multiplied their children as the ftarres of heaven, and brought them into the land promited unto their fathers, Nehem. 9. 22, 23. Now *whatsoever things were written aforetime, were written for our learning*, that we through patience and comfort of the Scriptures might have hope, Rom. 15. 4.

Verfe 52. *Ye fhall drive out*] or, *ye fhall difpoffeffe*, as in verfe 53. in Greeke, *ye fhall deftroie*. So *Mofes* explaineth this law to be meant of their deftruction, in Deut. 7. 1, 2. And they might not be fuffered to dwell in the land, Exod. 23. 33. *their pittances*] or, *their imagerie workes*, which the Chaldees expoundeth, *the houfe* (or place) of their worfhip: fee the Annotations on Lev. 26. 1. *their molten ima*] Hebr. the images of their meltings, that is, which they have molten; under which name, graven images and all other idols are implied, as is fhewed on Ex. 20. 4. This law is alfo repeated in Deut. 7. 5. and Deut. 12. *quite plucke downe*] or, *deftroie*, *abolifh*, letting nothing remaine; in Greeke, *take away their pillars*: fee Levit. 26. 30.

Verfe 53. *dispoiffeffe the land*] or, *difinherit*, *drive out*, (as in verfe 52.) the land; that is, as the Greeke tranlateth, *deftroie the inhabitants of the land*: and fo *Mofes* explaineth it in ver. 55. A like phrafe is in Jo. 17. 17. *they could not difpoffeffe* (or drive out) the cities, meaning the inhabitants of thofe cities: fo *houfe* is for the *houfhold*, or men of the houfe, Gen. 45. 11. 18. It may alfo be tranlated, *ye fhall inherit the land*; & fo it agreeth with the words following.

Verfe 54. *by lot*] as was commanded before in Numb. 26. 55. *ye fhall give them the more inheritance*] Hebr. *ye fhall multiply his inheritance*: fee this phrafe in Num. 26. 54. *for him*] that is, for any one, or for every one.

Verfe 55. *fhall be prick*] or *fhall be for prick* in your eye, and for thornes in your fides: which *Iofhua* repeating, Gaith, *forages in your fides*, and *thornes in your eyes*, Jo. 13. 15. And the Prophet fpeaking of the enemies of Gods people, calleth them a *pricking bryar* unto the houfe of *Ifrael*, and a *grieving thorne*, Ezek. 28. 24. By thefe fimilitudes the hurt and mifchiefe is fignified, which fuch wicked people would doe unto the Church in foule and body, being a meane to draw them into fin, & to afflict them, as it is written, *They destroyed not the Nations, concerning whom the LORD commanded them; but were mingled among the beaftes, and learned their worke, and ferved their idols which were a fcare unto them*, Pal. 106. 34, 35, 36. And the troubles which they brought upon *Ifrael*, are fit for in the booke of *Iudges*, in the hiftorie of *Iabin*, *Sifera*, and other. So the Chaldees expoundeth thefe *pricke* and *thornes* thus; *They fhall be companies taking up armes againft you, and troups caufing you to fall*. *fhall voice you in the land*] and *Iofia* addeth, *untill ye perfifh from off this good land, which I Jehovah your God hath given you*, Jo. 23. 13.

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CHAP. XXXIV.  
1 The Lord by *Mofes* declared unto *Ifrael* the borders  
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*borders of the land of Canaan which they should inherit. 16 The names of the Princes that should divide the land.*

- 1 **A**nd Jehovah spake unto Moses, say-  
2 ing; Command the sonnes of Is-  
3 rael; and say unto them; When yee  
4 come into the land of Canaan, that is the  
5 land that shall fall unto you for an inheri-  
6 tance, the land of Canaan with the borders  
7 thereof. And your South quarter shall be  
8 from the wilderness of Zin, by the sides of  
9 Edom: and your South border shall be the  
10 outmost coast of the salt sea Eastward. And  
11 your border shall turne about from the  
12 South to the ascent of Akkrabbim, and passe  
13 on to Zin; and the goings out thereof shall  
14 be from the South to Kadesh-barnea, and  
15 it shall goe out to Hazar Addar, and passe  
16 on to Azmon. And the border shall turne  
about from Azmon unto the river of Egypt,  
and the goings out of it shall be at the sea.  
And the sea border, you shall even have the  
great sea and the border thereof: this shall  
be your sea border. And this shall bee your  
North border: from the great sea you shall  
point out for you mount Hor. From mount  
Hor yee shall point out unto the entrance  
of Hamath: and the goings out of the bor-  
der shall bee to Zedad. And the border  
shall goe out to Ziphron, and the goings out  
of it shall bee at Hazar Enan: this shall bee  
your North border. And yee shall point  
out for you for the East border from Haz-  
zar Enan, to Shepham. And the border  
shall goe down from Shepham to Riblah on  
the East side of Ain: and the border shall  
goe downe, and shall reach unto the side  
of the sea of Chinnereth Eastward. And  
the border shall goe downe to Jordan, and  
the goings out of it shall bee at the salt sea:  
this shall bee your land with the borders  
thereof round about. And Moses com-  
manded the sonnes of Israel, saying; This  
is the land, the which ye shall inherit by lot,  
which Jehovah commanded to give unto the  
nine tribes, and to the halfe tribe. For the  
tribe of the sonnes of the Reubenites, ac-  
cording to the house of their fathers; and the  
tribe of the sonnes of the Gadites, according  
to the house of their fathers, have received;  
and halfe the tribe of Manasses have receiv-  
ed their inheritance. The two tribes, and  
the halfe tribe, have received their inheri-  
tance on this side Jordan neere Jericho, East-  
ward toward the Sunne rising.  
And Jehovah spake unto Moses, saying;

These are the names of the men which shall  
divide the land by inheritance unto you: E-  
leazar the Priest, and Iosua the son of Nu-  
n. And ye shall take one Prince, one Prince of a  
tribe to divide the land by inheritance. And  
these are the names of the men: Of the  
tribe of Iudah, Caleb the sonne of Iephun-  
neh. And of the tribe of the sonnes of Si-  
meon, Samuel the sonne of Ammihud. Of  
the tribe of Benjamin, Elidad the sonne of  
Chilion. And the Prince of the tribe of the  
sonnes of Dan, Bukki the sonne of Iogli.  
Of the sonnes of Ioseph, the Prince of the  
tribe of the sonnes of Manasses, Hanniel the  
son of Ephod. And the Prince of the tribe  
of the sonnes of Ephraim, Kemuel the son  
of Shiptan. And the Prince of the tribe  
of the sonnes of Zabulon, Elizaphan the son  
of Parnach. And the Prince of the tribe of  
the sonnes of Issachar, Paltiel the sonne of  
Azzan. And the Prince of the tribe of the  
sonnes of Aser, Ahihud the sonne of Shelomi.  
And the Prince of the tribe of the sons  
of Naphtali, Pedahel the sonne of Ammi-  
hud. These are they whom Jehovah com-  
manded to divide the inheritance unto the  
sonnes of Israel, in the land of Canaan.

#### Annotations.

**C**ommand the sonnes of Israel After the com-  
mandement to destroy the Canaanites, & to  
root out the monuments of their idolatry, the  
Lord now giveth lawes for Israels quiet inheri-  
tance of the promised land: which first he limi-  
teth out unto them, then sheweth who should  
possesse it, & appointeth twelve men by name to  
divide the possession. And this is by command  
from God, to signifie the weight of the precept  
and care which Israel should have to observe it.  
[shall fall unto you] to wit, by lot, or by line: as,  
hee made them fall by line of inheritance, Psal. 78. 55.  
And, The lines are fallen unto me in pleasant places, Psal.  
16. 6. and, there fell tenne lines; [that is, tenne por-  
tions] to Manasse, Ios. 17. 5. with the border;  
or, according to the borders or coast, bounds, limits,  
or confines. God who set all the borders of the earth,  
Psal. 74. 17. and limited the bounds of all mens  
habitations, Act. 17. 16. doth here in special and  
exact manner determine the limits of the holy  
land, called the border of his holiness [or Sanctuary]  
Psal. 78. 54. to the end that his people might be-  
hold his bounty and providence in giving them  
so large and good a land: wherefore he after ex-  
postulateth with Israel, whether the border of  
the neighbour kingdoms were greater than  
their border, Amos 6. 2. Also that his people  
might

might not be defrauded of their right by other  
nations which sometimes fought with Israel here-  
about, Iudg. 11. 13. &c. as the Ammonites rapt up  
the women with child of Gilead, that they might enlarge  
their border, Amos 1. 13. Likewise, that Israel  
might rest contented with their limits allotted  
them of God, both generally and particularly, and  
not remove the ancient bound, Prov. 23. 10. & 22.  
28. Deut. 2. 5, 9, 19. And these limits of Canaan li-  
gured the state and condition of the Church of  
Christ, (who joyceeth that the lines are fallen  
unto him in pleasant places, and that hee hath a  
goodly heritage, Psal. 16. 6.) which therefore is  
shewed to the Prophet in a vision, like the land of  
Canaan, inherited by the Tribes of Israel, and the  
borders appointed of their habitations, Ezek.  
47. 13, 14, 15, &c.

Verie 3. *South quarter*] or *South corner*, which  
the Chaldee calleth the *South-wind*: as in Mat.  
24. 31. the *four winds* are put for the four quar-  
ters of the world. The limits here are set to-  
wards all the four quarters, South, West, North  
and East: the order of proceeding is thus; for the  
South-side hee beginneth at the East corner,  
and goeth along to the West, the West side begin-  
neth at the South end, & extendeth to the North;  
the Northern quarter is likewise from the West  
to the East, and the Easterne side from the North  
to the South. But in Ezek. 47. 15, &c. hee begin-  
neth with the North, which here is begun at the  
South, and endeth at the West, as here at the East.  
[wilderness of Zin] whereof see Numb. 35. 36.  
This was the innermost part of the South coast, and fell  
by lot unto the Tribe of Iudah, Ios. 15. 1. the  
sides of Edom] Hebr. the bands of Edom, that is, the  
border of Edom, as is explained in Ios. 15. 1. the  
salt sea] or, sea of salt, so in ver. 12. This was the  
lake of Sodom, called also the dead Sea, for that it  
had no-fish or living thing in it; whereof see Gen.  
14. 3. From the end of that Sea, from the tongue  
(or bay) thereof that looked Southward, was their  
South border, Ios. 15. 2. This Sea is in humane  
writers called *Apollatias*, Plin. l. 5. c. 16.

Verie 4. *shall turne about*] that is, fetch a com-  
passe, as the Greek translateth it, *shall compass*, for  
which in Ios. 15. 3. it is said, it went out from the  
South] or, on the South-side: so after. the ascent  
of Akkrabbim] or, Maalib Akkrabbim, as in Ios. 15. 3.  
which is by interpretation, the ascent (or going up)  
of Scorpions: which place some thinke was so na-  
med of the Scorpions which were in the wilder-  
nesse, Deuter. 8. 15. the goings out thereof] for  
this, in Ios. 15. 3. is said, it ascended up. it shall  
goe out to Hazar Addar] by going out is meant a pas-  
sing along, as is expounded in Ios. 15. 3. where Haz-  
zar Addar are two places, Hazron and Addar; for  
it is said, it passed along to Hazron, and went up to  
Addar. to Azmon] in Ios. 15. 3, 4. there is ad-  
ded, that it turned about (or fetched a compass)  
to Karkaa, and passed on to Azmon. This Azmon is  
in Thargum Jonathan called Kefam; in Greeke, A-  
femama.

Verie 5. *unto the river of Egypt*] it went out unto  
the river of Egypt, Ios. 15. 4. the river called Si-

for, Ios. 13. 3. in Thargum Jonathan, Nilos.  
[going out of it] namely, of the coast (or border) Ios. 15.  
4. at the sea] to wit, the great Sea, as the  
Greeke translateth it, whereof Moses speaketh in  
the verse following: the Chaldee calleth it, the  
West Sea.

Verie 6. *the Sea border*] that is, as the Chaldee  
explaineth it, the West border: so called because at the  
great Sea lay Westward from the land of Canaan:  
see Gen. 12. 8. you shall even have] or, shall be to  
you: which two phrases expound one another, as  
is noted on Gen. 12. 16. So after in verie 7. and  
12. the great Sea] so called in respect of the les-  
ser inland Seas, as the salt sea, verie 3. and the Sea  
of Chinnereth, verie 11. This great Sea is common-  
ly called the Mediterranean Sea, and the border  
thereof] so the Chaldee here translateth it, sup-  
plying the word thereof; and so it is Englished in  
Ios. 15. 12, 47. The Greeke interpreteth it, the  
great Sea shall bound (or shall limit).

Verie 7. *you shall point out*] or, shall mark out,  
shall designe; in Greeke, yet shall measure out: so in  
verie 8. and 10. mount Hor] This is not that  
mount Hor where Aaron died, which was South-  
ward in the edge of Edom's Land, Num. 33. 37, 38.  
but another mountaine on the North side of Ca-  
naan, which in Ios. 13. 5. is called mount Hermon,  
and neere the entering into Hamath, as mount Hor is  
here. And Hermon had many names, as Moses  
sheweth in Deut. 3. 9. & 4. 48.

Verie 8. *the entrance of Hamath*] or, the entering in-  
to Hamath: this Hamath (in Greeke, Emath) is  
in Amos 6. 2. called Hamath the great. See the An-  
notations on Num. 13. 21. Hamath is also men-  
tioned among the Northern borders of the  
land, in Ezek. 47. 16, 17. Zedad] in Greeke,  
Sedada: so in Ezek. 47. 15.

Verie 9. *Hazar-enan*] in Ezek. 47. 17. Hazar-  
enon; in Greeke, Arsenain. This was the North-  
East part of the land.

Verie 10. *Shepham*] called in 1 Sam. 30. 28.  
Siphmah; in Greeke, Sepphama: by Thargum  
Jonathan, and some other, it is called Apama-  
mah.

Verie 11. *Riblah*] a citie in the land of Hamath,  
where God executed his judgments on the Kings  
of Iudah, for their sinites, by the Kings of Egypt  
and of Babylon, 2 King. 23. 33. & 25. 6. 20, 21.  
Jer. 39. 5. 6. east of Ain] Amby interpretation  
is an eye, or a fountain, and so is translated here  
in Greeke, Fontaines: and by the old Latine In-  
terpreter, the fountain Daphni. the side] or, the  
shoulder, that is, the shore of the sea. the Sea of  
Chinnereth] called in Greeke, Chinnereth, in Chal-  
dee, Ginnjar; and in the New Testament, the lake  
of Gennesaret, Luke 5. 1. and in 1 Mac. 11. 67. there  
is mentioned the water of Gennesar. And the coun-  
try adjoining was called the land of Gennesaret,  
Mat. 14. 34. Mar. 6. 53. This Sea is also named the  
sea of Galilee, and the sea of Tiberias, Joh. 6. 1. & a lake  
and sea are the same, as they ran into the lake, Luke  
8. 33. that is into the sea, Mat. 8. 32. Of the sea Chim-  
mereth there is mention also in Ios. 12. 3. & 13. 27.  
& of a citie loamed, Ios. 19. 35, &c. of the country,  
Rrrr 4 Jof.

10f. 11. 2. 1. King. 15. 20. It is thought to be called in Chaldee, *Ginnajar*, and *Gensar*, of *Princely gardens* which were in those parts. This sea had store of fishes, and from hence our Lord took his four first Apostles, fishers of Galilee, and made them *fishers of men*, by the preaching of his Gospel, Mat. 4. 18. 19. 20. 21. On this sea Christ walked, and allayed the waves thereof, Mark. 6. 45. 48. 51. 53. John 6. 16. - 21, and here he appeared to his Disciples after his resurrection, at what time they took at one draught an hundred fifty and three great fishes, John 21. 1. - 11.

12 Ver. 12. *Jordan* in Hebrew *Jarden*; in Greeke, and in the New Testament, *Jordanes*. It was the goodliest river of all Canaan, famous thorough the Scriptures. The waters of this river God did cut off, and made them stand upon an heape, (at that time when Jordan over-flowed at his banks) until his people Israel passed over it on dry ground into the land of Canaan, Iof. 3. 13. - 17. Elijah and Elisha the Prophets divided also the waters thereof, and went over on dry ground, 2 King. 2. 8. 14. Naaman the Syrian washing seven times in it, by the word of the prophet, was cleansed of his leprosy, 2 King. 5. 10. 14. In this river our Lord Jesus himselfe, and the nation of the Iewes were baptized, Marke 1. 5. 9. *Salts* [or *sea of salt*]: See ver. 3. The river Jordan ran all along by the land of Canaan on the East side, from the North end of the country to the South, beginning at the foot of mount Lebanon, (where it is said to spring out of two fountaines, the one called *Jor*, and the other *Dan*.) and passed off to the lake of *Merom*, (by the waters whereof Ioshua vanquished the Canaanites, Iof. 11. 4. 5. 7. 8.) and from thence it ran and emptied it selfe into the sea of Chinnereth forementioned: and from that sea it passed along, till it ended at the *salt sea*, here spoken of, where also the limits of the land began, in ver. 3. The promised land being thus inclosed and guarded with the maine sea Westward, the inland seas and the river Jordan Eastward, and at each end North and South with mountains, fore-shewed Gods providence towards his people for their safe defence on every side. And so it is written, As the mountains are round about Jerusalem, so the L O R D is round about his people, from henceforth even for ever, Psal. 125. 2.

14 Ver. 14. *formes of the Reubenites* [Hebr. of the *Rubinites*, and after, of the *Gadites*; which the Greeke and Chaldee translate, *sons of Reuben*, and of *Gad*. Of these two tribes receiving their inheritance, see Numb. 32.]

17 Ver. 17. *shall divide the land by inheritance unto you* [or, *shall inherit the land for you*; that is, shall take possession of the land for you, and in your names, and after divide it unto you, as in ver. 29. See ver. 18. Eleazar the Priest, and Ioshua in Greeke, *Iesus*. These were the two chiefe Princes, and both of them figures of Christ, who divideth to his people the inheritance of the kingdom of heaven: the one figuring him in his Priesthood, the other in his kingdom: for if *Iesus* (that is, *Ioshua*) had given them rest, then would he not afterward

have spoken of another day, Hebr. 4. 8. The Priest had an hand in parting the inheritance, to signifye that it was an holy worke, and a shadow of heavenly things. Also, that if difficultie did arise, he might aske counsell for Ioshua, after the judgement of *Vim before Iehovah*, Numb. 27. 21. And likewise for that the Priests and Levites, though they had no inheritance as the other tribes, yet had they cities & suburbs from among their brethren, Numb. 35. which also the Levites claimed of Eleazar the Priest, and of Ioshua, and the other Princes & had the cities and suburbs given them by lot before the Lord, Iof. 21. Thus also the truth of Gods promise to Abraham was manifested; for he had said, that in the fourth generation they should return from their affliction and servitude into the land of Canaan, Gen. 15. 14. 15. 16. And so it came to passe, for *Kobab* the sonne of Levi was one of them that went with Iakob into Egypt, Gen. 46. 11. 26. of *Koath* proceeded *Anram*, of him *Anron*, and of him *Eleazar*, 1 Chron. 6. 1. 2. 3.

Ver. 18. *one Prince, one Prince of a tribe* [that is, of every tribe one Prince. See the like phrase in Num. 13. 2. and 17. 6. Iof. 3. 12. and 4. 2. 4. to divide the land by inheritance] [or *so inherit the land*; as the Hebrew properly and usually signifieth; this latter some of the Hebrewes, as Iarchi and Kimchi, doe retaine, expounding it of the Princes, who in stead of the people, and as their tutors and governors, first tooke the possession in the name of their tribes, and after distributed it unto them by their families. But the Chaldee here, and againe in Iof. 19. 49. (where the like phrase is also used) both the Chaldee and Greeke doe there translate it, *casse to inherit*, or *divide by inheritance*; and so Moses explaineth it in ver. 29.]

Ver. 19. *Caleb* [he was one of the Spies sent to view the land: of whom see Num. 13. 7. 31. and 14. 24. Iof. 14. 6. &c.]

Ver. 20. *Samuel* [or *Shemuel*: the notation of which name, see in 1 Sam. 1. 20. The Greeke calleth him *Salameil*, by a mistaking from Num. 1. 6. *Amiud*] in Greeke, *Samuud*: (so in Num. 1. 10.)

Ver. 21. *Elidad* [in Greeke, *Eldas* the *sons of Chasim*.]

Ver. 22. *Bekki* [in Greeke, *Bekker* *sons of Iekki*.]

Ver. 23. *Hamiel* [in Greeke, *Ariel* *sons of Sapphan*.]

Ver. 24. *Kemuel* [in Greeke, *Kamuel* *sons of Sapphan*.]

Ver. 25. *Pharnach* [or, *Pharnach*; in Greeke, *Charnach*.]

Ver. 26. *Palit* [or, *Phaltid*; in Greeke, *Phaltid* *sons of Oza*.]

Ver. 27. *Abihud* [or, *Abihud*; in Greeke, *Abihud* *sons of Saloni*.]

Ver. 28. *Phadai* [in Greeke, *Phadiel*. Observe here the order of the tribes, as they were named with their Princes; 1. *Judab*, 2. *Simen*, 3. *Benjamin*, 4. *Dan*, 5. *Manassas*, 6. *Ephraim*, 7. *Zebulun*, 8. *Issachar*, 9. *Asher*, 10. *Naphtali*. This order agreeth not with that in Num. 1. nor with that in Numb. 7. nor in Numb. 26. nor any where before]

before set downe; but is thus disposed by Gods wisdom & providence before hand, as they did after inherit the land. *Judab* is first, having the first lot, and he dwelt in the South part of the land, Iof. 15. 1. &c. *Simen* is next him, because his inheritance was within the inheritance of the *sonnes of Judab*, Iof. 19. 1. The next was *Benjamin*, who had his lot by *Judab*, betweene the *sonnes of Judab* and the *sons of Issachar*, Iof. 18. 11. The fourth was *Dan*, for his lot fell by *Benjamin* westward, in the *Philistines* country, as is to be seen by his cities, in Iof. 19. 40. 41. &c. Then *Manassas*, and by him *Ephraim* his brother, whose inheritance were behind *Benjamin*, as before is noted, Iof. 16. and 17. Next them dwelt *Zabulon* and *Issachar*, of whose lots see Iof. 19. 10. 17. Last of all dwelt *Asher* and *Naphtali* in the North parts of Canaan, of whose lots see Iof. 19. 24. 32. &c. And as when they encamped about Gods Tabernacle, they were ordered according to their brotherhoods, as is noted on Num. 2. 10. in the dividing and inheriting of the land we may see the like. For *Judab* and *Simen*, both sons of Leah, dwelt abreast one by another, *Benjamin* of *Rachel*, and *Dan* of *Rachels* maid, dwelt next abreast, *Manassas* and *Ephraim*, both sons of Joseph, by his mother *Rachel*, had the next place one by another, *Zabulon* and *Issachar*, who dwelt next together, were both sons of Leah. So the last pair were *Asher* of Leahs maid, and *Naphtali* of *Rachels* maid. Thus God, in nominating the Princes that should divide the land, forefigured the manner of their possession; & that they should be seated to dwell as brethren together in unity, for the mutuall helpe & comfort one of another, as is noted of the first two, *Judab* and *Simen*, who joyned together in warre against the Canaanites, Iudg. 1. 1. 2. 3.

Ver. 29. *to divide the inheritance unto you* [or, *to give the formes of Israel inheritance*. According to this commandement, so was it fulfilled by *Eleazar* the Priest, and *Ioshua* the sonne of *Nun*, and the heads of the fathers of the tribes of the *sonnes of Israel*, who divided the inheritance unto the people by lot, in *Shiloh*, before the L O R D, at the doore of the Tabernacle of the Congregation, Iof. 19. 51.]



## CHAP. XXXV.

1 This Lord commandeth Israel to give eight and forty cities for the Levites, with their suburbs and measure thereof. 6 Six of them are to be cities of refuge. 9 The Lawes of murder, when the man-slayer might have the benefit of the cities of refuge, and when he must be put to death. 31 No ransom might be taken for the murderer that was worthy of death.

1 And Iehovah spake unto Moses, in the plaines of Moab, by Jordan, neere Iericho, saying; Command the sons of Israel that they give unto the Levites of the inheritance of their possession, cities to

dwell in; and suburbs to the cities round about them, that yee shall give unto the Levites.

And the cities shall bee for them to dwell in, and the suburbs of them shall be for their cattell, and for their goods, and for all their beasts. And the suburbs of the cities which yee shall give unto the Levites, shall be from the wall of the citie, and outward, a thousand cubits round about. And ye shall measure from without the citie on the East-side two thousand cubits, and on the South-side two thousand cubits, and on the Sea-side two thousand cubits, and on the North-side two thousand cubits, and the citie shall be in the midst; this shall be to them the suburbs of the cities. And the cities which yee shall give unto the Levites, shall be the six cities of refuge, which ye shall give, for the man-slayer to flee thither; and above them yee shall give forty & two cities. All the cities which yee shall give unto the Levites, shall be forty and eight cities, them & their suburbs. And the cities which ye shall give for the possession of the sonnes of Israel, from them that have many, yee shall give many, and from them that have few, ye shall give few; every man according to his inheritance which they inherit, hee shall give of his cities unto the Levites.

And Iehovah spake unto Moses, saying; Speake unto the sonnes of Israel, and say unto them; When ye be come over Jordan into the land of Canaan; Then ye shall appoint for you cities, cities of refuge shall they be for you, that the man-slayer may flee thither, which smiteth a soule by error. And the cities shall bee unto you for refuge from the avenger, that the man-slayer die not untill hee stand before the Congregation for judgement. And the cities which yee shall give, the six cities of refuge shall be for you. Three cities ye shall give on this side Jordan, and three cities shall yee give in the land of Canaan, cities of refuge shall they be. For the sonnes of Israel, & for the stranger, and for the sojourner among them, shall these six cities bee for a refuge; that every one that smiteth a soule by error may flee thither. And if hee smite him with an instrument of iron, and he die, hee is a man-slayer; the man-slayer shall be surely put to death. And if he smite him with a stone of the hand, wherewith he may die, & he die, hee is a man-slayer, the man-slayer shall be surely put to death. Or, if he smite him with an instrument of wood of the hand, wherewith he may die, & he die, hee

is a man-slayer; the man-slayer shall be surely  
 19 put to death. The avenger of the blood, he  
 shall put to death the man-slayer; when he  
 20 meeteth him, he shall put him to death. And  
 if he thrust him of hatred, or have cast upon  
 21 him by laying of wait, and he die. Or in en-  
 mity smite him with his hand, and he die, the  
 smiter shall be surely put to death, he is a man-  
 22 slayer: the avenger of the blood shall put to  
 death the man-slayer when he meeteth him.  
 23 But if he thrust him suddenly, without en-  
 mity, or have cast upon him any instrument  
 24 without laying of wait. Or with any stone,  
 wherewith he may die, without seeing him;  
 and he hath caused it to fall upon him, and  
 he die, & he was not his enemy, nor a seeker  
 25 of his evil. Then the Congregation shall  
 judge between the smiter and the avenger  
 of the blood, according to their judgments.  
 26 And the Congregation shall deliver the man-  
 slayer out of the hand of the avenger of the  
 blood, and the Congregation shall restore  
 him unto the cite of his refuge, whither he  
 was fled; and he shall abide in it until the  
 27 death of the great Priest, which was anointed  
 with the oyle of holiness. And if the  
 28 man-slayer going shall go forth, out of the  
 border of the cite of his refuge, whither he  
 was fled. And the avenger of the blood  
 29 shall find him without the border of the cite of  
 his refuge, and the avenger of the blood shall  
 30 slay the man-slayer, no blood shall be unto  
 him. Because he should have abidden in the  
 cite of his refuge, until the death of the  
 31 great Priest; and after the death of the great  
 Priest, the man-slayer shall return into the  
 32 land of his possession. And these things shall  
 be unto you for a statute of judgement,  
 33 throughout your generations, in all your  
 dwellings. Every one that smiteth a fowle  
 by the mouth of witnesses, the man-slayer  
 shall be slain; but one witness shall not an-  
 34 swer against a fowle, to die. And ye shall take  
 no ransom for the fowle of the man-slayer,  
 which is guilty of death, but he shall be surely  
 31 put to death. Neither shall ye take ransom  
 for him that is fled unto the cite of his re-  
 32 fuge, to return to dwell in the land, until the  
 33 death of the Priest. And ye shall not pollute  
 the land, wherein ye are; for blood, it pollu-  
 34 teth the land; and for the land, there shall be  
 no expiation for the blood that is shed there-  
 in, but by the blood of him that shed it. And  
 thou shalt not defile the land which ye inha-  
 bit in, within which I do dwell, for I Jeho-  
 vah dwell among the sons of Israel.

## Annotations.

That they give] or, and let them give unto the Le-  
 34 vites. The Lord having given order in cha.  
 34. for dividing the land unto Israel, command-  
 eth here a portion to be given out of all their  
 possessions unto him, which he becometh on his  
 Ministers the Levites, for a part of their lively-  
 hood. The equitie of which law, both for hono-  
 ring the Lord with our substance, Pro. 3.9. and for  
 maintaining his Ministers, Gal. 6.6. is perpetuall.  
 Therefore speaking of the Church under the Gos-  
 pelt, according to these legal figures, see faith,  
 When ye shall divide by lot the land for inheritance, ye  
 shall offer an oblation unto the LORD, an holy portion  
 of the land, &c. The holy portion of the land shall be for  
 the Priests, the Ministers of the Sanctuary, which shall  
 come near to minister unto the LORD, &c. Ezek. 45.  
 1, 4, 5. and 48. 9, 10, 13. suburbs to the ci-  
 ties] or, as the Greeke translatheth, the suburbs of the  
 cities: which suburbs are called in Hebrew,  
 Migrah, that is, a place cast out, as lying with-  
 out the walls of the cite; in Chaldee, Res-ah,  
 that is, a Space, in Greeke, Proastia, as lying before  
 the cite; and in verfe 3. Aphorismata, as being se-  
 parated from the cite; and in verfe 5. hamas,  
 confines or limits.

Verfe 3. their goods] or, their substance, their ga-  
 thered goods: see the notes on Gen. 12.5. it is a ge-  
 neral word, and sometime implieth cattell also,  
 as Chron. 31.3. and 32.29. and 35.7. beasts  
 in Hebrew Chajab, which is a general name for  
 living things; but here translated in Greeke, four-  
 footed beasts. And from hence the Hebrews gather,  
 that they gave the Levites a place of buriall to every  
 cite, without those bounds (or suburbs) for they  
 buried not their dead in the suburbs of their cities,  
 because it is said, AND FOR ALL THEIR  
 LIVING THINGS, they gave it for the living  
 and not for buriall. Maimon treat. of Release and  
 Jubile, chap. 13. sect. 3. That they used in Israel  
 to bury their dead without the cities, appeareth  
 by Luke 7. 11, 12.

Verfe 4. a thousand cubits] The Greeke faith,  
 two thousand cubits, as it is in the verfe following,  
 where the Lord speaketh of two thousand cubits;  
 so the thousand cubits here mentioned, some  
 think to be meant of holy measure, double so  
 much as the common measure, and that the lat-  
 ter doe expound the former. The Hebrews ex-  
 plain it thus; The suburbs of the cities are express-  
 ed in the Law to be three thousand cubits on every side,  
 from the wall of the cite, and outward, Numbers 35. 4, 5.  
 The first thousand are the suburbs, and the two thousand  
 which they measured without the suburbs, were for fields  
 and vineyards. Maimon treat. of the Release and Ju-  
 bile, chap. 13. sect. 2.

Verfe 5. without the cite] by the cite, the He-  
 brews understand here the cite with the fu-  
 burbs, that is, the thousand cubits fore-men-  
 tioned, which were for their cattell, and these  
 two thousand more for fields and vineyards, as  
 is before noted.

Ejß

East side] or, East quarter; in Chaldee, East  
 side: see the notes on Numb. 34.3. Sea  
 side] that is, the West side, as the Chaldee faith, the  
 West wind. Moses useth to call the West, the Sea,  
 as is noted on Gen. 12.8. So in Numb. 34.6.

Verfe 6. of refuge] that cite is called in Hebrew  
 Miklat, of gathering, because the man-slayer was  
 there gathered and detained; in Greeke, Plagadeterion,  
 a place of fight and exile; in Chaldee, She-  
 zabab, of deliverance and preservation. The six ci-  
 ties appointed for refuge, were these; Bezer of  
 the Reubenites country, Ramoth in Gilead of the  
 Gadites, and Golan in Basan of the Manassites;  
 these three Moses separated, Deut. 4.41.43. the o-  
 ther three appointed by Issachar, were Kedesh in  
 Galilee at mount Naphtali, Shechem in mount E-  
 phraim, and Kirjath-arba (which is Hebron) in the  
 mount of Judah, Ios. 20.7. the use of these is after  
 shewed. 42. cities] These with the like cities  
 of refuge are declared in Ios. 21. how they were  
 given out of every tribe. Of the Kohathites, the  
 Priests the sons of Aaron had thirteene cities, Ios. 21.  
 19. the residue of the Kohathites had ten cities, Ios.  
 21.26. The Gerfonites had thirteene cities, Ios. 21.  
 33. The Merarites had twelve cities, Ios. 21.40. So  
 all the cities of the Levites, within the possession of  
 the tribes of Israel, were forty and eight cities with their  
 suburbs, Ios. 21.41. Thus Iakobs prophesie of Levi  
 was fulfilled, that he should be scattered in Israel,  
 Gen. 49.5.7. But because of the Levites zeale for  
 the Lord, the curse was turned into a blessing (as  
 is noted on Exod. 32.29.) and they were teachers  
 of the law unto the tribes of Israel, Deut. 33.8.  
 10. Wherefore God gave them cities out of every  
 tribe. Howbeit, whatsoever remained of these ci-  
 ties, besides the habitations of the Levites, & the  
 suburbs forementioned, as the fields of the cities,  
 and their villages, continued under the dominion,  
 and in the possession of the tribes, to whom they  
 had been distributed before, as the example of  
 Hebron given unto Caleb sheweth, Ios. 14.13.14.  
 and 21.11.12.

Verfe 8. ye shall give many] or, ye shall multiply to  
 give: so the tribes that had many cities, and  
 more large inheritances, gave the more cities. For  
 out of the tribes of the sonnes of Judah and of  
 Simcon, were given nine cities, out of Benjamin  
 foure, out of Ephraim foure, out of Dan foure, out  
 of the halfe tribe of Manasses two, out of the o-  
 ther halfe tribe of Manasses two, out of Issachar  
 foure, out of Aser foure, out of Naphtali three,  
 out of Zabulon foure, out of Reuben foure, out of Gad  
 foure, Ios. 21.9.16. &c.

Verfe 11. shall appoint] or prepare, as the Chaldee  
 explaineth it, in Greeke, ye shall distinguish, (or  
 distinctly separate:) elsewhere it is called separa-  
 ting, Deut. 4.1. and smitting, Ios. 20.7.  
 by error] or, ignorantly, unadvisedly, unware: the  
 Greeke translatheth, unwillingly; this is opened in  
 verfe 22.23. and Deut. 19.5. in Ios. 20.3. it is de-  
 clared by two words, by error, (or unware) and  
 without knowledge, (or unwittingly.)

Verfe 12. the avenger] to wit, of the blood, as is  
 expressed in ver. 19. and the Chaldee and Greeke

here adde the same. Now here Englisht an Avenger,  
 elsewhere significeth a Redeemer, but properly  
 one of the same blood and kindred, as Ruth. 2.20.  
 and 3.9. 12. who if things were sold, was to re-  
 deem them, as Levit. 25.25. if blood were shed,  
 was to avenge it, as in this case. And so the Greeke  
 here & usually calleth him Agchistemon, that is, one  
 near of kin. Of this kinsman the avenger, it is said  
 in v. 19. that he should put the murderer to death,  
 see the notes there.

before the congregation] When a man had done a murder, he fled to some  
 cite of refuge, the way being always prepared,  
 that he might flee thither without hindrance, as  
 is noted on Deut. 19.3. Coming thither, at the  
 entering of the gate, he shewed his cause to the El-  
 ders of the cite of refuge, who tooke him in till  
 he was sent after, and fetched home to the cite  
 where he had done the murder, & there he stood  
 before the congregation, Ios. 20.4.6. who if they  
 found him worthy of death, they delivered him to  
 the avenger, to kill him; if not, they returned  
 him to his cite of refuge, where he lived in a kind  
 of exile and imprisonment, untill the death of  
 the high Priest, as after followeth. See Deut. 19.  
 12. Before the cities of refuge were appointed,  
 the Altar was a place of refuge, as is probable by  
 Exod. 21.13.14. And from that place the He-  
 brews gather that the Altar was a place of refuge.  
 Maim. Treat. of Murder, chap. 5. sect. 12.

Verfe 14. Three cities] which were Bezer, Ra-  
 moth, and Golan, Deut. 4.41.43. and three  
 cities] Kedesh, Shechem, and Hebron, Ios. 20.7. And  
 if the Lord enlarged their coast, and gave them  
 all the land, they were to adde three cities more, Deut.  
 19.8.9.

Verfe 15. the stranger] in Greeke, the proselyte,  
 meaning him that was not an Israelite by nature,  
 but by religion. the sojourner] that dwelt a  
 stranger in the land of Israel, and yet not of their  
 Church and religion, Deut. 14.21. These all had  
 benefit by the cities of refuge; but if an heathen  
 by error killed an heathen, the cities of refuge  
 received him not, faith Maim. Treat. of Murder,  
 chap. 5. sect. 4. smiteth a fowle] that is, killeth  
 any person; so verfe 11.

Verfe 16. if he smite him] to wit, purposely, and  
 presumptuously, as the punishment after sheweth.  
 surely put to death] or put to die the death; Heb.  
 dying he shall be put to death; so in verfe 17  
 18.21.

Verfe 17. a stone of the hand, that is, thrown with  
 the hand; the Greeke translatheth it, a stone out of the  
 hand; the Chaldee, a stone that is taken in the hand,  
 he may die. The Chaldee more fully explai-  
 neth it, which is enough for him to die therewith; so in  
 verfe 18.

Verfe 18. wood of the hand] Greeke, out of the  
 hand; Chaldee, wood taken in the hand, which is  
 sufficient for him to die thereby; as in verfe 17. These  
 cautions are here added to discourse of murders;  
 the Hebrews explaine them thus: He that smiteth  
 his fellow presumptuously with a stone, or with wood, that  
 hee die, they measure the thing wherewith hee smote  
 him, and the place wherewith hee smote him, to see if that  
 thing



disance for the seld continuing of the inheritances unto the Tribes, as they should be at first allotted unto thē. The occasion of this ordinance is a complaint made by some of the Manassites, concerning Zelophehad daughters; if they should be married to men of other Tribes. *Gilead* in Greeke, *Galaad*, of whom see Num. 27. 1.

2 Ver. 2. *my lord* meaning *Moses*, for to him was the commandment given, Num. 26. 52, 53. &c. & 27. 6, 7. And by this title they give honor unto *Moses*, and shew their obedience; as the Scripture noteth by the like title given unto others, 1 Pet. 3. 6. Mat. 22. 44, 45. *Zelophehad* in Greeke, *Salsphad*: See Num. 27. 1, &c.

3 Ver. 3. *of the Tribes* [of any of the other Tribes, beside their owne. *be taken away*] or, *be diminished*, contrary to adding or putting to, after mentioned: so the inheritances of this, and of other Tribes by like accidents might in time be changed, disturbed, and come to confusion, contrary to the order before set of God.

4 Ver. 4. *the Tribes shall be* [which was every 50<sup>th</sup> yeere, in which the inheritances that were alienated to others, were by the Law given in Lev. 25. to returne unto the first owners; which ordinance also should by such marriages be disannulled.

5 Ver. 5. *the mouth* [that is, the Word of the Lord, as the Chaldee translates it; in Greeke, by the commandment of the Lord. So the answer which *Moses* gave, was not of himselfe, but by advice from God: See Num. 27. 5.

6 Ver. 6. *good in their eyes* [that is, *pleaseth them*. Daughters are not to be forced to marry with such as they like not: See Gen. 24. 57, 58. *to the family*] to some of the family, or, *in the family*: See verse 12.

7 Ver. 7. *shall cleave to the inheritance* [keeping himselfe thereto, and (for the better performance hereof) marrying within his Tribe. For this word *cleave*, is often used in case of marriage, Gen. 2. 24. Dan. 2. 43. Thus God provideth that

the order which he should set for the inheritances in his land, to be divided by lot, might continue throughout all generations; by which meanes strife also might be cut off, and peace preserved among his people.

Ver. 8. *that possesseth an inheritance* [or, *that is heire of a possession*; by reason that her father had no son to inherit, as in this case of *Zelophehad*. So here is no restraint of other women, save such as had inheritance. The Priests also and Levites, (which might have no inheritance with *Israel*, Deut. 18. 1.) had liberty to marry with the women of any Tribe; as *Ishojada* the Priest had to wife the Kings daughter of *Judah*, 2 Chronicles 22. 11. another *took a wife of the daughters of Barzillai the Gileadite*, Ezra 2. 61, and the like. By reason of such marriages there might be kindred betweene *Elizabeth* the mother of *John* the Baptist, who was of the daughters of *Aaron*, and *Mary* the Virgin, the Mother of our Lord *Christ*, who was of the lineage of *David*, of the Tribe of *Judah*, Luke 1. 5, 36. & 3. 23, 31.

Ver. 11. *For Machlab* [Hebrew, *And Machlab*, &c. Of these daughters, see Numbers 27. 1. *their uncles sones*] the sones of their fathers brethren. Compare Leviticus 18. 12, 13, 14.

Ver. 12. *was unto the Tribes* [that is, *remained unto* (or *in*) the Tribes. So *Daniel* was (that is, *continued*) even unto the first yeere of King *Cyrus*, Dan. 1. 21. and, *they were* (that is, *continued*) there, Ruth 1. 2. and sundry the like. By this example and observation of the Law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in *Christ*, which they enjoy by faith; that as the Father hath made them meet to be partakers of the inheritance of the Saints in light, Coloss. 1. 12. so they may keep the faith and grace which they have obtained unto the end, 1 King. 21. 3. Ezek. 46. 18. Jude verse 3. Hebr. 6. 12.



# ESAY 65. 9.

**I** Will bring forth out of *Jakob* a seed, and out of *Judab* an inheritor of my mountaines, and mine elect shall inherit it, and my servants shall dwell there.

# EZEK. 20. 35, 36, 37.

I will bring you into the wilderness of peoples, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to passe under the rod, and I will bring you into the bond of the Covenant, &c.

# HEBR. 9. 15.

Christ, he is the Mediator of the New \* Covenant, that by meanes of death, for the redemption of the transgressions that were under the first Covenant, they which are called, might receive the promise of the eternall inheritance.

\* Or, Type.

# ESAY

# ANNO TA



ANNOTATIONS  
V P O N  
THE FIFTH BOOKE  
O F M O S E S,  
C A L L E D  
DEUTERONOMY:

Wherein,  
BY CONFERENCE OF THE HOLY  
SCRIPTURES, by comparing the Greeke and Chaldee  
Versions, and Testimonies of Hebrew Writers, the Histo-  
ries, Lawes and Ordinances, which MOSES (a little before  
his death) repeated and enlarged unto ISRAEL  
in this Booke, are explained.

By HENRY AINSWORTH.

JOSUA 1. 8.

*This Booke of the Law shall not depart out of thy mouth; but thou shalt meditate therein, day and night, that thou mayest observe to doe, according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*

LUKE 16. 31.

*If they beare not Moses and the Prophets, neither will they be persuaded, though one rose from the dead.*



L O N D O N,

Printed by M. Parsons for John Bellamie, and are to be sold  
at his Shop neere the ROYALL EXCHANGE. 1639.

Aaaaa

The summe of the Booke of DEUTERONOMIE.

**I**N the fifth Booke, Moses, to prepare the Israelites unto their inheritance in the Holy Land, rehearseth the chiefe things that had befallen them in their forty yeares travel through the wilderness; exhorteth them to the love of God, and observation of his Law; repeateth the ten Commandements, and explaineth them particularly, with the Ordinances to them belonging, adding some moe which hee had not before mentioned; confirmeth the whole Law, with promises to those that keepe it, and threatnings to the disobedient; reneweth the Covenant betweene God and his people; prophesieth of things that should come to passe in ages following; blesteth the Tribes of Israel with severall blessings; and having viewed the land of promise from an high mountaine, he dieth, and is buried of God; Iosua being his successor in the Government of the people.



**M**oses rehearseth Gods calling of Israel from Egypt towards Canaan. The Officers set to govern them. The Spies sent to view the land, and the people rebellion following thereupon.

How they passed by Edom, Moab, and Ammon; and fought with the Amorites, and conquered King Sihon.

How Og was conquered, and their Countries allotted to some tribes of Israel.

An exhortation to obey Gods law, and to shunne idolatry.

Of the ten Commandements given at Horeb; and how the people were afflicted at the giving of the Law.

An exposition of the first Commandement, how God should be knowne, loved, and obeyed.

To root out the Canaanites, and their idolatry.

To beware lest forgetfulness of former mercies, or plenty of good things in Canaan, turne them from God.

Moses would humble Israel under the Lord their God, by remembrance of their former many rebellions, and Gods mercies renewed and continued notwithstanding.

Hee exhorted them to love and obey the Lord, by many weighty reasons.

An explanation of the second Commandements, of shewing false worship, and serving God according to his Law.

The third Commandement expounded against abuse of Gods name, by false Prophets, soothsayers, and revellers to Idolatry.

The holy Communion of Gods people, taught by holocausts of cleane meat, ritches, &c.

The fourth Commandement explained, by the rites

of the Sabbath yeare, and the solemne feasts, &c.

The fifth Commandement, of obedience to governors civil and ecclesiasticall, appointed of God: but not to hearken to any headstrong ministers, or false Prophets.

The sixth Commandement, touching man-slaughter, warres, murder by one unknowne, &c.

The seventh Commandement, touching adultery, rape, fornication, incest.

The eighth Commandement, touching usury, payments of vovses, liberty in anothers field, pledges, man-stealers, wages, almes, justice, weights and measures, &c.

The solemne profession of homage unto God in Canaan, at the bringing of first-fruits, ritches, &c.

Of writing the Law upon steele, the blessings and curse openly pronounced, and confirmed by the people.

Moses promitteth many blessings to them that keepe the Law, and threatneth many curses to the disobedient.

The renewing of the Covenant betweene God and Israel.

A promise of mercy to repentant sinners, believing in Christ.

The people are encouraged to enter into Canaan, with Iosua their Captaine. Their falling from God is foretold.

Moses sing, wherein hee prophesieth of the state of Israel untill the latter dayes.

Before his death Moses blesteth the Tribes of Israel.

Moses vieweth the land, and dieth; is buried of God, mourned for of the people, and prayed above all Prophets.



# THE FIFTH BOOKE OF

MOSES, Called DEUTERONOMIE.

## CHAPTER I.

**I** Moses speech in the end of the fortieth yeare, briefly rehearsing the Story. 6 Of Gods promise and offer to give Israel the Land of Canaan. 9 Of Officers given them. 19 Of Spies sent to search the Land. 34 Of Gods anger for Israels incredulitie, 41 and disobedience.

**T**Hese bee the words which Moses spake unto all Israel on this side Jordan, in the wilderness, in the plaine, over against the red Sea, betweene Pharan and Tophel, and Laban, and Hazereth, and Dizahab. Eleven daies journey from Horeb, by the way of mount Seir unto Kadesh-Barnea. And it was in the fortieth year, in the eleven moneth, in the first day of the moneth, Moses spake unto the sonnes of Israel, according unto all that Jehovah commanded him, unto them. After he had smitten Sihon King of the Amorites, which dwelt in Heshbon, and Og king of Bashan, which dwelt in Ashtaroth, in Edrei. On this side Jordan, in the Land of Moab, began Moses to declare this Law, saying; Jehovah our God spake unto vs in Horeb saying, Yee have dwelt long enough in this mountaine. Turne you and take your journey, and goe to the mount of the Amorite, and unto all his neighbours, in the plaine, in the mountaine, and in the vale, and in the fourth, and by the Sea side: so the land of the

Canaanite, and Lebanon, unto the great River, the river Euphrates. Behold, I have given the land before you, goe in and possesse the land which Jehovah Iware unto your fathers, to Abraham, to Isaac, and to Iakob, to give unto them, and to their seed after them. And I spake unto you at that time, saying, I am not able my selfe alone to beare you. Jehovah your God hath multiplied you: and behold you are this day, as the Starres of the heavens for multitude. Jehovah, God of your fathers, adde unto you a thousand times so many as you are, and blesse you as hee hath spoken unto you. How shall I beare my selfe alone, your cumberance, and your burden, and your strife? Give yee for you wise men, and understanding, and knowne among your tribes, and I will appoint them for to be your heads. And yee answered me and said, The word which thou hast spoken is good to doe. And I tooke the heads of your tribes, wise men and knowne, and gave them to be heads over you; rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers among your tribes. And I commanded your Iudges at that time, saying, Heare between your brethren, and judge justice betweene a man and his brother, and his stranger. Yee shall not respect persons in judgement; you shall heare alike, the small and the great; you shall not be afraid of the face of man, for the judgment, that is Gods:

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and the cause which shall be too hard for you, bring it unto mee, and I will heare it.  
 18 And I commanded you at that time, all the things which yee shoud doe.  
 19 And we journeyed from Horeb, and went thorow all that great and fearefull wilderness which you have sene, by the way of the mountaine of the Amorites, as Jehovah our God commanded us; and we came unto Kadesh Barnea. And I said unto you, Yee are come unto the mountaine of the Amorites, which Jehovah our God giveth unto us. Behold, Jehovah thy God hath given the land before thee, goe up, possesse it, as Jehovah the God of thy fathers hath spoken unto thee; feare not, neither be discouraged.  
 22 And yee came neer unto me, all of you, & said, We will send men before us, and they shall search out for us the land, and shall bring us word againe, by what way we shall goe up, and into what Cities we shall come.  
 23 And the word was good in mine eyes, & I took of you twelve men, one man of a tribe.  
 24 And they turned & went up into the mountaine, and came unto the valley of Eshcol: and they searched it out. And they took in their hand of the fruit of the land, and brought it downe unto us, and brought us word againe and said, It is a good land which Jehovah our God giveth us. But yee would not goe up, but rebelled against the mouth of Jehovah your God. And murmured in your tents, and said, In the hatred of Jehovah towards us, he hath brought us forth out of the land of Egypt, to give us into the hand of the Amorite to destroy us. Whither goe we up? Our brethren have caused our heart to melt, saying, The people is greater and taller than we; the Cities are great and walled up to heaven: and moreover we have seen the finnes of the Anakims there.  
 29 And I said unto you, Bee not terrified, neither be afraid of them. Jehovah your God, that goeth before you, hee will fight for you, according to all that he did for you in Egypt, before your eyes; And in the wilderness, which thou hast sene, how that Jehovah thy God bare thee, as a man doth beare his son, in all the way that ye went, until yee came unto this place. Yet in this thing you did not beleeve in Jehovah your God.  
 33 Who went before you in the way, to search you out a place to pitch your tents in: in fire by night, to shew you by what way ye should goe; and in a cloud by day. And Jehovah heard the voice of your words, and was

wroth, and sware, saying, If there shall a man see, of these men, of this evill generation, the good land which I sware to give unto your fathers. Except Caleb, the sonne of Iephunneh, hee shall see it, and to him will I give the land that he hath troden upon, and to his sonnes, because he hath fully followed Jehovah. Also Jehovah was angry with mee for your sakes, saying, Thou also shalt not goe in thither. Joshua the son of Nun, which standeth before thee, hee shall goe in thither; strengthen thou him; for hee shall cause Israel to inherit it. And your little ones, which you said should be for a prey, & your sons which know not this day good and evill, they shall goe in thither, and unto them will I give it, and they shall possesse it.  
 But as for you, turn ye, and take your journey into the wilderness, by the way of the red sea. And yee answered and said unto mee, wee have sinned against Jehovah: we will goe up and fight, according to all that Jehovah our God hath commanded us: and yee girded on every man his weapons of war, & pressed forward to goe up into the mountaine. And Jehovah said unto me, Say unto them, Goe not up, neither fight, for I am not among you, that yee be not smitten before your enemies. And I spake unto you, and you heard not, but rebelled against the mouth of Jehovah, and you were presumptuous, and went up into the mountaine. And the Amorite that dwelleth in that mountain, came out against you; and they pursued you as Bees doe, and destroyed you in Seir, even unto Hormah. And yee returned and wept before Jehovah: but Jehovah heard not your voyce, neither gave care unto you. And ye abode in Kadesh many dayes, according to the dayes that yee abode there.

Annotations.

**D**euteronomie: ] A Greeke word, by interpretation, *The repetition*, (or *second declaration*) of the Law. This name is borrowed from Deut. 17. 18. where *Mishneh batorah*, the *Copie of the Law*, is in Greeke translated *Deuteronomium*, which title is given to the whole booke, as that which containeth a repetition and explanation of the Lawes before given, as v. 5. The Hebrewes call this booke by the first words thereof, *ELLEH HADBARIM, THESE BE THE WORDS*. And here beginneth the 44 Section, or Lecture of the Law: see the notes on Gen. 6. 9. Ver. 1. On this side] or, on the other side; that is,

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byond Jordan, as the Greeke translatheth. The word signifieth both sides, and by circumstance of place is to be understood. To thole out of the land of Canaan, it was on this side: to the Israelites in Canaan, it was beyond, or the out side of Jordan, where Moses spake these things: For Moses might not enter into the land. Here *Thargum Jerusalemy* (whom *Onkelos* the Chaldee Paraphrast also followeth) explaineth it thus: *These be the words which Moses spake unto all Israel, bee rebuked them, for that they had sinned on this side Jordan, &c.* Hereupon the Rabbins call this booke, *Sepher Thabeachoth*, that is, the *booke of Rebukes*. Jordan: Heb. *Jarden*: a River springing out of mount Lebanon, in the north end of Canaan, running along the Countrey. Of it, and the myserie thereof, see Num. 34. 12. *Ioshua 3. the plain*] to wit, of *Mozab* land, as verse 5, see Num. 22. 1. There Moses spake these things and died, Deut. 34. 5. The Chaldee faith, Moses rebuked them, because they had provoked God in the plain. The red sea] so both Greeke and Chaldee doe translate it, adding the word *sea*: others keepe the Hebrew name *Suph*, which signifieth *flaggs*, such as grow by the sea and rivers sides, Exod. 2. 3. and to expound it not of the *Sea Suph* (called the *Red Sea*) but of a flaggie place by the sides of Jordan towards the wilderness of Arabia. So in Num. 21. 14. *Pharan*] or *Param*, a wilderness southward from the place where Moses now was, thorow which Israel had passed, Num. 13. 1. in it was a mountaine so named, Deut. 33. 2. The Chaldee here addeth, in *Pharan* where they murmured against the *Manna*. *Tophel*] this is thought to be a towne, called afterwards *Pella*, which was northward from where Moses now spake. *Laban*] in Greeke, *Laban*; of others *Lysian*: a Citie lying from them northweil. *Hazerath*] by interpretation, *Court-yards*, & so the Greeke expounds it: a place lying calward. Of *Hazerath* wee read also in Num. 11. 35. and 13. 1. Vnto it the Chaldee here referreth it, saying, In *Hazerath* where they provoked God for selfe. *Dizabab*] a region, wherein was the Citie *Mezabab*, as some suppose. *Zabab* signifies gold; and so the Greeke here translatheth, by the gold-miner. The Chaldee referres it to the golden Calfe which they made. All these are limits of the place where Moses gave this Deuteronomie, which was without the holy Land, and river Jordan (wherein Baptisme was administred, Matth. 3.) environed with places, which in name and situation, signified affliction: and teach us the use of this Law, which is to afflict the soule by hewing it finne, and to prepare us for Christ, who by faith bringeth us to his rest in the heavenly Canaan, Hebrewes 4. 1, 2. 3. &c.

2 Ver. 2. *Eleven dayes journey*] so the Chaldee expounds it, adding also the word *journey*. Some of the Hebrewes thinke, that in *eleven dayes*, all things in this Booke of Deuteronomie were by Moses rehearfed. Neither could it be any long time, seeing Moses began the first day of the eleventh month, ver. 3. and having ended all things in this

booke, died and was mourned for thirty dayes, Deut. 34. 8. Then *Iosias* sendeth spies to view the land, Ios. 2. leadeth the people thorow Jordan, Ios. 3. circumciseth them, and after keepeth the Passover the fourteenth day of the first moneth, Ios. 5. *Horeb* called also *Sinai*, the mount where the law was given; see Exod. 3. 1. *Mount Seir*] the mountaine countrey of Seir, wherein the Edonites dwelt, Gen. 36. 8, 9. *Kadesh Barnea*] the southerne border of the land of Canaan, Num. 34. 4. Though the way was so short, yet Israel for their finnes wandered forty yeares in the wilderness, as God had threatned, Numb. 14. 33. 34. in which time all the fathers died.  
 V. 3. *Fortieth yeare*] of Israels coming out of Egypt. In the first moneth of this yeare, *Moses*, Moses filter, died, Numb. 20. 1. in the first day of the fifth month thereof, *Aaron* his brother died, Num. 33. 38. and now at the end of the yeare, Moses himselfe dieth, when hee had repeated the Law, and renewed the Covenant betweene God & his people Israel.  
 Ver. 4. *Sihon*] the storie hereof see in Num. 21. and after in Deut. 2. 26. &c. The slaughter of *Sihon* and *Og*, was an encouragement to Israel, for their after warres; and an argument to move them unto thankfull obedience to the Law now repeated, in *Asharoth*, in *Edrei*] he dwelt in *Ataroth*, and was smitten in *Edrei*, where the battell was fought, Numb. 21. 33. or as the Greeke translatheth it, he dwelt in *Asharoth* and in *Edrei*, for they were both Cities in *Og's* land, Ios. 1. 3. 1. and *Og* is said to have reigned in *Asharoth* and *Edrei*, Ios. 1. 12. In Gen. 14. 5. it is called *Asheroth Karnaim*.  
 Ver. 5. *began*] or, *willingly took upon him*: for the word implieth willingness and contentednesse: see Gen 18. 27. So all Ministers should feed their flocks willingly, and of a ready mind, 1 Pet. 5. 2. And *Moses began to declare*, that is, hee declared as *Iesus* began to say unto his Disciples, Luke 12. 1. that is, hee said unto them, Mat. 16. 6. and his disciples began to plucke the eares of corne, Matth. 12. 1. that is, they plucked, Luke 6. 1. *to declare*] or, *to make plaine, clearly manifest*, for the understanding of the people, as in Habak. 2. 2. a thing is said to be made plaine in writing, *ut non huiusmodi reddidit*.  
 Ver. 6. *dareh*] or *given* (that is, continued) much. They came to that mount, in the third moneth after their departure out of Egypt, Exod. 19. 1. 2. and removed from the mount, the 20. of the second moneth in the second yeare, Num. 10. 1. 12. 6. they remained there almost a whole yeare, where they received the Law, or Old Testament, & had made a Tabernacle for God to dwell among them: from thence God calleth them by word and figure, the cloud removing, Num. 10. 11. 13. 33. to journey towards Canaan, the land promised to *Abraham*, the figure of their heavenly inheritance by faith in Christ. The law is not for men to continue under, but for a time, till they be fitted and brought unto Christ: see Gal. 3. 16. 17. 18. & 4. 1. 5. Heb. 3. 18. 19. and 4. 6. 11.  
 Ver. 7. *Amorite*] put for *Amorites*, as the Greeke translatheth, whose neighbours were the Canaanites,  
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naanites, Perezites, and other Nations promised to be their possession, Exod. 23. 23, 28, 31.

*side* or, *for Port*, which was their Western border, Num. 34. 6. *Lebanon* which was a mount on the North part of the land. *Exphrat* in Hebrew, *Phrath*, which was their Eastern bound, in the utmost extent without Jordan. And so far Solomon reigned, 1 King. 4. 21. Of this *Exphrat*, see the notes on Gen. 2. 14.

Verfe 8. *These give* or, *I give*: which implyeth both *Israhel* right unto the land, Levit. 25. 23. Judg. 11. 23, 24. and their assured victorie over the inhabitants, Exo. 23. 27, 31. Both these proceeding from the gracious gift of God: as eternal life, (shadowed by this land) is also the gift of God through *Iesus Christ our Lord*, Rom. 6. 23. *Seed* that is, *children or posteritie*: see the notes on Gen. 13. 15.

Verfe 9. *I said* *Moses* was occasioned unto this motion, not only by the conscience of his own inability (here mentioned) but by the counsel of *Ishrahel* and commandment of the Lord, Exod. 18. 14, 18, 19, 21, 23. Thus the people were furnished with all helpees, for their orderly and peaceable travels.

Verfe 10. *At the Starres* so the promise was fulfilled which *Abraham* beleved, Gen. 15. 5, 6. They were six hundred thousand men, besides women and children, Exod. 12. 37. Numb. 1. see also Deut. 10. 22.

Verfe 11. *Adde* that is, *increase*: *Moses* envied not their multitude, but wished them still more; as *David* also did, Psa. 115. 14. And the increase of the Church is a special blessing, fulfilled in Christ, as *Esay* 49. 20, 21. & 54. 1, 2, 3.

Verfe 12. *Your cumberance* or, *weighty molestation*; trouble, as *Esay* 1. 14. this sheweth the Magistrates office to be weighty and laborious. And by your cumberance, understand, the cumberance that cometh unto me by you. For when a people is increased, the care and trouble of their Governours is increased also, 1 King. 3. 8, 9. 2 Corinthians 11. 28.

Verfe 13. *Give eye* of your own looking out, and choise. So Ministers were lookt out and presented by the people, Acts 1. 15, 23. and 6. 3, 5, 6. In Exod. 18. 25. it is said, *Moses chose men of ability*, &c. Here the people gave them, and after in verfe 15. Again, *Moses gave*, that is, made them heads: for when things are done by many, under the government of one principally, they are said to be done by them, or by him. See the Annotations on Num. 21. 21. *understanding* or *prudent*: the Greeke translatheth, *skillfull*, or *indued with knowledge*; which word the Apostle useth, Jam. 3. 13. *knowing* or *expert*, as the word signifieth in *Esa. 53. 3*. This latter the Greeke favourit here, and in ver. 15. Compare Exod. 18. 21. where the qualities of Rulers are set downe.

*Heads* that is, *Captains, Governours, or Leaders*, as the Greeke here translatheth; and in v. 15. and c. 5. v. 23. and often elsewhere.

Verfe 15. *and gave them* that is, *for them, made them*, or *constituted them*, as the Greeke and Chal-

dee versions explaine it. So, hee hath given thee over them for King, 2 Chro. 9. 8. is expounded, *be hath set (or constituted) thee King*, 1 King. 10. 9.

*Officers* in Hebrew, *Shorim*: they were such as executed the Magistrates lawes, as the Hebrews thinke: see the notes on Deut. 16. 18. *among* or, *to your Tribes*. The Greeke translatheth it, *to your Judges*: which seemeth to be a mistaking, *Shophim* for *Sibite*: although even in the Hebrew Text we may see one of these put for another, as *Judges* in 1 Chron. 17. 6. which in 2 Sam. 7. 7. is *Tribes*.

Verfe 16. *Hearc betweene your brethren* to wit, the causes and controversies betweene them. Hebr. *To heare*, which phrase is often used in commandments, as is noted on Exo. 13. 3. and it may be a defective speech; for hearing, heare yee; that is, heare diligently. *judge justice* that is, just and righteous judgement: which is opposed unto judging according to the appearance, John 7. 24.

*his stranger* that is, the stranger that is with him, or contendeth with him: as, he that eateth my bread, Psa. 41. 10. that is, which eateth bread with me, John 13. 18.

Verfe 17. *respect persons* or, *acknowledge causes*, either by honouring the person of the mightie, or by countenancing a poore man in his cause, Levit. 19. 15. Exo. 23. 3. Solomon noteth this as one of the things belonging to the wise, that it is not good to acknowledge faces (or respect persons) in judgement, Prov. 24. 23. *alike the small, &c.* that is, the small as well as the great, and the great as well as the small, Hebr. *like small, like great*. It implicth both persons, and causes. *of man* or, *of any man*. that is *God*, or, of *God*, and belonging to him: appointed by his Law. So in 2 Chron. 19. 6. *Te judge not for man, but for the LORD*. And a like phrase is in another case, *The battell is not yours, but Gods*, 2 Chron. 20. 15. *the cause* or, the word, the matter. See Exod. 18. 22.

Verfe 18. *all the things* Hebr. *all the words*. Thus *Moses* faithfully taught the Judges and people all their duties, and they had a perfect Law. So Christ, (who was faithful to him that appointed him, as *Moses* was, Hebr. 3. 2.) made knowne to his Disciples, *all things* that hee had heard of his father, Joh. 15. 15. which they should teach also his people to observe, Mat. 28. 20.

Verfe 19. *journeied* or *departed*. Here *Moses* sheweth the obedience which they began to shew unto God, in leaving the mount of *God*, the place which might seeme sanctified, and where men might have said, *Lord, it is good for us to be here*: as Matth. 17. 4. *great* for it bordered upon many countries, *Madian, Edom, Moab, &c.* and *fearefull*, for the many troubles and terrors in it. Num. 11. 1, &c. it was a land of *devils and of pits*, a land of *droughs and of the shadow of death*, a land that no man passed throve, and where no man dwelt, Jer. 2. 6. *wherein were fierce serpents and scorpions*, Deut. 8. 15. It was the wilderness of *Pharim*, Num. 10. 12. and 13. 1. where *Israhel* dwelt, when his mother *Agar* and hee had lost themselves in wandering, after that they were cast out of *Abrahams* house,

house, Gen. 21. 21. It figured the estate and dominion of the law, thorow which Gods people passe with many wants, sins, terrors, and Rings of conscience, &c. Compare Psa. 63. 2. and 32. 4. and 107. 4, 5. and the healing of all these spiritual defects by the Gospel, *Esa. 40. 3, 4*. Marke 16. 7.

*of the madnes* that is, which leadeth to the means of the Amorites; a people high as Cedars, strong as Oaks, Amos 2. 9. 10. *Kadsh-barnea* called sometime *Kadsh* onely; it was in the wilderness of *Pharan*, Num. 13. 26.

Verfe 21. *disfavourd* or, *cast downe*, broken: which word, when it is applied to the minde, signifieth *disfavourment through feare*. Here *Moses* sheweth them the right that they had in the promises of God, the ability which they had in him to obtaine them; and his commandment to take their inheritance left before them.

Verfe 23. *was good* that is, *pleased*, or *liked me well*: because it was approved, or at least permitted of the Lord, Num. 13. 2, 3. For prudent pollicie (so it be not mixed with unbeliefe) doth well beseme us, in the execution of Gods commandments. So *Israhel* sendeth Spies and useth other stratagems, *Jos. 2. &c.* *one man of a Tribe* or, for a Tribe, of every Tribe one: See Num. 13. 2, 4, &c. where their names are set downe, and the charge given them.

Verfe 24. *Elked* that is, the *Cluster of grapes*, whereof the place had the name, Num. 13. 25.

Verfe 25. *the fruit* as grapes, pomegranates, figs, Num. 13. 23. *a good land* flowing with milk and honey, Num. 13. 27.

Verfe 26. *rebelled* in Greeke, *disobeyed*: properly it signifieth *turned*, or *changed*, as in Ezek. 5. 6 which figuratively is used for rebellion or disobedience, whereby Gods Word is as it were changed and disannulled. *the mouth* that is, the word, as the Greeke translatheth. So Exo. 17. 1. Gen. 24. 57. and after here in verfe 43. Of their rebellion, see Num. 14. 2, 3, &c.

Verfe 27. *In le hatred* or, for the hatred of *Ishrahel* (wherein hee hateth) *in*: that is, for that the Lord hateth *us*, as is in the Greeke version. See the like phrase in Gen. 19. 16. and 29. 20. Hof. 3. 1. This evil saying, *Moses* would not have to come out of the mouth of their enemies. Deut. 9. 28. and it sheweth the height of their sin, which implicated that to hatred, wherein God manifested his hate, Deut. 4. 37. and 7. 8.

Verfe 28. *to melt* that is, *disfavourd*, or (as the Chaldee translatheth it) *broken*. The Greeke saith, *Have turned away our hearts*. *David* amplified this similitude, in Psa. 22. 15. *My heart is as wax, it is melted*, &c. So *Jos. 2. 11.* and 7. 5. and 14. 8. *Esay* 19. 1. *The brethren* were ten of the twelve Spies, sent to view the land, Num. 13. 28, &c. *Anakim* in Greeke and Chaldee, *Giantes*: see Num. 13. 28, 33. where it is singular *Anak*.

Verfe 30. *He* the Chaldee paraphratheth, *his word will fight for you*.

Verfe 31. *bare the* this word meaneth not bearing of the body onely, but bearing of their infirmities, and suffering the evils and troubles

in the education of them, as a father doth in his children: which the Greeke explaieth by *atrophorese*, a word that *Paul* useth in Act. 13. 18. where the Syriack expoundeth it, *manifold*: or, as some copies have it; *atrophorese*, *hee suffered their manner*.

Verfe 32. *yet in this thing* or, *for this word*: notwithstanding this exhortation and encouragement, you beleved not. in *Ishrahel* *Chaldee*, in the word of the LORD. This unbeliefe *Paul* noteth to be the cause why they entered not into the Lords rest, Hebr. 3. 12, 18, 19.

Verfe 33. *Who went* namely, by his *Ake, Fire*, and *Cloud*, the signes of his presence, Num. 10. 33, 34. or, *who goeth*, to wit, still before you.

Verfe 35. *If there shall* that is, *surely there shall* as *Paul* openeth the phrase, Hebr. 3. 11, 18. Though *Moses* intreated for the people, Numb. 14. 13, 19. and the Lord pardoned them, that they were not then destroyed, Numb. 14. 20. yet he ware (and so it was irrecoverable, and without repentance, Psa. 110. 4.) that they should not come into the promised land: (see the notes on Num. 14. 3.) that is, come into and enjoy: as to see good, is to enjoy the same, Psa. 106. 5.

Verfe 36. *Galeb* one of the twelve Spies which was faithful: see Num. 13. 6, 30. and 14. 6, &c. *fully followed* Hebr. *followed after* *Ishrahel*, which the Greeke translatheth, *followed the things* pertaining to the Lord. This he did, being guided by another spirit, Num. 14. 24.

Verfe 37. *with me* with *Aaron* also; for they both were in one transgression and punishment, Numb. 20. 10, 12, 24. *for your Jakes* for the people provoked his spirit, whereupon he uttered his sinne with his lips, Psa. 106. 32, 33. his sinne proceeded also from unbeliefe: see Num. 20. 12. Thus God shewed severity towards all, after many provocations: and by it the people were taught, that not *Moses* Law, but *Iesus Gospel* should bring them into their heavenly rest.

Verfe 38. *Israhel* or *Ishrahel*; in Greeke, *Ishrahel*: he was another of the Spies, see Num. 13. 8. 16. and 14. 6, 38. *standeth* that is, *ministrerth*, or *is thy servant*, as the phrase meaneth, Gen. 18. 8. and so he is named *Moses* minister, *Jos. 1. 1*. *strengthen* by word and signe, which was imposition of hands, whereby *Moses* put off his burden upon *Jeius*, and he was filled with the Spirit, Num. 27. 18, 20, 23. Deut. 34. 9.

Verfe 39. *for a prey* to be spoiled and devoured of the enemy: of this their speech, see Num. 14. 3. *they shall goe in* after forty yeeres wandering in the wilderness, and bearing their fathers whoredomes: see Numb. 14. 31, 33. So God sheweth grace to weaklings and babes in Christ, 1 Cor. 1. 28. Mat. 11. 25.

Ver. 40. *way of* that is, which leadeth towards the red *Ede*, where *Israhel* had been baptised, Exo. 14. and whither they were now led again, to learn repentance and a new life. See Num. 14. 25.

Verfe 41. *finnd* the people *mourned greatly*, when they heard that evil tidings from the Lord; confessed their sin, & offered amendment, Num.

Num. 14. 39-40. but their repentance was not according to God ; (for presently they rushed into another extremity ; ) neither could they revere the decree passed against them.

*his weapons of war* ; or, the weapons of his warre, which is an Hebrew phrase very common, translated in Greeke, *his weapons of War* : so in Dan. 9. 24. *city of thy holiness*, that is, *thy holy city* ; and the house of my prayer ; and many the like. *pressed forward* [assayed of your own accord, or thonged ; as the Greeke translates, gathered together ; the Chaldee, *ye began*. The Hebrew word is used here only : in Num. 14. 44. there is said, *they lightly presumed*, or lifted up themselves ; answerable to their presumption here following ;

42 Ver. 42. I am not [the Chaldee expoundeth it, *my majesty (or presence) dwelleth not among you* : see Num. 14. 42. *smitten* in Greeke, *broken, or crushed*. The Lord threatened their fall by the sword of the Amalekites and Canaanites, Num. 14. 43.

43 Ver. 43. *were presumptuous* [or, *were proud, arrogant* : compare Num. 14. 44. The people having by their evil heart and unfaithfull, departed from the living God, would return to him by the workes of their owne hands ; which was a presumptuous sin, and shewed their repentance not to be sincere, but that the flesh repined and struggled against the chastisements of God, not willing to beare the punishment of their iniquity. See the notes on Num. 14.

44 Ver. 44. *Amorite* [with the Amalekites : See Num. 14. 45. *Bees die*] or *Bees live to die* : which when they are angered, get them together, and fly on the faces of their provokers : see Psal. 118. 12. Our sinnes are enemies, like Bees, many compact in the hive of the heart : being troubled & provoked, they become more eager and fierce, stinging and pursue us. They cannot be subdued but by faith in Christ (as they that were stung of Serpents were healed by him, Num. 21.) for, by the workes of the Law, no sinne can be expelled, Rom. 7. 7, 8, &c. *Hormah*] the Greeke faith, *from Seir unto Horma* : see Num. 14. 45.

45 Ver. 45. *returned*] the Greeke faith, *ye sat down and wept*. *heard not*] Chaldee, *accepted not your prayer*. This figured, how Israel following the Law of justice, could not attain unto it, because they fought it not by faith, but as it were by the workes of the Law, Rom. 9. 31, 32.

46 Ver. 46. *Kadesh*] a large wilderness, where Israel abode long, as appeareth by Num. 13. 27. and 20. 1. 14. 21. Judg. 11. 17. Deut. 2. 14.

# CHAP. II.

1. The storie is continued, that the Israelites were not suffered to meddle with the Edomites, 9. nor with the Moabites ; 19. nor with the Ammonites ; 24. but with Sihon the Amorite ; who refusing peace, and opposing himselfe, 33. was subdued by them.

AND wee turned and tooke our journey into the wilderness, by the way of the Red sea, as Iehovah had spoken unto me : and we compassed mount Seir, many dayes. And Iehovah spake unto me, saying, Yee have compassed this mountain, long enough : turne you northward. And command thou the people, saying, Yee are to passe thorow the coast of your brethren, the sonnes of Esau, which dwell in Seir ; and they shall be afraid of you ; and take ye great heed unto your selves. Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot, because I have given mount Seir, for a possession unto Esau. Yee shall buy meat of them for money, that yee may eat : and yee shall also buy water of them for money, that yee may drinke. For Iehovah thy God hath blessed thee in every worke of thy hand ; he knoweth thy walking thorow this great wilderness : these forty yeares Iehovah thy God hath bin with thee, thou hast not lacked any thing. And we passed by from our brethren the sonnes of Esau, that dwell in Seir, thorow the way of the plaine, from Elath, and from Ezion-Gaber : And wee turned & passed by, by the way of the wilderness of Moab, And Iehovah said unto me, Distresse not Moab, neither meddle thou with them in battell : for I will not give thee of his land, for a possession ; because I have given Ar unto the sons of Lot for a possession. The Emims before time dwelt therein, a people great & many, & tall as the Anakims. They also were accounted Giants, as the Anakims : and the Moabites call them Emims. And in Seir the Horims dwelt, before time, and the sons of Esau possessed them, and destroyed them from before them, and dwelt in their stead, as Israel did, unto the land of his possession, which Iehovah gave unto them. Now rise up, and passe you over the brook Zered : and we passed over the brooke Zered. And the daies, in which we came from Kadesh-Barnea, untill we passed over the brook Zered, were thirty and eight yeares, untill all the generation of the men of war were wasted out from among the campe, as Iehovah sware unto them. And indeed, the hand of Iehovah was against them, to destroy them from among the Campe, untill they were consumed. And it was, when all the men of war were consumed, and dead, from among the people ; Then Iehovah spake unto mee, saying, Thou art to passe over this day,

thorow

thorow Ar, the coast of Moab. And thou shalt come nigh, over against the sonnes of Ammon ; distresse them not, neither meddle with them : for I will not give thee of the land of the sons of Ammon any possession, because I have given it for a possession to the sonnes of Lot. That also was accounted a land of Giants : Giants dwelt therein before time ; and the Ammonites call them Zamzumims. A people great, and many, and tall, as the Anakims : and Iehovah destroyed them from before them ; and they possessed them, and dwelt in their stead. As hee did to the sonnes of Esau, which dwell in Seir, when he destroyed the Horims from before them ; and they possessed them, and have dwelt in their stead unto this day. And the Avims, which dwell in Hazerim, even to Gaza : the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead. Rise ye up, take your journey, and passe over the brooke Arnon : see, I have given into thy hand, Sihon king of Heshbon, the Amorite ; and his land ; begin, possesse it, and meddle with him in battell. This day will I begin to give the dread of thee, and the feare of thee upon the peoples under all the heavens, who shall heare report of thee, and shall tremble and bee in anguish because of thee. And I sent messengers out of the wilderness of Kedemoth, unto Sihon, king of Heshbon, with words of peace, saying, Let me passe thorow thy land ; by the way, by the way will I goe ; I will not turne aside, to the right hand or to the left. Thou shalt sell me meat for money, that I may eat ; and give me water for money, that I may drinke : only, I will passe thorow on my feet. As did unto me the sons of Esau that dwell in Seir, and the Moabites that dwell in Ar : untill I shall passe over Jordan, into the land which Iehovah our God giveth us. But Sihon king of Heshbon would not let us passe thorow him ; for Iehovah thy God hardened his spirit, and made his heart obstinate, that hee might give him into thy hand, as this day. And Iehovah said unto me, Behold, I have begun to give before thee, Sihon & his lands ; begin, possesse it, that thou maiest possesse his land. And Sihon came out against us, hee and all his people to battell, at Jahaz. And Iehovah our God delivered him before us : and we smote him, and his sonnes, and all his people. And wee tooke all his cities, at that time ; and utterly destroyed of every citie the men, and the women, and the little

ones ; we left none to remaine. Onely the cattell wee tooke for a prey unto our selves, and the spoile of the Cities which we took.

From Arzer, which is by the brinke of the brooke Arnon, and the citie which is by the brooke, even unto Gilead, there was not a citie that exalted it selfe above us ; Iehovah our God delivered all before us. Onely unto the land of the sonnes of Ammon, thou approachedst not, nor unto any place of the brooke Iabbok, or the cities of the mountaine, or whatsoever Iehovah our God commanded us.

## Annotations.

HAD spoken] as is before mentioned, Deut. 1. 40. which then the people were unwilling to doe, but would needs goe fight, till they had learned by their discomfiture, what it was to disobey, and were enforced to yield unto the word of God. *mount Seir*] the mountain cuntry of Seir, which was Edoms Land, Gen. 36. 8. 9. 20. but they went in the wilderness and were cumbered in the way : see Numbers 21. 4.

Ver. 3. Long enough] a like speech God used before, Deut. 1. 6. to here is mentioned a second calling of Israel, from the desarts of Seir, to goe northward again towards Canaan, after they had wandered almost thirty eight yeares in Kadesh wilderness, about mount Seir, ver. 14. by which travell, God taught them to mortifie their unruly affections, & by the death of so many thousands there, led them to seeke life (by repentance and faith) in the heavenly Canaan, seeing they could not come into the earthly. In the meane while, the Amorites, Canaanites, &c. (unto whom God gave this long time of repentance) were hardened in their sinnes, and tooke occasion to insult over Gods people, beholding their afflictions ; but the posterity of Israel were humbled and prepared for to receive the land promised. *Northward*] towards Canaan ; Not the way they went before by Kadesh Barnea, but betweene the coasts of Edom on the one hand, and of Moab and Ammon on the other ; to enter into Canaan, thorow Sihon the Amorites land. Thus Gods word was their director, unto all places, and in all actions : in which respect these histories of holy Scripture excell all other humane histories in the world.

Ver. 4. afraid] as was prophesied of them, and others, in Exod. 15. 15. &c. yet Edom was a mighty people, settled in their mountaine, & fortified. See also Num. 22. 3. *great*] or *valiant* ; meaning, that they offered Edom no wrong, neither suffered themselves to be overcome by them. *Walk wisely towards them that are without*, Col. 4. 5.

Ver. 5. Meddle not] or, contend not with them



to wit, in *barrell*, as is explained in *verf. 9.* and so the Greeke here faith, *Make warre with them.* As all warres should be made *by wife counsell*, *Prov. 24.6.* chiefly by the mouth of God, who teacheth mans hands to war, *Pſalm. 144. 1.* who hath willed us, *If it be poſſible, as much as lyeth in you, be at peace with all men, Rom. 12. 18.* In ſpeciall it was commanded, *I know ſhall not abhorre an Edomite; for hee is thy brother, Deut. 23. 7.* to the *trading*, &c. that is, *not a ſat breadth*; the Greeke tranſlateth it, *not the ſtep (or breadth) of a foot*: which phraſe Luke uſeth, in *Mat. 7. 5.* concerning Abraham in Canaan. Though the Edomites were wicked, yet God continued their ſtate for a time; during which no man might lawfully diſturb them. By this God teacheth alſo the difference betweene Elias portion & Iakobs: ſee *Rom. 9. 11. 12. &c. Col. 1. 12.* See the notes on *Gen. 36. 43.* a poſſeſſion] or, an inheritance to Eſau; that is (as the Greeke tranſlateth) *to the ſonnes of Eſau.* The moſt high divided to the Nations their inheritance, *Deut. 32. 8.* and Eſau had their portion and ſtate long before Iſrael, *Gen. 36. 8. 31. 43. Iſa. 24. 4.* with ſuch worldly baits Gods people ſhould not be allured.

6 Verſe 6. *buy* Hebr. *break*: which both Greeke and Chaldee tranſlate, *buy*: ſee *Gen. 41. 56.* in the Annotations. In the ſtrangers land nothing was to be had freely, but with money, figuring the elate of thoſe under the Law; in Canaan they had all things freely; ſignifying the free grace in Chriſt, *Deut. 11. 9. 10. &c. Eſa. 2. 5. 1. Rev. 21. 6.* money Hebr. *ſilver.* *buy* Hebr. *dig*; which the Chaldee tranſlateth, *buy*; the Greeke, *receive by meaſure.* It may be meant of buying wells digged out of Edoms ground; for ſo they were wont; ſee *Gen. 26. 18. &c. Num. 21. 18.* or, after the Arabick manner, which uſeth this word for *buying*.

7 Verſe 7. *he knoweth* this is meant of careful ſurveying their elate, wants, &c. wherefore the Chaldee paraphraſeth, *He hath ſufficiently given thee things neceſſary when thou waſteſt.* [Iobabab] in Chaldee the word of the L O R D.

8 Verſe 8. *we paſſed by* though the Edonites ſhewed great unkindneſſe, that would not ſuffer Iſrael to paſſe thorow their country quietly, *Num. 20. 14. 18. &c.* yet upon warning and charge given from God, his people turned away from fight, and contented themſelves in their tentations, with the promiſes of God. See *Num. 20. 21. Iudg. 11. 17.* Afterward this favour of Iſrael, and the ill reward of Edom, Moab, and Ammon, is remembered in the prayer of King Ichoſaphat, *2 Chron. 20. 10. 11. 12.* *Eſau-gaber* theſe were port towns, *by the brink of the Red ſea, in the land of Edom, 1 King. 9. 26.*

9 Verſe 9. *Moab* that is, the *Maſabites*, as the next words maniſeſt. So the Greeke, *deale not enemiſhly with the Maſabites.* They were the poſterity of Lot, *Gen. 19. 37.* which dealt unkindly with Iſrael, as Edom had done, *Iudg. 11. 17.* and were (for their neglect of duty) not to enter into the congregation of the Lord, *Deut. 23. 3. 4.* They were alſo become Idolaters, *Num. 25. 1. 2.*

and 21. 29. yet God ſuffered not Iſrael to hurt them, for the reaſons before alleaged. *meddle* or, *contend*, as before in *verf. 5.* Ar] a chiefe mountaine, and cite thereon, *Numb. 21. 15. 28.* put here for the whole country. The Greeke for Ar here hath Aroer, whereof ſee *verf. 36. 10* in *verf. 18. 29.*

Verſe 10. *Enims*] in Greeke, *Ommains*, by interpretation, *terrible ones*, and ſo the Chaldee tranſlateth: ſee *Gen. 14. 5.* *Anakims*] in the Chaldee, *Giantz*: ſee *Nym. 13. 29.*

Verſe 11. *Giantz*] in Hebrew, *Rephaim*, which the Greeke keepeth as a proper name *Raphaim*, of one *Rapha*, who was a Giant; whereupon it is a name for all Giants: ſee the notes on *Gen. 14. 5.* ſo after in *Deut. 3. 11.*

Verſe 12. *Horims*] or, *Chorites*, in Greeke, *Choreans*: ſee *Gen. 14. 6.* and *36. 20.* poſſeſſed] or, diſperſed, and ſo ſucceeded in their inheritance: the Greeke tranſlateth, *deſtroyed them.* as Iſrael did] to wit, afterward, in the daies of Joſua: thus it is ſpoken by way of prophesie; or, it may have reference to that part of Iſraels inheritance which they had now conquered on the out ſide of Iordan. By this and the like, in *ver. 22. 23.* God would teach Iſrael not to inſult upon their outward conquels (ſuch as he had given to other nations before them) but to ſeek for an heavenly country. This he remembered to them by the Prophet, *Amos 9. 7.* *Are ye not as the ſonnes of Eſthians ſonnes, O ſons of Iſrael? &c.*

Verſe 13. *brooke*] or *bourne*: a valley and river running therein. So the Greeke faith, *the valley Zareth.* Of it ſee *Num. 21. 12.*

Verſe 14. *from Kadeſh barnea*] to wit, from the time that they came to Kadeſh barnea (where they abode in the wildeſſe of Kadeſh many daies, *Deut. 1. 46.*) and after till they paſſed over Zared. ſwore] or, *hid ſworne*: ſee *Numb. 14. 21. 22. 35.*

Verſe 15. *the hand*] the Chaldee expounds it, *A plague from before the Lord.* This is after mentioned, how God conſumed their daies in want, and their yeares in baſtie terror, *Pſalm. 78. 33.* and upon occaſion of this mortality, Moſes made the 90. *Pſalm.* to diſſay] with trouble and tumult: for the word elſewhere ſignifieth, *to trouble*, *Exod. 14. 24.* ſo in *Deut. 7. 23.*

Verſe 19. *ſonnes of Ammon*] the Ammonites, the poſterity of *Ben-ammi* the ſonne of Lot, *Gen. 19. 38.* ſo in *verf. 37.*

Verſe 20. *Giantz*] or *Rephaim*, as *verf. 11.* *Zamzammims*] that is, *preſumptuous wicked ones*; in Greeke *Zemaim*. Theſe are thought to be thoſe that were of old called *Zuzims*, *Gen. 14. 5.* The Chaldee calleth them *Chyphaim*.

Verſe 22. *Horims*] or *Horites*, Hebr. *the Chorites*, in Greeke, *the Choream*: ſee *Gen. 14. 6.*

Verſe 23. *Avims*] or *Avites*; in Greeke, *Evites*: theſe were the ancient inhabitants of the Philiftians country, *Iſa. 13. 3.* *Caphorbims*] the Philiftians: ſee *Gen. 10. 14.* Though Iſrael fought the battels of the Lord, & had their limits & territories in ſpeciall manner appointed by his Word, *Num.*

*Num. 34.* yet other nations alſo had by his ſecret providence, their times appointed, and the bounds of their habitation, *Aſa. 17. 26.* *He increaſeth the nations, and deſtroyeth them*: Hee enlargeth the nations, and ſtraineth them, *Iob. 12. 23.* Wherefore he faith by the Prophet, *Have not I brought up Iſrael out of the land of Egypt? And the Philiftines from Caphtor, and the Syrians from Kir? & Amos 9. 7.*

Verſe 24. *brooke*] or, as the Greeke tranſlateth, *the valley Arnon*: as *verf. 13.* ſee *Num. 21. 13.*

*Sihon*] in Greeke, *Seon king of Eſhon*. He had aforetime taken this Country from the Moabites, *Num. 21. 16.* which now God taketh againe from him, and giveth to the Iſraelites, who elſe might not have taken any of Moabs poſſeſſion, *verf. 9.*

*meddle*] or *contend*. Here after long travels in the wildeſſe, God calleth his people unto warres (which their fathers before were afraid of) and gave them his word to embolden them, as his truth was their ſhield and buckler.

Verſe 25. *repor*] or *ſame*; Hebr. *bearing*, which the Greeke tranſlateth *name*. See this promiſe fulfilled among the Canaanites, *Iof. 2. 9. 10. 11.* *be in anywiſe*] have paines as a woman in travell. A ſimilitude often uſed to ſhew the terrors of confidence in the wicked *Pſalm. 48. 7.* and the mighty power of God, who taketh away the hearts of the chiefe of the people of the earth, *Iob. 12. 24.*

Verſe 26. *Kedemob*] there was a Citie of that name in Sihons Country, which after was given to the tribe of Reuben, *Iof. 13. 18.* and by them given to the Levites, *Iof. 21. 37.* neere which there was a wildeſſe where Iſrael now lay, when they ſent this ambaffage. of peace] according to the law after given, *Deut. 20. 10.* which being reſuſed, the war was now juſt before God and men.

Verſe 27. *by the way by the way*] that is, *only by the way*, and not turning aside into fields, or into vineyards: ſee *Numb. 21. 21. 22.* where it is called, *The kings way*. So in *Deut. 16. 20.* *Juſtice Juſtice*, that is, only juſtice, and all manner juſtice.

Verſe 28. *fill*] Hebr. *break*, as in *verf. 6.*

Verſe 29. of *Eſau*] the Edomites, who though at firſt they denied Iſrael paſſage thorow their land, *Num. 20. 18. &c.* yet as they paſſed along their coaſt, they ſuffered them to buy neceſſaries. *small*, &c.] It appeareth by this, that if Sihon had ſuffered them to paſſe thorow his land, they would not at this time have taken his Country, but firſt have conquered the Canaanites beyond Iordan: but upon Sihons deniall they now ſet upon him. For God doth not impart all his counſell at once to the wicked; but they reſuſing to yeeld unto any thing, do haſten their owne deſtruction. Compare *Exod. 3. 18.* So the Goſpel, the word of peace, is offered unto all; which they that reſuſe, haſten their owne judgement.

Verſe 30. *thorow him*] that is, thorow his country: ſee *Numb. 20. 18.* *hardened*] as is ſpoken of Pharaoh alſo, and others; ſee *Exod. 4. 21.* in the annotations. The like is ſaid of the Canaanites beyond the river, *Iof. 11. 20.*

Verſe 32. *to battell*] or, *into war*; reſuſing peace, as they of whom David ſaith, *When I ſpeake* (for

peace) *they are for war, Pſalm. 120. 7.* *Iobab*] in Greeke, *Iſſa*: ſee *Numb. 21. 23.*

Verſe 33. *ſmite him*] with the edge of the ſword, *Numb. 21. 24.* *his ſonnes*] or, *his ſime*: the Hebrew hath both readings, the one in the conſonant letters, the other in the vowels: ſo in *Deut. 33. 9.* The Greeke and Chaldee tranſlate, *his ſonnes*: it may intend all and every of his ſons, or all the ſonnes he had, which were but one. So Manafſes cauſed his ſonnes to paſſe thorow the fire, *2 Chron. 33. 6.* which another Prophet writeth, *his ſon, 2 King. 21. 6.* See the notes on *Gen. 46. 23.*

Verſe 34. of *every citie*] or, *nee deſtroyed every citie*, (conſiſting) of men, and women, and little ones: or, *citie full of men, and women, &c.* This was according to the Law, *Deut. 20. 14. 15. 16.* and here is fulfilled upon the wicked, the judgement which is written, *His roots ſhall be dried up beneath, and above ſhall his branch be cut off: his remembrance ſhall periſh from the earth, Iob. 18. 16. 17.*

Verſe 36. *by the brooke*] or, in the *bourne* (or valley) as the Greeke tranſlateth it. This citie was Ar, *Numb. 21. 15.* *Gilead*] the mount of Gilead, as the Greeke faith. Of it ſee *Gen. 31. 21. &c.* *exalted it ſelfe*] that is, *was too ſtrong for us*, or, as the Greeke expounds it, *escaped us*. before us] as the Greeke faith, *into our hands*. Here the whole victory is aſcribed unto God, which removeth the mountaines, and they know not; which overturneth them in his anger; which ſhakeſh the earth out of her place, and the pillars thereof tremble: *Iob. 9. 5. 6.*

Verſe 37. *thou approachedſt noi*] in Greeke, *we came noi*, meaning, to war againſt the Ammonites, or invade their poſſeſſions. any place] or, all the place; Hebr. *all the land*; in Greeke, *all (places) pertaining to the brooke Iabok*; to wit, on the outſide thereof; for Sihon ruled from Aroer, &c. unto the river Iabok, which was the border of the ſonnes of Ammon, *Iof. 12. 2.* and all that the Iſraelites poſſeſſed: but the land of the Ammonites, which alſo reached unto Iabok, *Numb. 21. 24.* they tooke not: ſo that Iſephath answered truly, *Iſrael tooke not away the land of Moab, nor the land of the ſonnes of Ammon, Iudg. 11. 15.* of the mountaine] poſſeſſed alſo by the Ammonites, whole border was ſtrong, *Num. 21. 24.* *commanded us*] or, *charged us*, namely, to abſtaine from that, is, forbade us to meddle with. The word *command* is uſed alſo in things forbidden: ſee *Deut. 4. 23.* Now though the Moabites and Ammonites were thus ſpared by Iſrael, yet they ill rewarded them afterward, when they warred againſt Gods people, to caſt them out of their poſſeſſion, *Iudg. 11. 4. 5.* &c. *2 Chron. 20. 10. 11.* & *ript up the women with child of Gilead*, that they might enlarge their borders, *Amos 1. 13.* and dwell in the cities of Gad, *Ier. 49. 1.* For which the Lord God of Iſrael plagued them, as alſo for their unkindneſſe already paſt, a law is enacted againſt them, in *Deut. 23. 3. 6.*

CHAPTER III.

1 The Story of the conqueſt of Og king of Baſan:

11 the

11 The biggest of his bed. 12 The distribution of those lands to the two Tribes, and half. 13 Who were to go over armed before their brethren till they also had rest. 21 Moses encourageh Josiah. 23 Prayeth that himself might go into the land. 26 Which God would not permit, but suffereth him to see it a farre off.

1 And wee turned and went up the way of Bashan: and Og the King of Bashan came out against us, hee and all his people, to the battell at Edrei. And Jehovah said unto me, Feare him not, for into thy hand have I given him, and all his people, and his land: and thou shalt doe unto him, as thou didst unto Sihon King of the Amorites, which dwelt in Heshbon. And Jehovah our God gave unto our hand Og also, the King of Bashan, and all his people: and we smote him, until there was none left him remaining. And we tooke all his Cities at that time; there was not a Citie which we tooke not from them: three score Cities, all the region of Argob, the kingdome of Og in Bashan. All these Cities were fenced with high walls, gates, and barres: besides un- walled Cities very many. And wee utterly destroyed them, as we did unto Sihon King of Heshbon, utterly destroying of every Citie, the men, the women, and the little ones. But all the cattell, and the spoile of the Cit- ies, we tooke for a prey to our selves. And we tooke at that time, out of the hand of the two kings of the Amorites, the land which is on this side Jordan, from the brooke of Ar- non, unto mount Hermon. The Siëonians call Hermon, Shirjon; and the Amorites call it Shenir. All the Cities of the plaine, and all Gilead, and all Bashan, unto Sal- cah and Edrei, Cities of the kingdome of Og in Bashan. For onely Og king of Ba- shan remained of the remnant of Giants; be- hold his bedstead was a bedstead of iron; is it not in Rabbah of the founnes of Ammon: nine cubits was the length thereof, and foure cubits the breadth thereof, after the cubit of a man. And this land, which we possessed at that time, from Aroer which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I to the Reubenites, and to the Gadites. And the rest of Gilead, and all Bashan, the kingdome of Og gave I to the halfe Tribe of Manasses: all the region of Argob, with all Bashan, that which is called the land of Giants. Jair the son of Ma- nasse, tooke all the country of Argob, unto the coast of Geshuri, and Maachathi, and

called them after his owne name, Bashan Ha- voth Jair, unto this day. And to Machir I gave Gilead. And to the Reubenites, and to the Gadites, I gave from Gilead, even unto the river Arnon, halfe the valley, and the border: and unto the river Jabbok, the border of the founnes of Ammon. And the plaine, and Jordan, and the coast thereof, from Chinnereth, and unto the Sea of the plaine, the sea of salt, under Aihdath Pithgah, East- ward. And I commanded you at that time, saying, Jehovah your God hath given you this land to possesse it; ye shall passe over armed before your brethren the founnes of Is- rael, all founnes of power. But your wives, and your little ones, and your cattell, (I know that you have much cattell) shall abide in your Cities which I have given you. Un- till Jehovah shall have given rest to your brethren, as unto you; and they also pos- sess the land which Jehovah your God gi- veth them, on that side Jordan: and then ye shall returne, every man unto his possession, which I have given unto you. And I com- manded Josiah, at that time, saying, Thine eyes have scene all that Jehovah your God hath done unto these two Kings; so will Je- hovah doe unto all the kingdomes whither thou passest. Ye shall not feare them; for Jehovah your God, he fighteth for you.

□ □ □

And I besought Jehovah for grace, at that time, saying, O Lord Jehovah, thou hast be- gun to shew thy servant thy greatnesse, and thy mighty hands; for what God (is there) in the heavens, or in the earth, that can doe ac- cording to thy workes, and according to thy powerfull acts? Let me passe over, I pray thee, and see the good land that is beyond Jordan; this good mountaine, and Lebanon. But Jehovah was exceeding wroth with me, for your sakes; and would not heare me: and Jehovah said unto me, Let it suffice thee; speake no more unto mee of this matter. Goe thou up to the top of Pithgah, and lift up thine eyes, Seaward, and Northward, and Southward, and Eastward, and see it with thine eyes: for thou shalt not passe over this Jordan. But command thou Josiah, and encourage him, and strengthen him: for he shall passe over before this people; and he shall cause them to inherit the land which thou shalt see. And we abode in the valley over against Beth-Peor.

Annotations.

Annotations.

1 **VVAY** of Bashan] in Greeke, the way that (leadeth) into Bashan; which Bashan the Chaldee nameth *Manan*, so in Numb. 21. 33. Edrei] in Greeke, *Adraim*. Of this battell, see Numb. 21. 33, &c.

3 Verse 3. his people] in Num. 21. 35. his founnes also are mentioned. none remaining] the Greeke translathet it, *no seed*: meaning none left alive, of whom, as of a feed, others might spring. So when the Prophet speaketh of a remnant, *Amos* 1. 9. the Apostle in Greeke calleth it, a *seed*, *Rom.* 9. 29.

4 Verse 4. three score Cities] which sheweth the large dominion of this Giant Og, who reigned in mount Hermon, and in Salekah, and in all Bashan, un- to the border of the Geshuri, and the Maachathites, &c. *Jos.* 12. 45. 5. region] in Hebrew, a line, or ward, such as lands are meted by, *Amos* 7. 17. Micha 2. 5. used figuratively for a country or re- gion (as the Greeke and Chaldee also translate it) which is measured by line. Argob] a Province or Shire in Bashan forementioned, 1 King. 4. 13.

5 Verse 5. unvalled] or, villages, in Hebr. *Perazi*; which the Greeke mistaking, turned cities of the Pherezites; but it meaneth unvalled townes (as *Eith.* 9. 19. *Zach.* 2. 4.) so named of their dwelling scattered.

6 Verse 6. destroying of every citie the men] or de- stroying every citie of men, &c. as in *Deut.* 2. 34. Thus God destroyed the Amorite before them; though his height was like the Cedars, and his strength as the Oakes, yet destroyed he his fruit from above, and his root from beneath, *Amos* 2. 9.

8 Verse 8. the land] The killing of the Amorites, and taking of their land, was a testimonie of Gods goodnesse and love unto his people, *Psal.* 136. 17, 22. an encouragement of them to fight against the residue of the heathen, *Deut.* 3. 21, 22. and a discouragement to the heathen them- selves, *Josiah* 2. 10, 11.

9 Verse 9. Sidonians] the dwellers in Sidon the great citie: the Greeke calleth the *Phenicians*. Shirjon] in Greeke, *Sanior*. This mount had five names, *Hermon*, *Shirjon*, *Shenir*, and *Sin*, *Deuteronomie* 4. 48. and *Hor*, *Numbers* 34. 7. for that divers peoples called it by divers names, and because of divers parts of this mountaine: wherefore in Song 4. 8. *Shenir* and *Hermon* are set downe as distinct: *Shirjon* in *Psal.* 29. 6. is by the Chaldee Paraphrast there expounded, the mount that bringeth forth fruits: and *Shenir* (in Greeke *Saner*) is by the Chaldee here expounded, the Snow-moun: for it was so high that snow used to lye on the top of it. *Amo- rites*] Hebrew, the Amorite, they call it: which sheweth the singular number to be put for the whole nation.

11 Vers. 11. Giants] in Hebrew, *Rephaim*, which name the Greeke retaineth *Rephaim*, as before in *Deut.* 2. 11. This Og seemeth to be of the rem- nant of those Rephaim whom *Chedorlamer* and

the Kings smote in *Asherah*, *Genes.* 14. 5. for Og reigned in *Asherah*, *Jos.* 13. 12. is it not in Rabbah? that is, it is in Rabbah: the question maketh it an earnest affirmation, as the Greeke also translathet it. Rabbah was the chiefe Citie of the Ammonites, their royall Citie, 2 Samuel 12. 26. The Greeke here translathet it, the chiefe, of a man] which ordinarily is a foot and a halfe; but the Chaldee here translathet it, the cubits of the King.

Verse 12. Reubenites] Hebrew, the Reubenite, which the Chaldee expoundeth, the Tribe of Reuben, so v. 16. Of this gift, see *Num.* 32. 1, &c.

Ver. 13. of Manasse] for conquering the Amorites there, *Num.* 32. 39, 40. Argob] this the Chaldee calleth *Trazema*. Bashan] in Chaldee, *Manan*. Giants] in Hebrew, *Rephaim*, which the Chaldee expoundeth, *Mishier*.

Verse 14. Bisan Chavoth Lir] the Chaldee saith, *Manan* the townes of Lir: see *Numbers* 32. 41.

Verse 15. Gilead] in Greeke, *Galaad*; that is, the rest of *Galaad*, as verse 13.

Verse 17. Chinnereth] or, *Chinnereth*, as the Greeke writeth it; which the Chaldee calleth *Gimsar*, in the New Testament, *Genes.* 32. 14. see the notes on *Numb.* 34. 11. Sea of Lir] or, salt sea: see *Gen.* 14. 3. Ashdath Pithgah] by interpretation, the Streames (or Sheddings-out, that is, the Springs) of Pithgah (or, of the hill) and so the Chaldee translathet it, The flooding (or, pouring-out) of the waters of *Ramaiba*. Pithgah is a hill, mentioned after in verse 27. and Ashdath Pithgah was afterward the name of a citie there adjoining in *Reuben* land, *Jos.* 13. 20. So *Josiah* 12. 3.

Verse 18. you] he speaketh to the Reubenites, and the rest on this side Jordan: see *Num.* 32. 20. &c. founnes of power] or, founnes of valour; that is, able and valiant men, as in 2 Sam. 13. 28. he ye founnes of valour, that is, be valiant men: so in 2 King. 2. 16. 1 Chron. 5. 18. The Greeke here expounds it, every prudent man, the Chaldee, all armed men of the armie.

Verse 21. Josiah] in Greeke, *Iesus*, see *Num.* 27. 18, &c. so will Jehovah doe.] The examples of Gods former mercies, serve for the encourage- ment and strengthening of the faith of his people, in the like, or greater trials that may fol- low: such use also David made, 1 Sam. 17. 36, 37. and *Paul*, 2 Tim. 4. 17, 18.

Verse 22. he fighteth] or, he it is that fighteth, or (as the Greeke translathet) mill fight. The Chal- dee for He, saith, his Word. As Moses here encour- aged Josiah the sonne of Nim, to fight the Lords battels in *Camam*; so Moses and Elias, talking with Jesus the Sonne of God, told him of his de- parting, which hee should accomplish at *Jerusalem*, *Luke* 9. 30, 31. at what time this figure was fulfilled.

□ □ □ Here beginneth the 45. Lecture of the Law: see *Gen.* 6. 9.

23 Verse 23. *I besought Jehovah for grace* ] or, *I supplicated for grace unto Jehovah*. Here Moses repeating his earnest prayer to goe into the land, and Gods deniall of his request, sheweth how greatly the people sinne, and his owne, displeased the Lord, Numb. 20.

24 Verse 24. *Lord Jehovah* ] or, *Lord God*: the Greeke hath, *Lord Lord*: see Gen. 15. 2. for *nhw Gad* meaning, there is none. The Chaldee turneth it thus, *I have thou art God, whose glorious habitation is in the heavens above, and thou rulest in the earth beneath, and there is none that can doe according to thy works*. powerfull acts] Hebr. powers: whereby powerfull and mighty works are often meant: as Psal. 106. 2. and 145. 4. Matth. 7. 22. 1 Cor. 12. 22. Galath. 3. 5.

25 Verse 25. *mountaine* ] that is, *mountaine country*: see Exod. 15. 17. *Lebanon* ] in Greeke, *Antilibanus*; in Chaldee, *the house of the Sanctuary*, because the Temple was built of the Cedars that grew on mount *Lebanon*, 1 King. 5. 6, 14. So the Temple is called *Lebanon* in Zach. 11. 1. But that seemeth not to be meant here; but rather the mount *Lebanon*, in the North part of the land, which was both an high and fragrant mountain, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in Song 4. 11. This great desire Moses had, because of the promises which God had made to *Israel*, to be accomplished in that land, the figure of our heavenly heritage.

26 Verse 26. *for your sakes* ] for they rebelling, grieved Moses, and caused him to sinne; for which, this wrath came upon him, Num. 20. 3. 12. Psal. 106. 32, 33. And the Lord *swore* that Moses therefore should not come into *Canaan*, Deut. 4. 21. which oath Moses, though he repented and intreated for grace, could not get reversed: for when the Lord sweareth, he repenteth not afterward, Psal. 110. 4. *would not heare me*] Hebr. *heard me not, nor hearkened not unto me*: whereby Gods will is signified; (as David removed not the Arke, 1 Chron. 13. 13. that is, *would not remove the Arke*, 2 Sam. 6. 10.) *for, if I were aske any thing according to his will, he heareth me*, 1 Joh. 5. 14.

27 Verse 27. *Phigab*] the Greeke here translatheth, *of the bwn hill*, because it seemeth they used to hew stones out of it, as they did out of other mounts, 2 Chr. 2. 18. The Chaldee of the height calleth it *Ramatha*: see Deut. 34. 1. *Seaward* ] that is, *Westward*, as the Chaldee expresth. As the Fathers saw the promises a far off and believed, Heb. 11. 13. *for Moses* a far off vieweth the promised land, and is comforted: see Deut. 34. 1. 4.

28 Verse 28. *Jesus*] or, *Iesus*; as ver. 21. As *Iesus*, not *Moses*, bringeth *Israel* into the promised land: So the Gospel of *Iesus*, not the Law of *Moses*, bringeth us into the kingdom of heaven, Joh. 1. 17. Gal. 2. 16. & 3. 12, 13, 24. So it is said of the Tabernacle, that it was brought in with *Iesus*, into the possession of the Gentiles, Act. 7. 45.

29 Verse 29. *Beth-poor*] in Greeke, *the house of Phogor*, an Idol Temple on the mount Poor, where 1 ask-poor was worshipped: see Num. 23. 28. and 25. 3. Deut. 4. 3.

## CHAP. IV.

1 An exhortation to obedience unto the Law, 6 because of the wisdom and righteousness, 9 and the miraculous giving of the same. 15 Against Images, and worshipping of Creatures; 25 which provoke Gods anger, and cause mens destruction, 29 wherewith they repent, and so finde mercie with the Lord. 32 No people like *Israel*, who heard God speak, and saw his wonders, 37 and were his beloved and chosen. 41 Moses appointeth three Cities of refuge on the outside of Jordan.

AND now *Israel*, hearken thou unto the statutes, and unto the judgements which I teach you for to doe; that ye may live, and goe in, and possesse the land, which Jehovah the God of your fathers giveth you. Ye shall not adde unto the word which I command you, neither shall yee diminish from it, for to keepe the commandments of Jehovah your God, which I command you. Your eies have seene that which Jehovah did, because of Baal-peor: for every man which went after Baal-peor, Jehovah thy God hath destroyed him from the midst of thee. But yee that *did* cleave unto Jehovah your God, *are* alive all of you, *this* day. Behold, I have taught you statutes, and judgements, as Jehovah my God commanded me, for to doe so, within the land, whither ye are going, to possesse it. And ye shall keep and do them: for this is your wisdom, and your understanding, in the eies of the peoples, which shall heare all these statutes, and say, Surely, this great nation is a wife and understanding people. For what nation is there so great, which hath God nigh unto the same, as Jehovah our God is, in all that we call upon him for. And what nation is there so great, which hath just statutes, and judgements, as all this law which I set before you *this* day. Onely take heed to thy selfe, and keep thy soule diligently, lest thou forget the things which thine eies have seene, and lest they depart from thine heart, all the daies of thy life: but thou shalt make them knowne to thy sons, and to thy sons sons. The day that thou stoodst before Jehovah thy God in Horeb, when Jehovah said unto me, Gather together the people unto me, & I will make them heare my words, that they may learn to fear me, all the daies that they live upon the earth, and that they may teach their sonnes. And ye came neere, and stood under

under the mountaine: and the mountaine burned with fire, unto the heart of the heavens; with darknesse, cloud, and thick darknesse. And Jehovah spake unto you out of the midst of the fire: you heard a voice of words, but saw no similitude, save a voyce. And he declared unto you his covenant, which he commanded you to doe; the ten Words: and he wrote them upon two Tables of stone. And Jehovah commanded me at that time, to teach you statutes and judgements, that yee may doe them in the land whither ye are going over to possesse it. And take yee heed diligently unto your soules; for ye saw not any similitude, in the day that Jehovah spake unto you in Horeb, out of the midst of the fire. Left yee corrupt your selves, and make unto you a graven thing, the similitude of any figure: the likeness of male or female. The likeness of any beast that is on the earth: the likeness of any winged fowle that flieth in the heavens. The likeness of any thing that creepeth on the ground: the likeness of any fish that is in the waters beneath the earth. And lest thou lift up thine eyes to the heavens, and see the Sunne, and the Moone, and the Starres; all the host of the heavens; and beest driven away, and bowest downe thy selfe unto them, & servest them: them which Jehovah thy God hath imparted to all peoples under all the heavens. But Jehovah hath taken you, and brought you forth out of the furnace of iron, out of Egypt, to be unto him a people of inheritance, as this day. And Jehovah was angry with mee, for your sakes; and swore, that I should not goe over Jordan, and that I should not goe in into the good land, which Jehovah thy God giveth thee, for an inheritance. For I *must* dye in this land; I *must* not goe over Jordan: but ye shall goe over and possesse that good land. Take heed unto your selves, lest yee forget the covenant of Jehovah your God, which he stroke with you, and make to you a graven thing, the likeness of any thing, which Jehovah thy God hath charged thee. For Jehovah thy God, he is a consuming fire, a jealous God. When thou shalt beget children, and childrens children, and ye shall have waxen old in the land, and shall corrupt your selves, and make a graven thing, the likenes of any thing; and shall do evill in the eyes of Jehovah thy God, to provoke him to anger. I call the heavens and the earth to witnes against you,

this day, that perishing ye shall perish soone, from off the land, wherunto you passe over Jordan to possesse it; ye shall not prolong your daies upon it, but shall utterly be destroyed. And Jehovah will scatter you among the peoples; and ye shall be leitt few men in number, among the heathens, whither Jehovah shall lead you. And there ye shall serve gods, the worke of mens hands, wood & stone, which neither see, nor heare, nor eat, nor smell. But if from thence ye shall seeke Jehovah thy God, then thou shalt find him: if thou shalt seeke him with all thy heart, and with all thy soule. When tribulation shall be on thee, and all these things shall finde thee, in the latter daies, and thou shalt turne to Jehovah thy God, and hearken unto his voyce. For Jehovah thy God, is a mercifull God; he wil not leave thee, neither destroy thee: neither will he forget the covenant of thy fathers which he sware unto them. For aske now of the daies forepast, which were before thee, since the day that God created man upon the earth; and (ask) from the utmost part of the heavens, and unto the (other) utmost part of the heavens, whether there hath been (any such thing) as this great thing is; or hath beene heard like it. Hath a people heard the voyce of God (speaking out of the midst of the fire, as thou hast heard, and lived? Or, hath God assayed to come to take him a nation, from the midst of a nation, by tentations, by signes, and by wonders, and by war, and by a strong hand, and by a stretched out arme, and by great terrours, according to all that Jehovah your God did for you in Egypt, before your eyes. Thou hast beene made see to know, that Jehovah he is God: there is none else besides him. Out of the heavens he made thee to heare his voyce, to instruct thee; and upon the earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose his seed after him; and hee brought thee out, in his fight, with his great power, out of Egypt. To drive out nations greater and mightier than thou, from before thee; to bring thee in, to give thee their land for an inheritance, as it is this day. And thou shalt know this day, and cause it to returne into thy heart; that Jehovah, he is God, in the heavens above, and on the earth beneath: there is none else. And thou shalt keep his statutes, and his commandments, which I command thee *this* day,

day, that it may be well with thee, and with thy sonnes after thee; and that thou mayest prolong thy daies upon the land, which Jehovah thy God giveth thee, all daies.

- 1 Then Moses separated three Cities on *this* side Jordan, towards the Sunne rising. For the *man-killer* to flee thither, which should kill his neighbour unwittingly, and he hated him not in times past; and *that* he might flee unto one of these cities and live. Bezer in the wilderness, in the plaine country of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Basan, of the Manassites. And this is the law, which Moses set before the sonnes of Israel. These are the testimonies, and the statutes, and the judgements, which Moses spake unto the sons of Israel, after they came forth out of Egypt.
- 2 On *this* side Jordan, in the valley over against Beth-peor, in the land of Sihon, king of the Amorites, who dwelt in Hethlon; whom Moses and the sons of Israel smote, after they were come forth out of Egypt.
- 3 And they possessed his land, and the land of Og, king of Basan, two kings of the Amorites, which were on *this* side Jordan, toward the Sun-rising. From Arzor, which is by the banke of the river Arnon, and unto mount Sion, that is Hermon. And all the plaine of *this* side Jordan, Eastward, and unto the Sea of the plaine, under Ashdod Pithah.

#### Annotations.

- 1 **Statutes** or Ordinances, which taught the service of God. (Hebr. 9. 1.) as the next word *judgements*, are for duties towards men, and punishments of transgressors. These are often joined together: see Deut. 5. 1. & 6. 1. & 12. 1. Mal. 4. 7. And that *Statutes* mean the legal services, appeareth by the continuall use of this word, as in Exod. 12. 24. 43. & 27. 21. & 29. 9. & 30. 21. *teach* or, *am teaching*: this sheweth the work of the Law, still urging the conscience. *to die* for, *not the bearers of the Law are just before God*, but the *doers of the Law* shall be justified, Rom. 2. 13. *may live* Moses describes the justice which is of the Law, that the man which doth those things shall live by them, Rom. 10. 5. *possess* or, *inherit* the land, which was a figure of our heavenly inheritance, (Gen. 12. 5.) proposed to them that do the Law, but given to them that are of the faith of Christ, Joh. 1. 17. Rom. 4. 13. 16. & 6. 23.
- 2 *Verbe 2. not add* Hereby all doctrines of men are condemned, Mat. 15. 9. and the all-sufficiency and authority of Gods word, established for ever, Galath. 3. 15. 2 Timoth. 3. 16. 17. *Add* thou not unto his words, lest he reprove thee, and thou be found a liar, Prov. 30. 6.

*diminish* for, every word of

God is pure, Prov. 30. 5. and profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Timoth. 3. 16. *I will beaven and earth passe, one jot or one tittle shall in no wise passe from the Law*, Matth. 5. 18. *for to keepe* that is, that you may keepe, understanding the persons fore-mentioned: so in verbe 5, see the notes on Gen. 6. 19.

*Verbe 3. Baal-peor* in Greeke, *Beel-plager*, the I-doll of the Moabites; unto which many of Israel declined, by the counsell of Balaam: see Num. 25. 1. 2. 18. & 31. 16. Psal. 106. 28. The Chaldee translates, *against them that served Baal-peor*, destroyed, *or abolished*: by sending a plague, to the death of twenty foure thousand, Numb. 25. 9. This judgement was remembered after, in Josua 23. 17. *Have wee too little for the wickednesse of Peor* &c.

*Verbe 4. unto Jehovah* the Chaldee saith, *unto the feare (or religion) of the Lord*. Thus they that keepe themselves pure in general defections, are saved from the common destruction, Ezek. 9. 4. 6. 2 Tim. 2. 19. Rev. 10. 4.

*Ver. 6. wisdom* Hereupon the Oracles of God are often commended, as *making wise the simple*, Psal. 119. 8. *making us wiser than our enemies*, and to have more understanding than all our Teachers, Psal. 119. 98. 99. and *able to make us wise unto salvation, through the faith which is in Christ Iesus*, 2 Tim. 3. 15. On the contrary it is said, *I have rejected the word of the Lord, and what wisdom is in them?* Jer. 8. 9. *Surely* or *Only*. The Greeke turneth it, *Behold*.

*Verbe 7. what nation is there so great* or, *what other great nation is there?* meaning, there is not any. So in verbe 8. *God nigh* or *Gods nigh*. The Hebrew words are both of the plural number, yet meaning one God in the plurality of persons; as the like is in Deut. 5. 26. Jos. 24. 19. The Greeke and Chaldee here translate it singularly, *God*. And he is said to be *benignus*, specially when he heareth, and granteth our requests, Psal. 145. 18. So the Chaldee here paraphrases, *nigh unto the same*, to receive the prayer thereof, in the time of the tribulation thereof. Wee likewise are said to *dram* nigh unto God, when we call upon him in faith, Psal. 73. 28. Heb. 7. 19. Eia. 58. 2. and both are conjoynd in Jam. 4. 8.

*Verbe 9. thy soule* that is, *thy selfe*: the *soule* is often put for the whole man. So where one Evangelist saith, *leave his soule*, Matth. 16. 26. another saith, *leave himselfe*, Luke 9. 25. *diligently* or, *cheerfully*; so verbe 15, and often. The word implieth strength as well as diligence. See Deut. 6. 5. *things* Hebr. words, which the Greeke also and Chaldee here keepeth. *lest* or, *that they depart not*: in Greeke, *Let them not depart from thy heart*. Compare Prov. 3. 13. & 4. 21.

*Verbe 10. Horeb* or *Choreb*, called also *Sinai*: see Exod. 19. Paul calleth it, *The mount that might be touched*, Heb. 12. 18.

*Verbe 11. heart* that is, the *midst*: as the *heart of the Sea* is the midst thereof, Exo. 15. 8. So here, the *heart of heaven* is the middelt of the aire. *thicke darkness* or, *tempestuous darkness, gloomie tempest*,

tempest, as the Greeke version, and the holy Ghost in Heb. 12. 18. implieth. See Exo. 20. 21. Unto this terrible mount where the Law was given Paul opposeth mount *Sin*, or the state of grace by the Gospel, Heb. 12. 18. 22. It noteth the hidden glorie of Gods kingly administration in his Church, Psal. 97. 1. 2.

12 *Verbe 12. voice of words* This also Paul mentioneth, Heb. 12. 19. In the next verbe *Moses* calleth them *ten words*, that is, ten commandments, whereof see the notes on Exo. 34. 28. *no similitude* to wit, of Gods soafter, *for a voice*, that is, the voice of God, as in verbe 33. Hereupon it is said, *To whom then will ye liken God, or what likeness will ye compare unto him?* 1. Eia. 40. 18.

13 *Verbe 13. of stone* signifying the perpetuity of these words, and also the stoutness of mens hearts, as is noted on Exod. 31. 18.

14 *Verbe 14. statutes* for the worship of God, as judgements were for the repressing and punishing of vice, Exod. 21. 1. There were spoken to *Moses* onely, and by him written to *Israel*: but the *ten words* were spoken to all the people, and written by the finger of God.

19 *Verbe 19. the stone* It was a common corruption, not onely amongst the heathens, but in *Israel*, to worship the Sun, and Stars, and host of heaven, 2 King. 21. 3. and 17. 16. Amos 5. 25. 26. of whichinne *Iob* cleareth himselfe, Job 31. 26. 27. *driven away* or *thrust*, to wit, out of the way, as is after expressed in Deut. 13. 5. which is meant by the seduction of others, or of their own hearts. Therefore the Greeke and Chaldee here well translate it, *best deceived, or made to erre and go astray*; which the Hebrew word implieth, being after used for the straying of cattell, Deut. 22. 1.

1. *Imparted* or *divided*, distributed as a portion. It noteth Gods bountie in giving all peoples the use of those creatures, (as on the contrary, false gods are said to divide or impart nothing unto them, Deut. 29. 26.) and the base minde of men, to worship such things as are given for servants unto all men.

20 *Verbe 20. furnace of iron* that is, *furnace wherein iron was melted*: for Egypt is called for the cruell oppression of *Israel*: likewise in 1 King. 8. 51. Jer. 1. 1. 4. *people of iniquities* that is, whom God shall inherit and take for his possession: the Gr. translates, *and inheritance*. as this day I understand, *aye are*, or, *as ye see this day*.

21 *Verbe 21. your Jakes* or, *your words*: as the Greeke translates, *the things spoken by you*: meaning their murmuring words, Num. 20. 34. 5. whereby *Moses* being grieved, obeyed not the commandment of God, Numb. 20. 12. Psal. 106. 22. 33. This he spake of before; Deut. 3. 26. and now againe repeateth, to shew GODS severitie against all transgressors.

23 *Verbe 23. sinke* or *cut*, that is, *overwhelmed* or *sunk*. *Moses* doth often speak of the covenant first made between God and them, as that which was to be the ground of al religion, to them and their seed after them: and whatsoever men added, altered, or diminished from it, was to be reputed evil.

So Paul reforming abuses in the Churches, calleth them to the first institution, 1 Cor. 11. 23. 24.

*charged thee* or *commanded thee*, that is, *commanded thee not to doe*, or, *forbidden thee*: so in Deut. 2. 37. for Gods precepts in the Decalogue, are for the most part *forbids*, or *prohibitions*; yet actually called *commandments*. The whole phrase is expressed in Gen. 3. 11. which I commanded thee not to eat of it, that is, which I forbade thee to eat of.

*Verbe 24. fire* to continue all his enemies; and thine, if thou obey him, as Deut. 9. 3. and thee thyselfe, if thou disobey him, as Zeph. 1. 18. Heb. 12. 29. See also Exod. 24. 17. The Chaldee addeth, *his word is a consuming fire*: which is alio true, Jer. 23. 29. Deut. 33. 2. *jealous* the former word signified Gods power, this his will: having a jealous affection, whereby he will not spare; as Prov. 6. 34. 35. See Exod. 20. 5.

*Ver. 25. waxen old* that is, *continued long*, as the Greeke explaineth it, and *become ancient inhabitants*. Gods blessings were by *Israel* abounded to sin, as is here foretold, and againe in Deut. 32. 15.

*Verbe 26. perishing ye shall perish* that is, *surely and speedily perish*: in Greeke, *perish with perdition*: so in Deut. 30. 18. 19. where againe he calleth *heaven and earth to witness*.

*Verbe 20. few men* Hebr. *men of number*, that is, *fewne numbered for your fewnesse*, as the Greeke translates, *few in number*; and in Job 16. 22. *poore of number*, are a few years; (see Gen. 34. 30. This is contrary to that promise in Gen. 15. 5.)

*Verbe 28. serve Gods* being given over to your owne lusts, as it is written, *God turned, and gave them up to worship the host of heaven*, Acts 7. 42. This time God threatened afterward, in Jer. 16. 13. But the Chaldee here turneth it, *ye shall serve peoples that serve Idols*; the *work of mens hands*, *not smell* the vanity of Idols is after this fort described in Psal. 115. 4. 7. Jer. 10. 3. 9.

*Verbe 29. seek Jehovah* the Chaldee translates, *seek the feare of the Lord*; meaning his true service. Here *Moses* annexeth promises, to comfort repentant sinners: as also in Deut. 30. 1. 2. 3. &c. *all thy heere* see an example of this in 2 Chron. 15. 15.

*Verbe 30. finde thee* that is, *come upon*, or *besall thee*, as the Chaldee explaineth it.

*Verbe 31. thy fathers* *Abraham, Isaac, and Jacob*. See Levit. 26. 42. &c.

*Verbe 32. of the heavens* that is, *from one utmost part of the world unto the other*. By the *heavens* are meant the parts of the world under the heavens; and the holy Ghost openeth this phrase; for in Matth. 24. 31. it is written, *from the utmost parts of the heavens, unto the utmost parts of them*; for which in Marke 13. 27. is said, *from the utmost parts of the earth, unto the utmost parts of the heavens*. By which it is evident, that the *heavens* in this speech, is put for the earth under the heavens; for *heavens* comprehendeth the Ayre also, wherein wee breathe, as is noted on Genesis 1. 8. *great thing* Hebrew great word. *Moses* hereby would teach, that Gods words and workes unto his Church are more great and marvellous than all

his actions to other peoples whatsoever; & therefore ought the more seriously to be considered.

33 Verse 33. *voice of God* ] the Chaldee faith, the voice of the word of the Lord: the Greeke, of the living God, and lived ] As the apparitions of God, men were wont to feare they should die, *Iudg.* 13. 22. and 6. 22. So at the giving of the law, all Israel desired that they might heare the voyce of God no more, lest they dyed, *Exod.* 20. 19. *Deut.* 18. 16. which manifested the power of the law, and the weakness of men, *Heb.* 12. 19. So no man can see the face of God, and live, *Exod.* 33. 20. when God giveth his voyce the earth melteth, *Psal.* 46. 7.

34 Verse 34. *hath God* ] *hath any Gods* ] speaking of the true God, and his works unto Israel, above all other people: or of the reputed gods of the Gentiles, none of which ever did such a thing, *affixed* ] *tempted*. This of spoken not of God trying his owne strength, but proving the obedience of his people, and trying the strength of his adversaries. The Chaldee translateth, *Or the tentations*, (or *signes*) which the Lord hath made to reveale himselfe, &c. *temptations* ] Moses here reckoneth seven things, above Israels deliverance; *Tentations*, whereby God propounding his will, tryed their obedience: (as when God tempted Abraham, *Gen.* 22. 1.) *Signes*, which many times are of ordinary works, and naturall, as *Exod.* 3. 12. *Wonders* which are of extraordinary, and supernaturall works, as *Exod.* 4. 21. and 7. 9. *Warre*, upon the refusal and resistance of the enemy, *Exod.* 8. 13. *Strong hand*, not by cunning policies & stratagems, as men often use in wars; but by force, compelling the enemy to yeeld, *Exod.* 6. 1. *Strengthened out arme*, by open manifesting his power, and plagues continually upon the refusers, *Ezay* 9. 12. and 17. *Exod.* 6. 6. and *Great terrors*, which wounded the hearts of the very enemies, *Exod.* 9. 20. 27. 28. and 10. 7. and 12. 30. *terrors* ] or *fears*, the Greeke & Chaldee translate, *visions*, or *sights*, which are oftentimes fearful; but the Hebrew for *fears* and *visions*, are one much like another, which might cause the mistaking. So in *Deut.* 16. 8.

35 Verse 35. *to know* ] that is, that thou mightest know, and acknowledge. The end of all Gods works was the manifesting of his glory to the information and salvation of his people. This Moses often urgeth in this booke.

36 Verse 36. *to instruct* ] or, *to morture*, *chastise*: by refraining from vice. So Gods chastening, and reading out of his law, are joyned together, in *Psa.* 94. 12. Though chastening be often with works (as *Levit.* 26. 18. 26. *Deut.* 8. 5.) yet is it also with words, as here, (where the Chaldee translateth it teach) and *Prov.* 9. 7. and 31. 1. *Ezek.* 33. 48. *Job.* 4. 3. the fire ] before, he said, out of heaven, and now, out of the middelt of the fire: for though the voyce came out of heaven, *Israel* perceived it not, but only out of the fire, saith R. Menachem on *Deut.* 4.

37 Verse 37. *therefore he chose* ] or, and chose, (that is, loved) his seed after him, therefore he brought thee out. Gods love, and election out of love, is the cause of mans redemption and salvation. *his seed* ] that is, the seed of thy fathers, every one par-

ticularly; as the promise was made to Abraham that to Isaac, & after that to Jacob severally. The Greeke and Chaldee translate it plurally, *their seed* (or *sonnes*) after them. in his sight ] or, *in his face* (or presence) The Greeke faith, he brought thee out himselfe; the Chaldee, he brought thee out by his word. Thus the face or presence of God, may imply Christ, the Word, the Angell of Gods face, *Ezai.* 63. 9. He it was that brought Israel out, as 1. *Cor.* 10. 1. and the signe of his presence was in the pillar of the cloud and fire, *Exod.* 13. 21. and 14. 19. 20.

38 Verse 38. *to drive out* ] to wit, out of possession (as the originall word implyeth) *out of possession* ] as the Greeke faith, to destroy, (or, root out.) as it is ] the Greeke addeth, *as thou hast this day*. Meaning of the land of Sihon & Og, which they had now in possession, a signe of further victory, *Deut.* 3. 21.

39 Verse 39. *And thou shalt know* ] or, know (and acknowledge) therefore: see verse 35. The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So 1. *Chro.* 28. 9. *caste it to returne* ] or, bring againe, redue, that is, call to minde, and consider, that not onely for the present, but always after Gods true feare might continue in them. So in *Deut.* 30. 1. where this phrase is used: see the annotations there.

40 Verse 40. *all dayes* ] this may be referred both to the latter, the possessing of the land, and to the former, the welfare and length of life. In *Mat.* 28. 20. *all dayes*, is explained, *unto the end of the world*.

42 Verse 42. *unwittingly* ] or, without knowledge thereof, *unwares*. See the law for this, in *2. Sam.* 35. 9. 10. &c. and after in *Deut.* 19. 2. in times past ] or, in former dayes; Hebrew, from yesterday, and the third day. See *Gen.* 31. 2.

43 Verse 43. *Beehold* ] in Greeke, *Esofor*: see *Ios.* 20. 8. and 21. 36; 38. 27. 1. *Chron.* 6. 7. 8. 80. *Golan* ] in Greeke, *Gadon*.

44 Ver. 44. *this is* ] He meanteth, that which hereafter followeth, is this belongeth to the next chapter, where the repetition of the lawes beginneth.

45 Verse 45. *after they came forth* ] Hebrew, in their coming forth: but *In* is often used for *After*, as is noted on *Exod.* 2. 23. to againe in verse 46.

46 Ver. 46. *Beit-poor* ] in Greeke, the house of Phogor, an Idoll Temple: see *Deut.* 3. 29. *Amorites* ] Hebrew, *Amorite*: in Greeke, *Amorreans*. *snote* ] that is, killed, as is noted on *Gen.* 14. 17. This victory is here again touched, the more to stir up the hearts of the people to obey Gods law, who had begun to shew them his power and goodnesse.

48 V. 48. *bank* ] Hebrew, *Sin* ] in Greeke, *Sem*. This is not that which usually the Scripture calleth mount *Zim*, in Jerusalem; but otherwise written, and called *Herman*: see *Deut.* 3. 9.

49 Ver. 49. *sea of the plaine* ] the sea of *Salt*, *Deut.* 3. 17. the lake of Sodome, or dead sea. *Ajdat* ] *Pilgab* ] or, the springs of *Esigab*; see the notes on *Deut.* 3. 17.

#### CHAP. V.

1 Moses rehearseth the Covenant that God made with

with Israel at Horeb. 6 The ten Commandments; 23 the manner of the speaking and writing of them. 24 The people being afraid, did request Moses to recite the Law from God, and to speake it unto them. 28 The Lord liked their motion, 30 and sent them into their tents; 31 but willed Moses to stay, and heare the Law, which he was to teach Israel to observe and doe, for their good.

1 **A**nd Moses called unto all Israel, and said unto them, Heare O Israel, the statutes and the judgements which I speake in your eares, this day: and yee shall learne them, and keepe, to doe them. Jehovah our God stroke a covenant with us in Horeb. Not with our fathers stroke Jehovah this covenant, but with us; even us, who are all of us here alive this day. Jehovah spake unto you, face to face, in the mount, out of the middt of the fire. I standing betweene Jehovah and you, at that time, to shew unto you the word of Jehovah; for ye were afraid, by reason of the fire, and went not up into the mount, saying,

6 I, Jehovah thy God, which have brought thee out from the land of Egypt, from the house of servants. Thou shalt not have any other Gods before my face.

8 Thou shalt not make unto thee a graven thing, any likeness, of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth. Thou shalt not bow downe thy selfe to them, neither serve them: for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the sons, and upon the third and upon the fourth generation, of them that hate mee. And doing mercie unto thousands, of them that love mee, and of them that keepe his commandements.

11 Thou shalt not take up the name of Jehovah thy God in vaine; for Jehovah will not hold him guiltlesse that shall take up his name in vaine.

12 Keepe thou the Sabbath day, to sanctifie it, as Jehovah thy God hath commanded thee. Six daies shalt thou labour, and shalt doe all thy worke. But the seventh day, is a Sabbath to Jehovah thy God: in it thou shalt not doe any worke; thou, or thy son, or thy daughter, or thy man servant, or thy woman servant, or thine ox, or thine asse, or any of thy cattell, or thy stranger which is within thy gates, that thy man servant and thy woman servant may rest as well as thou.

14 And thou shalt remember that thou wast a

servant in the land of Egypt; and Jehovah thy God brought thee out thence by a strong hand, and by a stretched out arme: Therefore Jehovah thy God hath commanded thee to doe thee Sabbath day.

16 Honour thy father and thy mother, as Jehovah thy God hath commanded thee; that thy daies may be prolonged, and that it may be well with thee, upon the land which Jehovah thy God giveth thee.

Thou shalt not kill.  
Neither shalt thou commit adulterie.

18 Neither shalt thou steale.  
Neither shalt thou answer a false witness against thy neighbour.

21 Neither shalt thou covet thy neighbours wife, neither shalt thou desire thy neighbours house; his field, or his man servant, or his woman servant, his ox, or his asse, or any thing which is thy neighbours.

22 These words Jehovah spake unto all your assembly in the mount, out of the middt of the fire, of the cloud, and of the thicke darknesse, with a great voice, and he added no more: and hee wrote them on two tables of stones, and gave them unto me. And it was, when yee heard the voice, out of the middt of the darknesse, and the mountaine burning with fire, that yee came neere unto mee, all the heads of your Tribes, and your Elders. And ye said, Behold, Jehovah our God hath shewed us his glory and his greatness, and wee have heard his voice out of the middt of the fire: this day wee have seene, that God doth speake with man, and hee liveth. And now why should wee dye; for this great fire wil consume us: if we adde

24 we heare the voice of Jehovah our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God, speaking out of the middt of the fire, as we have, and lived? Goe neere thou, and heare all that Jehovah our God shall say, and doe thou speake unto us all that Jehovah our God shall speake unto thee, and we will heare, and doe it.

26 And Jehovah heard the voice of your words when yee spake unto me: and Jehovah said unto me, I have heard the voyce of the words of this people, which they have spok unto thee; they have well said, all that they have spoken. Who will give that their heart may bee such unto them, to feare me, and to keepe all my commandments, all daies, that it may be well with them, and with their sonnes for ever.

28 God say to them, Get you againe into your tents,

29

30



31 tents. But thou stand thou here with me, and I will speake unto thee, all the commandments, and the statutes, and the judgements, which thou shalt teach them, that they may do *them* in the land which I give to them to possess it. And yee shall observe to doe, as Jehovah your God hath commanded you: yee shall not turne aside, to the right hand or to the left. You shall walke in all the way which Jehovah your God hath commanded you, that yee may live, and (that it may be) well with you, and yee may prolong *ye* daies, in the land which ye shall possess.

## Annotations.

1 [N your ears] that is, in your hearing, and to your understanding: the Chaldee translatheth it, *before you*. Here *Moses* purposing to repeat the ten commandments, prepareth the cares and hearts of the people unto obedience. to die] or, and doe: see the notes on Gen. 2.3.

2 Verse 2. *Broke* [Hebr. *an covenant*, the reason of which phrase is shewed on Gen. 15.18. in *Hebr.*] or, as *Cherub*, called also *Smai*: see Exod. 19.20. & 24.8. God, though he might absolutely command, yet vouchsafed to enter into covenant with his people, that by mutuall stipulation and promises, he might have not constrained, but free and voluntarie obedience performed by them, to his glory, and their further good.

3 V.3. *Fathers*] which are dead: hereby all the Patriarchs unto *Adam* may be meant, who had the promise of the covenant of Christ; but the covenant of the Law came after, as the Apostle observeth, Gal. 3.17. Or it may mean, *our fathers* only, as *Lactantius* here expoundeth it, such as died in the wilderness, after the Law was given. See also Deut. 11.2. even *us*] or, we are they, which are here this day: the Gr. translatheth, *and you are here all alive this day*. So the covenant was yet fresh in memory. Altho they had a greater benefit than their fathers: for though the Law could not give them life, yet was it a *Schoolmaster* unto Christ, Gal. 3.24.

4 Verse 4. *face to face*] that is, openly, clearly, plainly; as Exod. 33.11. Gen. 32.30. Deut. 34.10. 1 Cor. 13.12. opposed to the darke visions, by which God before time revealed his will.

5 Verse 5. [standing] or, *stood*, as the Greek translatheth, *And I stood* between the Lord, which the Chaldee calleth, *the Word of the Lord*. Thus the Law was given in the hand of a mediator, Gal. 3.19. for God and the people were not *one*, by reason of their sins: therefore they were afraid.

6 Verse 6. *servants*] in Greeke and Chaldee, *servants*. God redeemed *Israel* not only from outward slavery, but from the idolatry of Egypt, Ezek. 20.5-9. and from their gods, 2 Sam. 7.23. therefore he commanded them to have no other gods before his face. See the Annotations upon Exo. 20. where these commandments are more largely opened.

Verse 7. any other gods] or, another god: see the notes on Deut. 4.7.

Verse 8. *graven* thing] the Chaldee translatheth it *Image*. any] the Greek faith, *nor the likeness of any thing*. The word or, is in Exod. 20.4.

Verse 10. *his commandments*] or, *his commandment*; meaning all and every one of them, or the whole Law in general: see the notes on ver. 31. The like is in Deut. 8.2. and 27.10. The Greeke and Chaldee translatheth, *my commandments*, and so *Moses* wrote in Exo. 20.6. but here he changeth the person, as *Daniel* also in his prayer faith, O Lord, &c. keeping covenant and mercie to them that love him, and to them that keepe his commandments, Dan. 9.4. We may also observe such changes in the other Prophets; as, to make him a name, 2 Sam. 7.23. for which, in 1 Chron. 17.21. is written, to make thee a name: so in 2 Sam. 14.22.

Verse 12. *Keep*] or, *Observe*; for this, in Exod. 20.8. hee said, Remember. as *Isaiah*, &c. this sentence is added, more than in Exod. 20.8. So againe in the fifth commandment, ver. 16. And these two charges only are affirmative, all the other are prohibitions.

Verse 14. *Oxe*, &c.] these particulars are also here added, for explanation. as well as thou] or, even as thou. This reason was not exprest in Exod. 20.10. And it sheweth that the Sabbath was commanded in part for the ease of servants, which were of the *heathens* that were round about them, Levit. 25.44.

Verse 15. to doe] that is, to celebrate: the Greeke translatheth, *to keepe the Sabbath day, and to sanctifie it*. In Exod. 20.11. the creation of the world is there rendered as a reason, which is here omitted; and the coming out of Egypt (which seemeth to be on the Sabbath day) is here made a reason of observing this day. For it was a figure of deliverance out of (spirituall) bondage by Christ (as is shewed upon Exodus) and so fit to be meditated upon the Sabbath.

Verse 16. be well with thee] or, good may be done unto thee. This branch of the promise is more than was exprest in Exo. 20.12. and this addition the Apostle also citeth in Eph. 6.3. but putteth it there in the first place, changing the order of the words, which the Scripture often doth, as may be seene in 2 Kings 11.8. compared with 2 Chron. 23.7. Joel. 2.28. with Acts 2.17. 1 King. 19.10. with Rom. 11.2. Efig. 65.1. with Rom. 10.20. Mat. 21.13. with Marke 12.8.

Verse 18. *Neither shalt thou*] or, *And thou shalt not*: and so in the precepts following; all which are joynted to the former, with this copulative, *And*, (otherwise than was in Exod. 20.) to teach the conjoyning of all these commandments, as into one bodie of the Law: which must be likewise in our obedience. Because, *Whosoever shall keepe the whole Law, and yet offend in one point, he is guilty of all*. For be that said, *Doe not commit adulterie*; said also, *Doe not kill*, &c. Jam. 2.10. 11.

Verse 20. *saife*] or, *raße*, *vaine*. The same word *Share*, used before in ver. 11. but for it in Exo. 20.

Moses

*Moses* useth the word *Sheker*, *saife*: and so the Chaldee hath in this place.

Verse 21. *wife*] in Exod. 20.17. our neighbours house is put in the first place, and his wife in the second, otherwise than here. So they that would divide this Commandment into two, cannot then which is the ninth, and which is the tenth, seeing *Moses* hath purposely changed the order.

*Desire*] Here againe *Moses* useth another word, *tiabazab*, whereas in Exod. 20.17. hee keepeth one word in all the particulars, *tiabmad*, over: which are two words in found, but one in signification: (though it may be with some difference of degree) whereof there be sundry other examples in Scripture; as *Hunch*, *Behold*, 1 Chron. 27.1. for which another Prophet faith, *Rede*, See, 2 Sam. 7.2. *Chajazib*, a troop, in 1 Sam. 23.13. or *Machabaz*, an host, in 1 Chron. 11.15. he returned, *Isahab*, 2 Sam. 6.20. or, he turned againe, *Isibab*, 1 Chron. 16.43. *Isahab*, he offered up, 2 Sam. 6.17. or *Isahab*, he offered, 1 Chron. 16.1. and many the like: so that from two words of like sense, here cannot be gathered two sundry commandments. The like was in the ninth commandment before; in verse 20. And if this *Desire* be another commandment, there were but nine given in Exod. 20. Or if there were ten, as is avouched in Exod. 34.28. then here must be eleven, contrary to Deut. 10.4. But degrees of the same sinne, make not here several precepts. The Hebrews make this *desire* to be lesse than coveting, and say, *Desire* bringeth a man to coveting, and coveting bringeth him to unjust taking away; for if the owners be not willing to sell, though he would give them a great price, and be is urgent upon them, then hee falleth to taking by violence, as it is said (in Micha. 2.2.) And they covet fields, and take them by violence. *Maimony*, tom. 4. treat. of Raping, &c. ch. 1. sect. 10.11.

*his field*] the Greek faith, *nor his field*: this also is added more than in Exo. 20.17. And usually, when any thing is repeated, either by the Prophets or Evangelists, it is with variety of words and phrases; of which, being compared, there is very great use, for the understanding of the Scriptures.

22 Verse 22. *added no more*] meaning, no more commandments of this sort, (for they were but ten words, Deut. 4.13.) or no more unto the people; the rest were spoken to *Moses*, Exo. 21.1. &c. The Chaldee translatheth, *ceased not*; see the notes on Num. 11.25. of *stone*: both to have them perpetuall to his Church, Job 19.23.24. and in mystery, to shew the stony nature of mens hearts; see the Annotations on Exod. 31.18. unto me] that *Moses* might carry them to the people, and see them duly executed. So the Magistrate is the keeper of both the Tables of the Law; for *Moses* was King in *Israhel*, Deut. 33.5.

23 Verse 23. and the moani] understand, and saw the moans, as Deut. 11.16. Exo. 20.18. The things which the people heard and saw, were terrible unto them, because they were sinners; but a meane to humble them, and drive them unto Christ, Heb. 12.18-24. Gal. 3.19-24. Elders] in Greeke, *Seniors*; or *Eldership*. The people all, and

even the greatest and best, fled from before the Lord, and came to *Moses* for to be a Mediator. See Exod. 20.18.19. in the annotations.

Verf. 24. *his voice*] the Chaldee faith, *the voice of his Word*. So in ver. 15.

Verf. 25. *why should we die?*] The Greeke translatheth, *let us not die*: so it is a deprecation. This speech implieth the sentence of death also, which their owne hearts pronounced against them for their sinnes: for such a question is likewise an affirmation; as, *Why doubt wee speake blasphemies?* Marke. 2.7. is expounded, *this man blasphemeth*, Mark. 9.3. And this sheweth the effect of the Law in our consciences; it causeth the spirit of bondage to rule, Rom. 8.15. and when the voice of God in his Law is heard and understood of men, it terrifieth and killeth; before that, they think they are alive without the Law. Rom. 7.9.10. fire] which signified the force of the fire Law, Deut. 32.23. that it is in mans heart, as a burning fire shut up in his bones, as 1. Cor. 2.9. both manifesting sinnes, and tormenting the conscience; wherein it differeth from the Gospell, Heb. 12.18. then or, surely; Hee, and we shall die. Thus there was not a Law given which could give life, Gal. 3.21. but the letter killeth, 2 Cor. 3.6. and the Law is not of faith, Gal. 3.12. the hearing of it, and escaping death, caused them not to believe; but the just shall live by faith, through the Gospell of Christ, Rom. 1.16.17. unto whom the Law was a *Schoolmaster*, Gal. 3.24.

Verf. 26. *all flesh*] or, *who is any flesh*, that is, any frail man: for, *all flesh is grasse*, Eysa. 40.6. The Greeke translatheth, *For what flesh?* Which word *flesh* is often used for unregenerate man, as is noted on Gen. 6.3. and to such especially, the Law is the terrours of death: though all humane nature being in sin, is here condemned. So in Psal. 143.2.

*the living God*] The Hebrew word, are both plural, implying the myserie of the Trinitie, as is noted on Gen. 1.1. and he is called the living God, (as here, so in Isai. 3.10. 1 Sam. 17.26. Eysa. 37.4. Psal. 42.3. Hys. 1.10. and in sundry other places) to oppole him unto all false gods, which are called the dead, Psal. 106.28. whereupon it is said, *Ye turned to Gods, from Idols*, to serve the living and true God, 1 Thess. 1.9. Altho to shew that God is powerfull in operation, being not only living in himselfe, (so that he only hath immortality, 1 Tim. 6.16.) but the giver of life unto all; *For in him we live, and move, and have our being*, Acts 17.28. and he is the fountaine of living waters, Jer. 17.13. who continually and abundantly refresheth his people. It signifieth also his eternitie, as he that liveth for ever and ever, and continuing for ever, Dan. 6.26. Wherefore that speech of Job, *My Redeemer liveth*, Job 19.25. is translated in the Greeke, *The External is he that shall wholoe mee. and lived*] Men till they be redeemed by Christ, are through feare of death, all their life time subject to bondage, Hebr. 2.15. Though God came not now to judge them, neither so much as upbraided them with their sinnes past, yet could they not heare his voice, but (as the Apostle noteth) they that heard,

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[it, intreated that the word should not be spoken to them any more for they could not endure that which was commanded, Heb. 12, 19, 20.

27 Verfe 27. *Gie meere thou* The people being terrified, seeke for a Mediatour; and that is the end and use of the Law, to drive men unto Christ. Wherefore their affection now pleased God, ver. 28, 29, and he gave them *Moses* to help them for the present, and further promised them a *Prophet* like unto him, which was Christ, Deut. 8, 15, 18. Act. 3, 22, 26. *thou shalt speak unto us* The office of a Mediatour, as he is a *Prophet*, (Deut. 18, 15-) is here described; which is, to goe neere unto God, and having received the word from him, to speake it unto the people. This was fulfilled in Christ, Joh. 1, 18, & 3, 13, & 8, 28. Here in the Hebrew *do thou speake*, the words are in the feminine Gender, as if they had spoken to a woman; which is thought to be a note of the peoples troubled minde: see the like in Num. 11, 15. and doe.] The like they promised before God spake these words, Exod. 19, 8. not knowing the impossibility of the Law: but how far they were from performing this, the golden calfe which they made ere fortie daies were expired, is a witnesse, for which *in Moses* brake the Tables of the Covenant, Exod. 32. Deut. 9, 9, &c. yet their good affection pleased the Lord.

28 Verfe 28. *well said* The Greeke translatheth, *they have spoken all things rightly (or well.)*

29 Verfe 29. *Who will give* An Hebrew phrase, meaning, *Or that some would give, or, Or that there were;* and so the Chaldee explaineth it. The like is in Job 6, 8. Psal. 14, 7, and 55, 7. and elsewhere, *to feare, &c.*] The things that God approveth in men, are, feare, humilitie, distrust in themselves, and a confidence in him, with love unto his Law. Whereunto God called them, by this his covenant, drawing them unto Christ.

31 Verfe 31. *all the commandments* that is, the Law in general, or *commandments*, as the Greeke translatheth it, the singular being often put for the plural; or, every commandment. So in Deut. 6, 1. & 8, 1. also in 1 Pet. 2, 21. & 3, 2.

32 Verfe 32. *obferve to doe* [or, and doe, as this phrase often signifieth: see the notes on Gen. 2, 3. *right hand or to the left*] This signifieth an exact care to walke in Gods Law, as in the high way, from which men may not turne aside, as in Deut. 2, 27. Therefore all aberration from the right way, is noted by the turning to the right hand or to the left, Esa. 50, 21. So after in Deut. 17, 11, 20, and 28, 14. Prov. 4, 27.



# CHAP. VI.

1 *Moses sitting himselfe to explaine Gods commandments, exhorteth Israel unto obedience. 4 He beginneth with the first and great commandment, the love of the Lord, 6 and of his Law in their heart, 7 and of teaching it to their children, 8 and professing it by*

*outward signes. 10 He warneth them that they forsake not God by prosperitie, 16 nor by adversitie; 17 but to keepe his Law, for their good, 20 and to endeavour the continuance and propagation of his religion among their posteritie.*

And this is the Commandement, the Statutes and the Judgements, which Jehovah your God commanded to teach you, to doe in the Land, whither yee passe over to possesse it. That thou mayest feare Jehovah thy God, to keepe all his statutes and his commandments, which I command thee; thou, and thy sonne, and thy sonnes sonne, all the daies of thy life; and that thy daies may be prolonged. Heare therefore, O Israel, and observe to do, that it may be well with thee, and that ye may multiply mightily, as Jehovah the God of thy fathers hath spoken unto thee, in the land that floweth with milke and honey.

Heare, O Israel: Jehovah our God, Jehovah is one. And thy shalt love Jehovah thy God, with all thy heart, and with all thy soule, and with all thy might. And these words which I command thee this day, shall be in thy heart. And thou shalt whet them on thy children, & shalt speak of them when thou sittest in thine house, and when thou walkest by the way, & when thou liest down, and when thou risest up. And thou shalt binde them for a signe upon thy hand, and they shall be for phylacteries between thine eyes. And thou shalt write them upon the doore-post of thine house, and on thy gates. And it shall be, when Jehovah thy God shall have brought thee into the land which hee swore unto thy fathers, to Abraham, to Isaac, and to Jakob, to give unto thee, cities great and good, which thou buildedst not; And houses full of all good things, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; & thou shalt have eaten and be full: Take heed to thy self, lest thou forget Jehovah, which brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt feare Jehovah thy God, and serve him, and shalt sweare by his name. Ye shall not goe after other gods, of the gods of the peoples, which are round about you. For Jehovah thy God is a jealous God, in the midst of thee; lest the anger of Jehovah thy God be kindled against thee, & he destroy thee from off the face of the earth.

Ye shall not tempt Jehovah your God, as ye tempted him in Massah. Keeping ye shall

keep

keepe the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt doe that which is right and good in the eyes of Jehovah, that it may be well with thee, and thou shalt goe in, and possesse the good land which Jehovah swore unto thy fathers. To drive out all thy enemies from thy face, as Jehovah hath spoken.

When thy sonne shall aske thee to morrow, saying, What are the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded you? Then thou shalt say unto thy sonne, We were servants to Pharaoh in Egypt, and Jehovah brought us forth out of Egypt with a strong hand. And Jehovah shewed signes and wonders, great and evil, upon Egypt, upon Pharaoh, and upon all his house, before our eyes. And he brought us out from thence, that he might bring us in, to give unto us the land which he swore unto our fathers. And Jehovah commanded us to doe all these statutes, to feare Jehovah our God, for good unto us, all daies, to preserve us alive, as (it is) this day. And justice shall it be unto us, when we observe to doe all this commandment, before Jehovah our God, as he hath commanded us.

## Annotations.

1 *Commandments* put generally for *Commandments*, as the Greeke translatheth it: see Deut. 5, 31. Here *Moses* entrench upon the explanation of the first commandment of the ten before rehearsed, in chap. 5. *to doe* that ye may doe them, to wit, continually. For practise and obedience is that which the Law requireth for blessednes, Jam. 1, 22, 25. And that which one Prophet calleth *doing* the words of the covenant, 2 Chr. 34, 31. another calleth *stablishing* (or *confirming*) 2 King. 43, 3. and *confirming* is expounded by the holy Ghost, *continuing*, Gal. 3, 10. from Deut. 27, 26. *passe over* to wit, the river Jordan, that so they might come into Canaan. This was by the conduct of *Isaiah*, Joh. 1, 1, 2, &c. and it figured the estate of the Church under Christ, by whom these commandments are fulfilled in us that believe, Ezek. 20, 40, 44. Rom. 8, 1, 2, 3, &c. In the meane time, the possession of Canaan and good things therein, was a gracious inducement of that people unto voluntary obedience and keeping of Gods Law: which notwithstanding they performed not, Plal. 105, 44, 55. Neh. 9, 24, 25, 26, 35.

2 Verfe 2. *feare* this is the beginning of wisdom, Plal. 111, 10. and by it we depart from evil, Prov. 16, 6. and it comprehendeth generally Gods wor-

ship, and true religion, Esa. 29, 13. Mat. 15, 8, 9. therefore it is mentioned in the first place. *prolonged* under which, eternal life is also implied; for Gods commandments when they are kept, doe adde unto men, *length of daies, and secret of life, and peace*, Prov. 3, 2, 1 Pet. 3, 10, 1, &c.

Verfe 3. and *bonny* signifying heavenly graces, as is observed on Exod. 3, 8.

Ver. 4. *Heare*] The last letter of this first word *Heare*, and of the last word *One*, are extraordinarily great in the Hebrew, and so noted in the margin, to cause heed and attention. And here beginneth the first and great commandment, as our Saviour calleth it, Mark. 12, 29, 30. Mat. 22, 38. And this place of Scripture, unto the end of the ninth verse, was one of the four Paragraphs which the Jewes were wont to write upon their *Phylacteries*, as is noted on Exod. 13, 9, and fastned to their doore-posts, and read in their houses twice a day: as the Hebrews say, *T'wie every day doe men read the Lecture, HEARE O ISRAEL, &c.* at evening and at morning, as it is written (in Deuteronomie 6, 7-) *when thou liest downe, and when thou risest up*; at the time when men are wont to rise up, which is at night; and at the time when men are wont to rise up, which is at day. And what is it that he readeth? Three Sections; to wit, *Heare O Israel, &c.* (Deut. 6, 4-) *And it shall be if thou shalt hearken, &c.* (Deut. 11, 13-) *And Moses said unto the people, &c.* (Exod. 14, 3-) And they read first the Section, *Heare O Israel*, because in it there is the promise of God, and the love of him, and the doctrine of him, which is the great foundation, whereupon all doe depend. *Mainin* in *Alif*, b, z. in *Keriath Shemantah*, ch. 1. sect. 1, 2. is one] so in Marke 12, 29. the LORD our God, the LORD is one: where the word is, (which the Hebrew wanteth) is supplied in the Greeke, and explained by a learned Scribe; saying, *Well, Master, thou hast said the truth, for there is one God, and there is none other but he*, Marke 12, 32. So Paul saith, *There is none other God but one*, 1 Cor. 8, 4. Here it is probable, that *Moses* closely taught the unitie of the God-head, and Trinity of persons; Jehovah, the Father, our God, the Son, and Jehovah, the holy Ghost: thus many may understand these words. But the Apostle clearly openeth the myserie, saying, *There are three that beare record in heaven, the Father, the Word, and the holy Ghost; and these three one*, 1 Joh. 5, 7. And here is the ground of faith.

Verfe 5. *love*] The end of the commandment is love, out of a pure heart, and of a good conscience, and of a faith unfeigned, 1 Timothee 1, 5. See the notes on Exodus, 6. *Jehovah thy God*] these imply the causes of our love of the Lord; the one, for his owne nature and being, *Jehovah*; the other, for the covenant of his grace, whereby he is *our God*. These two are often joyned together by *Moses* and all the Prophets. *heart*] unto the heart the Scripture attributeth wisdom and understanding, 1 King. 3, 9, 11, 12. Proverbs 2, 2, 10. and beleeve in God, differing from confession with the mouth, Rom. 10, 10. and it is opposed unto hypocrisy, Matth. 15, 8. *soile*] the seat of the

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the will and affections, Deut. 21. 14. & 24. 15. & 12. 20, 21. *mighl* in Hebrew, *Mad*, which signifies *mighl* or *vulnerability*, all that we can. The Chaldee translates it *riches*, the Greek, *power* (*dunamis*): but the holy Ghost useth a more significant Greek word (*ischn*) *mighl*, or *ability*, Marke 12. 32. where also another word is added for explanation, *diania*, which is the efficacy both of the mind and will, and the Scribe useth a fit word, *Summa*, understanding, Marke 12. 33. By which variety of words God would teach us to love him unfeignedly, with all whatsoever is in us, and in our power; for we ought to honour him with our *substance* also, Prov. 3. 9. This praise is of King *Ishtar* above all Kings, that he turned to the Lord, with all his heart, and with all his might, and with all his strength, according to all the Law of *Moses*, 2 Kin. 23. 25. Moreover from this word, with all thy might, the Hebrews teach, that a man is bound to bless (God) with cheerfulness of soul, for evil (or affliction) even as he bleisseth for good (or prosperity) with gladness, *Maimony* in *Berachoth*, ch. 10. f. 3. And hereof we have a good example in *Ish*, Job 1. 21.

6 Verse 6. *these words* the Oracles of God are also to be loved, as the outward means, whereby we are brought to the love and obedience of God, *Psalm*. 119. 97, 98. in thy heart, as the *secretly table*, wherein Gods Law is to be written, *Prov.* 3. 3. & 7. 2 Cor. 3. The Greeke addeth, in thy heart, and in thy soul.

7 Verse 7. *What them* that is, often, earnestly, and diligently teach them, that they may pierce the hearts of thy children, to understand and affect them. So the Greek and Chaldee explaine it, to fore-instruct and teach. thy children, or, thy sonnes: under this name the Hebrews understand, not the naturall sonnes onely, but Schollers also, or Disciples; because Disciples are called *sonnes*, as it is written, (in 2 King. 2. 3.) and the *sonnes of the Prophets came forth*, &c. *Maimony* in *Talmud Torah*, chap. 1. f. 2. Children are to be trained up (or catechized) in the way they should goe, and brought up in the nurture and admonition of the Lord, *Pro.* 22. 6. *Ephes.* 6. 4.

8 Verse 8. *Phylacteries* or *frontlets*: ornaments fastened unto the head; the Greeke therefore calleth them *inmovable*. Of these, see the notes on *Exod.* 13. 9. 16. By these outward rites, God would have them to apply all their study, and all their practise unto the keeping of his Law.

9 Verse 9. *doore posts* by this figure to profess unto all, their love unto the Law, and to have it always in remembrance. So the blood of the Paschall Lamb was shitten on their doore posts, *Exod.* 12. 7. Of this rite the Jewes are to do very careful, and even superstitious. The manner of observing it, they have recorded this. They wrote severall places of the Law; namely, *Hebre O Israel*, &c. *Deut.* 6. 4, 9. And it shall be as if you shall hearken, &c. *Deut.* 11. 13, 21. upon one piece of parchment, which they rolled up, beginning at the bottom, and so to the top; that when any should open to read it, he might read from the beginning to the end. After it was rolled up, they

put it with in a pipe of reed, or of wood, or of any other matter, and fastned it to the doore post with a nail; but blessed God before they so fastned it, who had commanded them that thing. If it were hung up on a stick, it was unlawfull, for that was no fastening: or if it were laid behinde the doore, it was as good as nothing. The writing was fastened a good height upon the doore post within, and it must be on the right hand, as a man went into the house; if it were on the left hand, it was unlawfull. These things *Maimony* sheweth at large, in *Mishn*. tract. *Tephilin*, (or of *Phylacteries*, &c. ch. 5. & 6. adding this in the end; *A man must be warned of the post writings, because it is every ones duty continually. And every time that he goeth in, and goeth out, he meeteth with the name of the holy blessed God, and shall remember the love of him, and awake out of his sleepe, and his errors among the vanities of the time; and know that there is nothing which abideth for ever, and for ever and ever, but the knowledge of (God) the everlasting Rock; and forthwith he returneth to his knowledge, and walketh in the straight and even way. Our ancient wise men have said, Whosoever hath his phylacteries on his head and on his arme, and fringes on his garment, and posturing in his doore, he is fortified that he shall not sinne: for behold, he hath many Remembrances; and they are the Angels which deliver him from sinning; as it is written, The Angel of the Lord encampeth round about them that feare him, and delivereth them, *Psalm*. 34. 8. Thus have they magnified their outward observances; and were taxed by our Saviour, for making their Phylacteries broad, and the fringes of their garments large, *Matthew* 23. 5. See the Annotations on *Exodus* 13. 9.*

10 Verse 10. to give unto thee] understand, he sware that he would give unto thee: so in verse 19.

11 Verse 11. *digged* or *hewed*, to wit, out of the Rocks. Under these particulars, all other good things are implied; for which men ought to serve the Lord with joyfulness, and with a good heart, *Deut.* 28. 47. *Prov.* 3. 9, 10. And by early riches, the spirituall graces of God in Christ, are also understood, as 1 Cor. 1. 4, 5, 7. *Ephes.* 1. 18. and 2. 5, 6, 7. *Psalm* 103. 5. But by means corruption may easily be abused unto lasciviousness, *Deut.* 32. 13, 14, 15.

12 Verse 12. *forget Iekovah* the Chaldee saith, forget the feare of the L O R D, that is, his true Religion. The Greeke addeth, *lest thy heart be deceived, and thou forget the Lord*. When men doe corrupt their religion, they are said to forget God, *Psalm* 106. 20, 21. and 44. 21. *Judg.* 3. 7. *Jer.* 3. 21. and 18. 15. And this we are prone unto in proferitie: therefore the Prophet prayeth, *Give me not riches, lest I be full, and belye thee, and say, who is the Lord?* *Prov.* 30. 8, 9. This Doctrine *Moses* repeateth in *Deut.* 8. 10, 11. *servants*] the Greeke and Chaldee translate, *servitude* (or *bondage*). Of this the Jewes made yearly mention, when they brought their first-fruits unto God, *Deuteron.* 26. 5, 6, &c.

13 Verse 13. *serve*] this is for the inward worship of

of God, as the two next are for his outward service, and profession of the same. *Fene* is expounded *noship*, *Matth.* 15. 9. from *Ela*, 29. 13. and to Christ speaketh, having reference to this Scripture, *Mat.* 4. 10. See after on *Deut.* 10. 12.

14 Verse 14. *other gods*] the Chaldee interpreteth, *Idols of the people*. By going, or walking after such, is meant, worshipping or serving them, as afterward is shewed, *Deuteronomie* 8. 19. and 13. 2, 4.

15 Verse 15. in the midst] the Chaldee expounds it, *his Majesty dwelleth in the midst of thee*. Gods presence, and diligent looking to the waies of his people, is hereby meant, *Elay* 12. 6. *Revelat.* 2. 1, 2. Of *jealousie*, see *Exod.* 20. 5. by it was signified, that God would not forgive their transgressions, *Ios.* 24. 19.

16 Verse 16. in *Misib*] or, in the tentation (as the Greeke and Chaldee explaine it;) where in their distresse and want, they tempted the Lord, saying, Is the Lord amongst us or no? *Exodus* 17. 1, 7. As prosperitie, so adversitie often occasioneth men to faine; therefore the Prophet prayeth against both extremities, *Proverbes* 30. 8, 9.

18 Verse 18. *right*] in Greeke, *pleasing*, which the word also signifies, as is noted on *Exod.* 15. 26. And so our Saviour did alwaies *thuse things that pleased his Father*, *Joh.* 8. 29. By things right and good, are meant the things commanded at God, and the doing of them with a sincere heart. To performe this, the Apostle saith, *Be ye transformed by the renewing of your minde, that ye may prove what is that good, that well-pleasing and perfect will of God*, *Rom.* 12. 2.

19 Verse 19. to drive out] that is, he sware unto thy fathers, that he would drive out, &c. But because the people obeyed not the voice of God, he would not drive out all from before them; *Judg.* 2. 1, 2, 3. *12.* 14. and 3. 1, 4.

20 Verse 20. *moreover*] that is, he easier in time to come. See *Exod.* 13. 14. Here followeth a brieft Catechisme, containing the grounds of Religion.

What are] that is, what means, or signific. The word are, is supplied also in the Greeke, (as before in v. 4.) and by it the meaning of Gods precepts is intended, as the answer following sheweth. Here God provideth for the continuance and propagation of his true Religion in *Israel*, in respect of the whole Law, morall, ceremoniall, and judiciall. commanded you] The Law was commanded the fathers, that they should make them knowne to their children, that the generation after, even children that should be borne, might know, might rise up, and tell their children, *Psalm* 78. 5, 6.

21 Verse 21. to Pharaoh] the Historic hereof is in *Exod.* 1. and 2. &c. the mystrie was, our servitude unto sin and Satan, from which God hath redeemed us, as *Rom.* 6. 17, 18. *Heb.* 9. 14, 15. The memoriall whereof iswaies to be continued amongst us and our posteritie, to the praise of Gods grace, *Deut.* 26. 5, 6, 7, 8, 9. strong hand] that is, by force and constraint, through great judgements: see *Exod.* 6. 1. and 3. 19.

22 Verse 22. *evil*] that is, hurtfull, grievous, noysome to the enemy, as were all the plagues of Egypt, *Exodus* 7. and 8. &c. So in Revelation 16. 12. a noysome and evil fire. house] that is, hurtfull, as the Chaldee translates it, men of his house. our crie] that is, our sight. This is one of Gods promises to such as trust in him; *With thine eyes shalt thou behold, and shalt see the reward of the wicked*, as in *Psalm* 91. 8.

24 Verse 24. for good] or as the Greeke explaineth, that it may be well with us. The end of our redemption from misery is, that we may serve God, and keepe his Law, for his glory in our good, and salvation, *Romanes* 6. 17, 18, 22. to preferre] meaning, that he may preferre us above: the Greeke translates it, that we may live. Here Life is promised to the doers of the Law; as also in *Luke* 10. 28. but this is a legall promise, unpossible for us to fulfill, *Romanes* 8. 3. and is not of faith, (as the Apostle teacheth) by which the just shall live, *Galathians* 3. 11, 12.

25 Verse 25. *justitie*] or *righteousnesse*; the Greeke tran-

translateth, *Mercie shall be to us: so the word justice* sometime *signifieth*, Psalm. 112. 9. But here it meaneth *justice or righteousness*, whereby men if they could do the Law, might be justified before GOD; and differeth from the justice of faith which we have obtained in Christ, as Paul faith, *Moses describeth the justice which is of the Law, that the man which doth these things shall live by them. But the justice which is by faith, freeth, &c.* Rom. 10. 5, 6. Thus the Law was a *Schoolmaster unto Christ*, that we might be made righteous by faith, Galatians 3. 24.

## CHAP. VII.

I A Commandment to root out the seven nations in Canaan, 4 left they corrupted Israel. 5 To abolish their idolatrie. 6 The holiness and election of Israel, whence it proceedeth, 9 and what use they should make thereof. 12 The blessings promised upon the keeping of the Law. 16 The commandment repeated, to abolish idolaters and their religion. 17 A confirmation of the faith of Israel against the multitude of their enemies, 22 whom God promiseth to destroy, but not all at once. 25 The abomination of their idolatrie.

WHen Jehovah thy God shall have brought thee in, into the land whither thou goest in, to possess it, and hath cast out many nations from thy face; the Chetitive, and the Girgasite, and the Amorite, and the Canaanite, and the Pherizzite, and the Evite, and the Jebusite; seven nations, greater and mightier than thou. And Jehovah thy God shall have delivered them before thee, and thou shalt smite them; utterly destroying thou shalt utterly destroy them: thou shalt not strike any covenant with them, nor shew them grace. Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his sonne, and his daughter thou shalt not take unto thy son. For he will turne away thy son from after me, that they may serve other gods: and the anger of Jehovah will be kindled against you, and will destroy thee suddenly. But thus shall yee doe unto them; yee shall destroy their Altars, and breake downe their pillars, and cut downe their groves, and their graven Images ye shall burne with fire. For thou art an holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a peculiar people, above all peoples that are upon the face of the earth. Not for your multitude above all peoples, did Jehovah see his love

upon you, and chose you; for yee were the fewest of all peoples. But because Jehovah loved you, and because he would keepe the oath which hee had sworne unto your fathers, hath Jehovah brought you out with a strong hand, and hath redeemed thee out of the house of servants, out of the hand of Pharaoh King of Egypt. Know therefore, that Jehovah thy God, he is God, the faithful God, that keepeth covenant and mercie to them that love him, and that keepe his commandments, to the thousand generation. And repayeth them that hate him into his face, to destroy him: he will not delay to him that hateth him, unto his face he will repay him. Therefore thou shalt keepe the commandment, and the statutes, and the judgements which I command thee this day, to doe them.

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And it shall be, because yee shall hearken to these judgments, and shall keepe and doe them, that Jehovah thy God will keepe unto thee the covenant, and the mercy which he sware unto thy fathers. And hee will love thee, and will bless thee, and multiply thee: and he will bestow the fruit of thy womb, and the fruit of thy land, thy corne, and thy new wine, and thy new oyle, the increase of thy kine, and the flocks of thy sheepe, upon the land which he sware unto thy fathers to give unto thee. Blessed shalt thou be above all peoples: there shall not be a barren male, or a barren female, among thee, or among thy cattell. And Jehovah will take away from thee all sickness, and all the evil diseases of Egypt, which thou knowest, hee will not put upon thee, but will lay them upon all that hate thee. And thou shalt eat up all the peoples which Jehovah thy God giveth unto thee; thine eye shall not spare them, neither shalt thou serve their gods, for that will be a snare unto thee. If thou shalt lay in thine heart, These nations are more than I, how shall I be able to dispossesse them? Thou shalt not be afraid of them: remembering thou shalt remember that which Jehovah thy God did unto Pharaoh, and unto all Egypt. The great tentations which thine eye saw, and the signes, and the wonders, and the strong hand, and the stretched out arme with which Jehovah thy God brought thee out: so will Jehovah thy God doe unto all peoples, of whose faces thou art afraid. And also Jehovah thy God will send the hornet among them, untill

untill they perish that are left, and that hide themselves from thy face. Thou shalt not be affrighted at their faces: for Jehovah thy God is in the midst of thee, a great God, and a fearful. And Jehovah thy God will plucke out these nations from thy face, by little and little: thou shalt not be able to consume them suddenly, lest the wilde beasts of the field multiply upon thee. But Jehovah thy God will deliver them before thy face, and will destroy them with a great destruction, untill they be wasted out. And he will deliver their Kings into thine hand, and thou shalt destroy their name from under the heavens: there shall not a man stand before thy face, untill thou have wasted them out. The graven Images of their gods shall ye burne with fire; thou shalt not desire the silver and gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God. And thou shalt not bring an abomination unto thine house, lest thou bee a cursed thing like it: detesting thou shalt detest it, and abhorring thou shalt abhorre it, for it is a cursed thing.

## Annotations.

1 **C** Hebrew that is, as the Chaldee explains them, Chetitives, Girgasites, &c. See the notes on Gen. 10. 16. Here Moses sheweth another temptation whereby Israel might be drawne from the love and obedience of God, even by communion with idolaters, and their abominations, which therefore they ought carefully to avoid. *Seven nations* that number Paul also mentioneth in Act. 13. 19. In rehearsing them, the Scripture sometimes reckoneth more or fewer, Gen. 15. 19. Exo. 23. 23. Seven is a full and perfect number: see Gen. 2. 2, and dignifieth the many enemies of the Church, whom God will subdue, though they be mightier than we, for his strength is made perfect in weakness, 2 Corinth. 12. 9.

2 **V**erle 2. before thee that is, as the Greek explaineth it, and in verle 23. *in thine hands*: so in Deut. 32. 14. *utterly destroy* [as assured or abominable]: see the notes on Exod. 22. 20. Compare with this Law, Exod. 34. 11, 2, &c.

3 **V**erle 3. *make marriages* [or, *join in affinity*], by way of marriage; and this concerned not the seven nations only, but all heathens, Ezra 9. 12. The Hebrews say, *An Israelite that liveth with an Hebeu woman, as any other nation, by way of marriage, or an Israelite that liveth with an heathen man, they are to be beaten by the Law*, Deuteronomie 7. 3. *whether it be of the seven nations, or of any other people, it is within this prohibition, and so it is expound-*

ded by Ezra, &c. *Mainy in Iffire biash*, chapter 12. section 1.

**V**erle 4. *from after me* that is, *from following me and my Law*. The Greeke translateth, *from me*: the Chaldee, *from after my fear*. *other gods* the Chaldee explains it, *the Idols of the peoples*. This was fulfilled even in Solomon the wife, who clave in love unto strange women, and they turned away his heart after other gods; and his heart was not perfect with the LORD his God, 1 King. 11. 2, 4. *will be kindled* [so it was against Solomon for this sinne, the LORD was angry with him, because his heart was turned from the LORD, the God of Israel, 1 King. 11. 9.

**V**erle 5. *pillars* [or, *statues, or standing Images*: see Exod. 23. 24, and Levit. 26. 1. This Law was executed by the good Kings of Judah, 2 King. 18. 4, and 23. 6-14. *groves* [or, *trees* planted for religious use, whereof see the notes on Exod. 34. 13. here they are commanded to be cut downe, in Deuteronomie 12. 3. to be burnt with fire. The Hebrews say, *A tree which is planted as the first to be served (or worshipped) is unlawful for any use, and that is Acherab (the grove) spoken of in the Law*. If it were not planted for religious use at the first, but that afterward some man had worshipped it, though all the body (or stock) be not unlawful, all the boughs, and the leaves, and the branches, and the fruits that it bringeth forth all the while that it is worshipped, they are unlawful for any use. *A tree under which they have set up an Idol, all the while that it is under it, (the tree) is unlawful for any use: if (the Idol) be taken from under it, then it is lawful, because it was not the tree it self, which was worshipped*. *Mainy*, in treat. of Idolatrie, chapter 8. section 3.

4. *graven Images* [to wit, of their gods, as is expressed in verle 25].

**V**erle 6. *peculiar* [the Chaldee translateth it, *belonged*: properly it is a *peculiar treasure or jewel*, which is deare unto any: see Exod. 19. 5. This grace proceeding from the election of God, hee hath fulfilled in Christ, *Who gave himselfe for us, that he might redeem us from all iniquitie, and purifie unto himselfe a peculiar people, zealous of good works*, Tit. 2. 14. Ephes. 1. 4, 5.

**V**erle 7. *set his love* [or, *affection*], as Gen. 34. 8. So the Chaldee translateth, *taken pleasure*, the Greeke, *affected* you. The number of Gods elect are few, Matthew 22. 14. and their election is of his grace, not of their worthinesse, Rom. 9. 11, 16, and 11. 5, 6.

**V**erle 8. *the oath* [Gods irrevocable promise, (proceeding from grace) of which there is often mention, and the memory whereof caused him to turne away his wrath, when hee would have destroyed them] Ezo. 32. 12, 13, 14. *God willing more abundantly to shew unto the heeres of promise, the immutability of his counsell, confirmed it by an oath: that by no immutable things, he would be so impossible for God to lie, we might have a strong consolation*, Heb. 6. 17, 18. *servants* [in Greeke and Chaldee, *servants*, or *bondage*. A figure of our deliverance from the servitude of sinne, and of men, John 8. 34, 36. Romans 6. 14, 16, 17, 20. 1 Corinthians 7. 23.

- 9 Verse 9. *Know therefore* ] Hebr. *And thou shalt know* : so in v. 11. See the notes on Gen. 31. 44. *that love him* ] see the notes on Exod. 20. 6. Unto this promise *Daniel* hath respect in his prayer, Dan. 9. 4. and *Nehemiah*, Neh. 1. 5.
- 10 Verse 10. *his face* ] that is, the face of every of them. So after, *to destroy him*, that is, every one of them : therefore the Greeke translateth plurally, *them*. The Chaldee saith, *In their life (time) he will repay them*. *Chazakim* likewise and others expound it, *In his life time*. And so it is said, *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner*, Proverbs 11. 31. A like phrase there is of recompensing the wicked into their *bofome*, *Elay* 65. 6.
- not delay* ] that is, *not fail*; See the notes on Exodus 22. 29. *will repay him* ] or, *recompence, reward him*, to wit, with vengeance or punishment, as these are joyed together in Deuteronomie 32. 35, 41. and it is called *payment* or *reward*, because it shall be according to mans *work*, Job 34. 11. Psal. 62. 13.

DDD Here beginneth the 46 Section of the Law: whereof fee Gen. 6. 9.

- 12 Verse 12. *because* ] the Greeke translateth it, *when* : it implieth a reward of their obedience, which God of his grace did give : as in Genesis 22. 18. And the original word sometime is used for a *reward*, as Psalms 19. 12. sometime it signifieth *for*, or *because*, of *Elay* 5. 23. *these* ] the Greeke addeth, *all these*; which is intended as the like phrase in Deuteronomie 27. 26. is opened by the Apoſtle, Galathians 3. 10. And under the name *judgements*, the *commandments* and *statutes*, are also contained. *keeps unto thee* ] understand againe, *keeps and does*, (that is, *performe*) *unto thee*. Here by promises of communicating good things, and turning away evill, he excitech them unto obedience : for, *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come*, 1 Timothy 4. 8.
- sware unto thy fathers* ] The oath and promise unto the fathers, pertaineth unto the faithfull children, which are all implied in the covenant, Psalms 105. 8. 11. Luke 1. 55, 72, 73, 74. Acts 3. 25, 26. Galathians 3. 29. So punishment remaineth for the wicked, from the parents to the children, for God recompenseth the *iniquitie of the fathers, into the bofome of their children* after them, *Jeremie* 32. 18.
- 13 Verse 13. *love thee* ] that is, *continue to love thee* : for the love of God to his people, was the cause why he chose and called them, v. 7, 8. *not that we loved God, but that he loved us*, 1 John 4. 10. and from the feeling of this in our hearts, proceedeth our love towards God; and out of love, obedience; and so God continueth his love, which is the fountaine of all blessings. So Christ saith, *He that hath my Commandments, and keepeth them, is he that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will shew my selfe unto him*, John 14. 21. *fruits of thy womb* ] in

Chaldee, the *childe of thy bowels* : so in Deut. 28. 4. *The just man walking in his integrity, his children are blessed after him*, Prov. 20. 7. *increase* ] or *young*, as Exod. 13. 12. the Greeke and Chaldee here translate, *herds of thy kine*.

Verse 14. *barren make* ] the Greeke translateth, *without seed* (or *generation*). Compare this with Exod. 23. 26. Hereupon barrennesse was a reproach, Luke 1. 25. and fruitfulness counted a blessing, Psal. 128. 1, 3.

Verse 15. *evil diseases* ] that is, *painfull, malignant, and incurable diseases*, as Deut. 28. 27. Compare Exod. 15. 26. and 23. 25. *lay* ] Hebrew, *give* : that is, *lay*, or *impose*, as the Greeke translateth.

Verse 16. *eat up* ] that is, as the Chaldee translateth it, *consume* : But the word, *eat*, hath respect unto that in Num. 14. 9. *they are bread for us*. See also Psal. 144. 4. This is not only a promise of victory, but a precept also, to abolish those cursed nations, as the words following manifest, and v. 12, 23. *spare* ] to wit, from vengeance, *not take pite on them*. This affection is often given to the eye, (as in other cafes, Mat. 20. 15). See Genesis 45. 20. Deuter. 13. 8. Ezek. 5. 11. *sure* ] a cause of thy ruine : the Chaldee saith, *a scandal, or stumbling-block* : so after in v. 25. See Exod. 23. 33. and the performance hereof mentioned in Psal. 106. 36. *they served their Idols, which were a snare unto them*.

Verse 17. *dispossesse them* ] or as the Chaldee translateth, *cast them out*; in Greeke, *destroy them*. These words of God, tend to the strengthening of faith, against the feares and infirmities of the Saints, and power of their enemies. Compare Num. 13. 32, 34.

Verse 18. *Egypt* ] or, the *Egyptians*, as both Greeke and Chaldee doe translate. This example is often mentioned for the comfort of faith, Deut. 4. 34, &c. & 29. 2, 3. for it was a manifestation both of the power of God, and of his good will towards his people.

Verse 19. *temptations* ] or *trials*, *Essaies* : see Deut. 4. 34. and 29. 3.

Verse 20. *the hornet* ] or, *hornets*, as the Greeke translateth. As God by frogs, lice, and other creatures, plagued the Egyptians, Exod. 8. So did he the Canaanites with *hornets*, Jos. 24. 12. shewing his power in confounding mightie enemies by small and weak meanes, 1 Cor. 1. 27, 28. Hereby also the pricks and terroures of conscience sent upon the wicked, may fitly be signified. So in Exod. 23. 28. *from thy face* ] the Greeke translateth, *from thee* : so it is referred to the latter word *bide*, rather than to the former, *perish*.

Verse 21. *fearefull* ] or *terrible*; in Greeke, *strong*, that is, able to save thee, terrible to thine enemies, (as 1 Sam. 4. 7, 8.) and unto thee *fearefull* and to be reverenced, Psal. 89. 7.

Verse 22. *by little* ] This was accomplished, when some could not at the first be driven out, Jos. 15. 63. Judges 3. 1. *suddenly* ] or, *hastily, quickly*, that is, at once, but by degrees. Yet in Deuteronomie 9. 3. he promisseth that they should destroy them

them

them

them *suddenly*, to wit, in respect of their enemies, upon whom sudden destruction came ere they were aware : but in respect of Israel, it was not so soone as they looked for and desired. For God foresaw their infirmities, and how they would sin against him, if they were not excited with troubles : yea, and for their finnes it is observed, that he would not drive out the nations, that through them he might prove Israel, whether they would keep the way of the Lord, &c. *I therefore the Lord left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua*, Judg. 2. 12, 22. *beasts* ] Hebr. *beast*. Here the Greeke addeth, *left the land be wilderness, and the wild beasts of the field multiply* : God could also have destroyed the wild beasts from before them (as he promisseth in Levit. 26. 6. Ezek. 34. 25.) but if Israel had suddenly destroyed the peoples, pride, or security, or other vices would have crept upon them, which God in justice must also have punished : see Judg. 3. 1, 2, 3, 4.

Verse 23. *destroy* ] or *see*, with stir and tumult : fee Deut. 2. 15. and 28. 20. Exod. 14. 24. It implieth troubles & vexations, which should cause their destruction. So the promise of God should certainly be performed, though not so speedily as men desired, that their faith & patience might be tried.

Verse 24. *their kings* ] as was fulfilled in Jos. 10. 24. and 12. 7, 9. 24. where one and thirty kings are reckoned, whom Israel conquered. *from under heaven* ] out of this world : the Greeke translateth *out of that place*. This hath long since been accomplished; that now there is no memory either of those kings, or of any of those peoples on the earth.

V. 25. *The graven images of their gods* ] in Chaldee, *The Images of their Idols* : under the name *graven*, all other sorts are implied, as images molten, or painted, or the like, *Elay* 30. 22. And by saying, *of their gods*, he excepteth other Images for civil use, as the Image of Cæsar upon his coine was lawfull, *Mat. 22. 20, 21*. The Hebrewes say, *Figures* (or *Images*) which idolaters beate to make for beauty (or civil ornament) are lawfull to be used : but figures which they make for Idolatry, are unlawful. Maimony treat. of Idolatry, chap. 7. sect. 6.

*burne* ] so David burnt the Philistines gods, 1 Chron. 14. 12. See Deut. 12. 3. *silver and gold* ] these are named for an instance, but all other idolatrous instruments are implied, *covering, ornaments*, &c. *Elay* 30. 22. *we take it* ] Hebr. *and take it*; that is, *and not take it* : the former prohibition is here again to be understood, as in the verse following, and often in the Scriptures.

*left thou be feared* ] that thou be not feared; this word left, often implieth certaine danger, as is noted on Gen. 3. 9. and by *feared*, is meant falling into sinne, and so into destruction, as before in verse 16. *an abomination to Jehovah* ] Hebr. *the abomination of Jehovah*, that is, a thing which the Lord much abhorreth. And this is another reason of the prohibition.

Verse 26. *into thine house* ] for any use or profit to

thy father; and so from these words the Hebrewes gather, that *The Idol, and things that first it, and that which is offered thereto, and whatsoever is made for it, is unlawful for any use*. Maimony treatise of Idolatry, chap. 7. sect. 2. *left thou be* ] Hebr. *and thou be a cursed thing*; meaning, and that thou be not, or, left thou be : See the notes on Num. 4. 15. or, for so thou shalt be a cursed thing like it. *it is a cursed thing* ] in Hebr. *Cherem*; in Greeke, *Anathema*, which means a thing separated from mens use, and devoted either to destruction, as the Idol and instruments thereof here mentioned; or, at the Lords appointment to be carried into his treasure, as were the gods of Jericho, Jos. 6. 17, 19, 24. This law against idols and images, which are the *work of mens hands*, Psal. 115. 4. extendeth not to the creatures of Gods making, though by men abused to idolatry, as the Hebrewes also expound it, saying; *Whosoever hath not been taken by mans hand, and which man hath not made, though it hath been worshipped, yet it is lawfull to have use of it*. Therefore the beasts that served (or worshipped) the mountains, the hills, and the trees that were planted as first for fruit, and fountains of water, that are *inanimi*, and *beasts*; be these are lawfull to be made use of, and it is lawfull to eat of those fruits which were worshipped in the place where they grew, and of the beasts, &c. *A beast is not unlawful*, so long as a man hath not done with it any work pertaining to idolatry; but if he have done any (such work therewith) it is unlawful every where : as if he kill it to the service of an Idol, or exchange it, &c. provided that it be his own beast [and not another mans] : for if he sell his neighbours beast to an Idol, or exchange it, it is not made unlawful : for no man can make a thing unlawful which is not his own. If one worship any graven image in the world, it is not made unlawful : if he dig pits or caves therein to the name of an idol, they are unlawful, &c. Maimony treat. of Idolatry, chap. 8. sect. 1.



# CHAP. VIII.

1 An exhortation to keep and doe the Law for their owne good, 2 because of Gods former mercies in the wilderness, 7 and future blessings in Canaan. 10 A warning left himselfe ceaseth him to forget God, and his former benefits : 17 and lest they presume of their owne strength. 19 A protestation against them, that they shall perish, if they forget and forsake their God.

ALL the commandment which I command thee this day, ye shall observe to do, that ye may live & multiply, & goe in, & possesse the land which Jehovah swore unto your fathers. And thou shalt remember all the way which Jehovah thy God led thee these 40 yeeres in the wilderness, for to humble thee, to tempt thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. And he humbled thee, and suffered thee to

CCCC hunger.



hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know: that he might make thee know, that man liveth not by bread only, but by every *(word)* that proceedeth out of the mouth of Jehovah doth man live. Thy rayment waxed not old upon thee, and thy foot swelled not, these forty years. And thou shalt know with thine heart, that as a man chasteneth his son, Jehovah thy God, chasteneth thee. And thou shalt keep the commandments of Jehovah thy God, to walke in his ways, and to feare him. For, Jehovah thy God bringeth thee into a good land, a land of brookes of waters, of fountains, and of depths, that issue out in the valley, and in the mountaine.

8 A land of wheat, and of barley, and of vines and fig-trees, and pomegranats: a land of oil-olive and honey. A land wherein thou shalt eat bread without scarceness, thou shalt not lacke any *thing* in it: a land whose stones are iron, and out of whose mountaines thou maiest hew brass. And thou shalt eat and be full, & thou shalt blesse Jehovah thy God, for the good land which hee hath given thee. Take heed to thy selfe, lest thou forget Jehovah thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee *this* day. Left thou eat, and bee full, and buildest good houses, and dweltest *in* them. And thy herds, and thy flocks multiply; and silver and gold bee multiplied to thee; and all that thou hast bee multiplied.

14 And thine heart bee lifted up, and thou forget Jehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. Who led thee thorow that great and fearfull wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water: who brought forth unto thee waters, out of the rock of flint. Who fed thee with Manna in the wilderness, which thy fathers knew not, for to humble thee, and for to tempt thee, to doe thee good at thy latter end. And thou say in thy heart, my power, and the might of my hand hath gotten unto me this wealth. But thou shalt remember Jehovah thy God, that *it is* he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as *it is* this day. And it shall be, if forgetting thou shalt forget Jehovah thy God, and shalt walke after other gods, and serve them, and bow thy selfe downe unto them; I likewise against you *this*

day, that perishing yee shall perish. As the nations which Jehovah causeth to perish from your faces, so shall yee perish, because yee would not heare the voice of Jehovah your God.

## Annotations.

**C**ommandments] that is, as the Greeke translateth, *commandments*. See Deut. 5.31. and 6.1. *observe to doe*] or, *keepe and doe*, as the phrase sometime signifieth. See the notes on Gen. 2.3. *ye may love*] that is, continue long in a prosperous life; for as sorrowes, plagues, miseries are called *deaths*, Exod. 10.17. 2 Cor. 11.23. so a quiet and blessed estate is called life, *as years of life*, Prov. 3.2. meane many good years: and in Psal. 30.6. life is opposed unto a *moment*.

*Ver. 1. all the way*] that is, all the accidents that befall thee in the way, which were afflictions, wants, dangers on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walls, hee kept Israel from going astray. Therefore this leading thorow the wilderness is often mentioned by the Prophets; as Amos 2.10. Psal. 136.16. and 78.52. 53. *Jer. 2.2.6. to humble*] or, *to afflict*; as the Greeke translateth, *that hee might afflict thee, and tempt thee*. So verse 3. *tempt*] or, *prove*, to wit, their faith and obedience: see the notes on Gen. 22.1.

*Ver. 2. to know*] that is, to have experiment in practise of that which was in them. The like is said of King Ezechias, whom God left, to tempt him, *that hee might know all that was in his heart*, 2 Chron. 32.31. But in respect of himselfe, God needeth not that any should testifie of man; for he knoweth what is in man, and what himselfe will doe, Ioh. 2.25. and 6.6. A faithful heart loveth, serveth, and beleeve in God, as well in adversity, as prosperity, Mat. 4.4. but an unfaithfull murmureth in afflictions, Psal. 78.40.41.

*Ver. 3. humbled*] or, *afflicted*, as ver. 2. So God afflicteth the strength of his people in the way, Psal. 102.24. He suffered them to hunger, before he gave them Manna: so Gods people hunger and thirst after righteousness, & then he filleth them, Mat. 5.6. Luke 1.53. *Manna*] Hebr. *Man*. of this meat, see the annotations on Exod. 16.14. 15. &c. It was a figure of Christ, Ioh. 6. bread *only*] that is, ordinary food, such as men live by; whereof bread is the principall. This sentence Christ alledged against Satan, when he tempted him to unlawfull meanes for satisfying his hunger, Matth. 4.4. *word that proceedeth*] so the Greeke also translateth, adding this word, as the Apostle also doth, in Matt. 4.4. But another Evangelist faith only, *every word of God*, Luk. 4.4. The word of God is the ground of faith, Rom. 10.17. which they that have abiding in them, shall surely be fed in time of hunger, both soule and body, Psal. 37.3, &c.

Ver. 4.

*Ver. 4. not old*] that is, *was not worn out with age*, as the Greeke explaineth it: so in Deut. 29.5. *Neb. 9.21*. This was the second meane of sustentation of life, which God also miraculously supplied unto them, that they might learne, not to feele as the Gentiles; or take thought, what they should eat, or drinke, or wherewith they should be clothed, Mat. 6.31.32. *swelled not*] the Chaldee expoundeth it, *thy shoes were not bare* (or broken) and so the Greeke in *Neb. 9.21*. where this is againe mentioned: and Moses himselfe in Deut. 29.5. In the sense it agreeth with the former. But it seemeth here to meane the feet properly, which swelled not, neither were surbated, though they travelled so long thorow that dry and thorny wilderness; and so it meaneth health of body, which God also gave them, as the third blessing necessary for this present life. *forty years*] the time of their travell in the wilderness: which number *forty*, is often used for to denote the time of affliction and humiliation. See the notes on Gen. 7.4.

*Ver. 5. know with thine heart*] that is, *know and acknowledge* heartily, upon thine owne feeling and experience. So Iosua said unto them, *Ye know in all your heart, and in all your soule*, Ios. 3.14. *chasteneth*] or *restraineth*, refraineth from the pleasures of the flesh. So other Scriptures speake of Gods chastenings, like a father, Prov. 3.11. 12. Hebr. 12.5. 10. and, *Blessed is the man whom thou chastenest* O Ioh. Psal. 94.12.

*Ver. 6. his wayes*] which hee hath commanded to walke in, that is, his Law, Exod. 18.20. Psal. 25.4. The Chaldee expoundeth it, *the wayes that are right before him*. These are opposed to mens owne wayes, *Ezay 66.3.* and 55.8.9. They comprehend faith, and other duties of the first Table, 1 King. 11.33. 38. Act. 18.25.26. and 22.4. & verities of the second Table also, 2 Pet. 2.15. See the notes on Gen. 6.12. *to feare him*] this is the meane to keepe men in Gods wayes and is therefore set before, in 2 Chron. 13.1. Psal. 128.1.

*Ver. 7. good land*] a fat and fertile soile: See Num. 13.19.20. *brookes*] or *riveres*: the Chaldee explaineth it, *flowing with brookes*. of *fountains*] or of *springes*: the Chaldee faith, *well-springes* and *depts*: the Greeke, *and fountains of depts*. By *depts* are meant *fine waters*, as Gen. 1.2. and 7.11. These brookes and springes figured the plentifull graces of Gods spirit, wherewith his Church is watered, Ioh. 3.18. Ezek. 47.1. &c. Revel. 22.1. Psal. 65.10. and 46.4. *valley*] put for *valleys*, and *mountaines*, as the Greeke and Chaldee translateth. One is often used for many: See the notes on Gen. 3.2. God *smeth the springes into the valleys*, they run among the mountaines, they give drinke to every beast of the field, *the wild asses quench their thirst*, Psal. 104.10.11.

*Ver. 8. pomegranate*] it signifieth both the fruit, Num. 13.24. and the tree that beares them, Song. 7.12. Hagg. 2.20. *oil olive*] Hebr. *olive-tree* of *life*, that is, as the Chaldee expounds it, *olives that make oil*. With the fatnesse of the olive, they honoured God and man, Iudg. 9.9. These earthly fruits figured also the heavenly graces which the

faithfull (watered with Gods word and spirit) are filled and comforted with, Psal. 81.10. and 147.14. Song. 8.2. The trees that beare these fruits, figure our gracious men, from whose doctrine and conversation, heavenly comforts doe flow in the Church, Iudg. 9.8. 13. Song. 4.13. & 6.10. Hof. 10.1. and 14.7.8. Psal. 1.3. and 52.10.

*Ver. 9. eat bread*] having fruition of Gods blessings therein, which sometime men have not, though the land be fruitful, as Deut. 28.30.33. 39.40. And for their sinner it came to passe, that they did eat bread by weight, and with care, Ezek. 4.16. *brasse*] these latter are for munition, and other uses, as the former were for food: so all good things are implied. See also Deut. 33.25. The mountaines as Gods store-houses were not only fruitful on the upmost face of them, with corne and grasse, and trees of sundry sorts, but within their bowels (as it were) bred minerals and metals of great use for man. *Iron is taken out of the dust, and brasse is molten out of the slime*, Iob 28.2.

*Ver. 10. be full*] or, *satisfied*, which is a blessing that God giveth to the righteous, Prov. 13.25. Psal. 147.14. the contrary, to the wicked, Mic. 6.14. Hag. 1.6. *shall blesse Jehovah*] that is, shall give him thanks; as where it is said, that *Jesus took bread, and blessed*, Marke 14.22. another Evangelist faith, *he took bread and gave thanks*, Luke 22.19. and as our Saviour teacheth us to blesse before we eat, Mat. 14.19.20. so this law chargeth us to blesse after we have eaten: and for meat and drinke, so for other good things which we receive of God; as David faith, *Blesse the LORD O my soule, and forget not all his benefits*, Psalm. 103.2. and the Apostle commandeth, *In every thing give thanks, for this is the will of God in Christ Jesus concerning you*, 1 Thess. 5.18. The Hebrewes (from this Law of Moses) teach, that although it be here said, *thou shalt eat and be full*, and *thou shalt blesse*, &c. yet if a man eat but a morsell (so much as an olive) he is to blesse after it. And he is bound to blesse for all meat first, and afterward to use it: likewise if he be to smell unto any sweet thing, hee is to blesse, & after to have the fruition of it: as also to blesse after whatsoever he eateth or drinketh, though he drinke but one little draught, or eat but a morsell. And as they were to blesse for the use of the creatures, so for every thing commanded in the Law, they were first to blesse, & then to doe the same. Women and servants were bound to blesse their meat, and little children also, that they might be trained up in the Commandments. Unclean persons, whatsoever uncleanness they had, might blesse notwithstanding. Maimony tom. 1. in treat. of Blessing, chap. 1. sect. 1. &c. and chap. 5. sect. 1.

*Ver. 11. lest thou forget Jehovah*] or, *that thou forget not Jehovah*; which the Chaldee expoundeth, *that thou forget not the feare of the LORD*. God is forgotten, when his Commandments are neglected, Psal. 106.19.21. Ier. 2.32. and hee is remembered, when his precepts are remembered and done, Psal. 103.18. Moses his next words thew this to be the meaning here. So God is forgotten, when his workes towards us are forgotten, as

appeareth

- appeareth after, in *verse* 14, 15, &c.
- 12 Ver. 14. *good*] that is, *goodly, faire, pleasant, commodious*: see the notes on Gen. 1. 4.
- 14 Ver. 14. *lifted up*] the Chaldee expounds it *strongly bowed, (or bowed)*: meaning with pride, as is said of Nebuchadnezzar, Dan. 5. 20. and to *lifting up* of the heart meaneth, as Deut. 17. 20. Jer. 48. 29. Dan. 11. 1. which is the way for men to forget God, as is written, *They were filled, and their heart was lifted up, therefore have they forgotten me*, Hef. 13. 6. *forasmuch*] in Greeke and Chaldee, *servitude* (or bondage.)
- 15 Ver. 15. *led thee*] or, *made thee go* to wit, safely that thou shouldst not stumble, as Es. 63. 13. This grace David remembereth, in Psal. 136. 16. *Which led his people through the wilderness*, &c. This was by a pillar of a cloud by day, and by a pillar of fire by night, Exod. 13. 21. *fearefull*] for it was a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed thence, and where no man dwelt, Jer. 2. 6. *fiery serpents*] or, *serpents, burning serpent and scorpion*; the Greeke translatheth, *where was the biting serpent and scorpions*: the Chaldee faith, *a place of burning serpents and scorpions*. See Num. 21. 6. &c. *scorpions*] Hebr. *scorpion*, one for many, as is noted on Gen. 3. 2. Scorpions are venomous creatures, which hurt and sting with their tails: wicked men are likened unto such, Ezek. 2. 6. Rev. 9. 3, 5. 10. as also unto *Serpents*, Mat. 23. 33. *drought*] or *thirst*: meaning a land of thirst, as is expressed in Es. 35. 7. and to the Chaldee here translatheth, *a place of thirst, rocke of thirst*] that is, hard and dry rocke, from whence God gave them water twice, Exod. 17. and Num. 20. Of this mercy David sung, that God *turneth the rocke to a lake of waters, the flint to a fountain of waters*, Psal. 114. 8. After Moles speaketh figuratively, of *oile out of the flinty rocke*, Deut. 32. 13.
- 16 Ver. 16. *Anna*] whereof see before, *verse* 3. and Ex. 16. *thy later end*] for though notwithstanding for the present, *seemeth to be joyous but grievous, yet afterward it yieldeth the peaceable fruit of righteousness*, unto them which are exercised therewith, Hebr. 12. 11.
- 17 Ver. 17. *And thou say*] understand from *verse* 12. *lest thou say*, that is, as the Greeke translatheth, and *say not*. *gotten*] Hebr. *made*, that is, as the Chaldee expoundeth it, *gotten*: So in *verse* 18. *wealth*] or *power*, meaning *wealth* or *gods*; as the Chaldee hath it.
- 18 Ver. 18. *that it be*] or, for it is *be*. Riches and wealth in the land of Canaan, (figuring spiritual riches in Christ,) were the speciall gift of God; for *The blessing of the LORD, it maketh rich*, Prov. 10. 22. but Israel forgot this, as God faith, *For she did not know, that I give her corn, and wine, and oile, and multiplied her silver and gold*, Hef. 2. 8.
- 19 Ver. 19. *alder gods*] the idols of the people, faith the Chaldee paraphrast. These words shew what the forgetting of God meaneth: so Psal. 106. 19, 21. *I stifled*] the Greeke addeth, *I take heaven and earth to witness against you*. So Moles himselfe elsewhere speaketh in Deut. 30. 19. *perish-*

*ing ye shall perish*] that is, ye shall assuredly and speedily perish, notwithstanding your wealth and prosperity; as it is said, *Neither their silver nor their gold, shall be able to deliver them in the day of the LORDS wrath; but the whole land shall be devoured by the fire of his jealousy*, Zeph. 1. 18.

Ver. 20. *not heare*] that is, *not obey the voice*, which the Chaldee explaineth, *not receive the word of the LORD*.



CHAP. IX.

1. *Moses teacheth Israel* (now ready to enter into Canaan) that God would go before them, and destroy their enemies; 4. *not for their righteousness*, but for the heathens wickednesse, and for his owne oath to Abraham. 6. *Because Israel was a stiff-necked people*, that had often rebelled against God in the wilderness; as, 8. at Horeb, where they made a molten Calf, whilst Moses was on the mount to receive the tables of the Covenant: 13. for which God would have destroyed them, but that Moses intreated for them, and abolished their idollary. 22. How Israel sinned at Taberah, Massah, Kibroth hataavah, 23. and at Kadesh barnea, where they refused to take possession of the Land. 25. *Moses his fasting and prayer* for the people.

**H**EARE O Israel; thou art pailing over Jordan this day, to goe in to possess Nations, greater and mightier than thou; Cities great and fenced, up to the Heavens. A people great and tall, the sonnes of the Anakims, whom thou hast known, and thou hast heard: who can stand before the sonnes of Anak? And thou shalt know this day, that I Jehovah thy God is he that passeth over before thee, a consuming fire; he will destroy them, and he will bring them downe before thy face, and thou shalt drive them out and destroy them suddenly, as I Jehovah hath spoke unto thee. Say not in thine heart, when I Jehovah thy God hath cast them out from before thy face, saying; For my justice, I Jehovah hath brought me in to possess this land: but for the wickednesse of these nations, I Jehovah doth drive them out from thy face. Not for thy justice, or for the righteousness of thine heart, doest thou goe in to possess their land; but for the wickednes of these nations, I Jehovah thy God doth drive them out from thy face, and for to stablish the word which I Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jakob.

And thou shalt know, that not for thy justice doth I Jehovah thy God give thee this good land, to possess it; for thou art a stiff-necked people.

Remember

- 7 Remember, forget not, how thou provokedst to wrath Jehovah thy God, in the wilderness, from the day that thou didst depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious against Jehovah. And in Horeb ye provoked Jehovah to wrath; and Jehovah was angry with you, to have destroyed you. When I was gone up into the mount, to receive the tables of stone, the tables of the Covenant, which Jehovah stroke with you: and I abode in the mount forty daies and forty nights; I did neither eat bread, nor drink water. And Jehovah gave unto me the two tables of stone, written with the finger of God: & on them, according to all the words which Jehovah spake with you in the mount, out of the midst of fire, in the day of the Assembly.
- 11 And it was, at the end of forty daies, & forty nights, Jehovah gave unto me the two tables of stone, the tables of the Covenant.
- 12 And Jehovah said unto me, Arise, goe down quickly from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted themselves, they have quickly turned aside out of the way which I commanded them; they have made them a molten calfe. And Jehovah said unto me, saying; I have seene this people, and behold, it is a stiff-necked people. Let me alone, that I may destroy them, and blot out their name from under the heavens; and I will make of thee a nation mightier & greater than they.
- 15 And I turned me, and came downe from the mount, and the mount burned with fire, and the two tables of the Covenant were in my two hands. And I saw, and behold, ye had sinned against Jehovah your God, ye had made you a molten calf, ye had turned aside quickly, out of the way which Jehovah had commanded you. And I took the two tables and cast them out of my two hands, & brake them before your eyes. And I fell downe before Jehovah, as at the first, forty daies, and forty nights; I did neither eat bread, nor drink water, because of all your sin which ye had sinned, in doing evil in the eyes of Jehovah, to provoke him to anger. For I was afraid because of the anger and hot displeasure wherewith Jehovah was wroth against you, to destroy you: but Jehovah hearkened unto me at that time also. And Jehovah was very angry with Aaron, to have destroyed him: and I prayed for Aaron also, in the same time. And your sinne, the Calf which ye had made, I took, and burned it

with fire, and stamped it, grinding it well, untill it was made small as dust, & I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hataavah, ye provoked Jehovah to wrath. And when Jehovah sent you from Kadesh-barnea, saying, Goe up, and possess the land which I have given unto you, then ye rebelled against the mouth of Jehovah your God, and ye beleevied him not, neither hearkened unto his voice. You have been rebellious against Jehovah, from the day that I knew you. And I fell downe before Jehovah, forty daies and forty nights, as I fell down, because Jehovah had said for to destroy you. And I prayed unto Jehovah, and said; O Lord Jehovah, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a strong hand. Remember thy servants, Abraham, Isaac, and Jakob: looke not unto the hardnesse of this people, nor to their wickednesse, nor to their sinne. Lest the land from whence thou hast brought us out, doe say, Because Jehovah was not able to bring them into the land which he spake unto them; and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched-out arme.

Annotations.

- [Orden] Hebr. *Iordan*: a river thorow which Israel was to passe into the land, Deut. 1. 1. See Num. 24. 12. *this day*] that is, *at this time*, very shortly. *Day* is often used for time, as 2 Cor. 6. 2. *An hour* is likewise so used for time, as 1. 16. *the last hour*, 1 Joh. 2. 18. *So in that hour*, Luke 10. 21. *At that time*, Mat. 11. 25. *possesse*] or *inherit*, which when it is spoken of nations, signifieth dominion over them, Lev. 25. 45, 46. Here it may be meant also of the lands or Countries of those nations, as they are said to *possesse Gad, which dwelt in his sister*, Jer. 49. 1.
- Verse 2. *Anakim*] whom the Chaldee calleth *Giantz*. They were named of one *Anak*, (of whom see Numb. 13. 23.) and so the Greeke here faith, *sonnes of Enak*, *hast heard*] to wit, *men say*. A common report of others, and of the Israelites themselves, Num. 13. 29, 34.
- Ver. 3. *he that passeth*] Against feare and distrust (such as had affected them before, Num. 14. 1, 2, 3, &c.) hee opposeth the presence and power of God, which is the main Argument to strengthen faith, Num. 14. 9. Psal. 56. 4, 5. & 60. 13, 14. *consuming*

confirming.] Hebr. eating: (fo Deut. 4.24. The Chaldee tranſlateth, *his word is a confirming fire.* judiciously] or, quickly, haſtily: ſee the notes on Deut. 7. 22.

4 Verſe 4. *For my juſtice*] The Hebrew *In*, is by the Greek alſo here tranſlated *For*, and it often noteth the cauſe of a thing; as Hof. 12. 3. *in* (that is, *for*) a wife. So in Pſal. 11. 2. Deut. 2. 16. Here he oppoſeth the ſecond evil, pride of heart, againſt which he dealeth in all the reſt of this chapter.

5 Verſe 5. *rightwiſeſſe*] or *uprightneſſe*, *ſtraightneſſe*, *equitie*: the Greeke tranſlatech it here, *piety*; the Chaldee, *truth*. By naming *juſtice*, he excluſeth all merit of worke. Deut. 6. 25. and by *rightwiſeſſe of heart*, all inward affections and purpoſes, which men might plead, notwithstanding that they faile in action. Yet theſe two are the chiefe things which God reſpecteth in men, Pſal. 15. 1, 2. 1 Chron. 29. 17. *for the wickedneſſe*] Two cauſes are here ſhewed of this worke of God; juſtice againſt the wicked inhabitants, which ſhould preſerve for their finnes; and mercie towards *Iſrael*, whom he would doe good unto, of grace. This alſo hee dealeth concerning the heavenly inheritance; the wicked are ſhut out, for their evil worke, Jude verſ. 14, 15. But the Saints are ſaved by grace through faith: *not of worke, left any man ſhould boaſt*, Ephes 2. 8, 9. *the word*] the Greeke tranſlatech, *ſtabiliſh the covenant* (or, *teſtament*): hereby he calleth them wholly to Gods word and promiſe, as *Paul* doth us in Galath. 3. 18. Rom. 15. 8. ſhewing, that *Jeſus Chriſt* was a miniſter of the Circumciſion for the ſervice of God, to confirme the fathers promiſes, and that the Gentiles might gloriſie God for mercie.

6 Verſe 6. *this good land*] a figure of heavenly bleſſings, as is ſhewed on Gen. 12. 5. *ſtiff-necked*] or, of a hard necke, that is, ſtubborne and rebellious: ſee the notes on Exod. 32. 9. to which place *Mofes* hath reference; and from Gods teſtimonie there, and their ſins then and at other times; convinceth them as being altogether unworthy: that (as another Prophet ſaith) they might remember their waies, and all their doings wherein they had been deſiled; and might loath themſelves in their owne eyes, for all their evils that they had committed; and might know that he was *Jehovah*, when he had wrought with them for his names ſake, not according to their wicked waies, nor according to their corrupt doings, Ezek. 20. 43, 44, and 36. 31, 32.

7 Verſe 7. *Remember, forget not*] an earnest and effectual manner of ſpeaking, to move unto careful remembrance: ſee the notes on Deut. 33. 6. *againſt*] Hebr. with *Icknab*, which the Chaldee tranſlatech, *before the Lord*; the Greeke, *ye have rebellioſly performed things pertaining to the Lord*. This generall charge he proveth by many particular inſtances following.

8 Verſe 8. *Horeb* or *Chareb*, the mountaine where the Law was given; their rebellion there is deſcribed in Exo. 32. *deſtroyed you*] for there God ſaid to *Mofes*, *let me alone*, &c. and *I will conſume them*, Exod. 32. 10.

Verſe 9. *to the mount*] called up thither of God, to receive the tables of the Covenant, and other ordinances, Exod. 24. 12, 18. The time, place, occaſion, end, and all circumstances, greatly aggravated the peoples ſinne.

Verſe 10. *of ſtone*] the ſignification whereof is noted on Exod. 31. 18. *finger*] ſignifying the Spirit: as, *I with the finger of God, caſt out devils*, Luke 11. 20. that is, with the Spirit of God, Mat. 12. 28. So it figured the worke of God in our hearts, writing there his Law; as, *Te are maniſtly declared to be the Epistle of Chriſt, miniſtred by us, written not with inke, but with the ſpirit of the living God; not in tables of ſtone, but in fleſhy tables of the heart*, 2 Cor. 3. 3.

Verſe 12. *corrupted*] This word meaneth the corruption of Gods ſervice and religion: ſee the notes on Exod. 32. 7. and Gen. 6. 11, 12, 13. *molten caſſe*] the word *caſſe* is expreſſed in v. 16. This molten caſſe they worſhipped, and *Mofes* ſaid, *Oh, this people have ſinned a great ſinne, and have made them gods of gold*, Exod. 32. 8, 31.

Verſe 13. *ſaying*] Here the Greeke verſion addeth, *I have ſpoken unto thee once and twiſe, ſaying, I have ſeene, &c.* *I have ſeene*] by the Lords ſeing and hearing of ſinners, is often meant a due regard of their finnes, to puniſh them in his anger, Deut. 32. 19. Pſal. 78. 21. & 90. 8. But when he pardoneth ſinners, he is ſaid to hide his face from their finnes, and not to ſee them, Pſalme 51. 11. Numbers 23. 21.

Verſe 14. *Let me alone*] which the Chaldee expounds, *Leave off thy prayer before me*. So in Exod. 32. 10.

Verſe 15. *burned*] Hebr. *burning*: the terrour of which ſight onely, might have kept them from this ſin, in that the ſignes of Gods preſence were not yet departed from their eyes. See Exo. 19. 18. and 20. 18. *two hands*] both hands full with bleſſings of the Lord for them, if their unworthineſſe had not turned them away.

Verſe 17. *I took*] the original word ſignifieth a purpoſed taking hold, and handling of a thing; as they that goe to warre, are ſaid to take (or handle) the field, Jer. 46. 9. and they that expound the Law, are ſaid to handle it, Jer. 2. 8. So *Mofes* did this adviſedly, guided by Gods Spirit; ſignifying that the covenant between God and them was now diſannulled and broken, and that the Law pertained not to them, except to their condemnation, for breaking the ſame. See Exod. 32. 19.

Verſe 18. *I fell downe*] the Greeke expoundeth it, *I prayed before the Lord the ſecond time, as at the firſt*. Here *Mofes* repeateth, how by his humble interceſſion, they eſcaped deſtruction, and were reconciled againe unto God. See the hiſtory at large, in Exod. 32. 31, &c. *ſtorie daies*] the number of daies, and of yeeres, ſundry times mentioned in the Scripture, for humiliation or judgement. See the notes on Gen. 7. 4. *ſinne*] the Greeke tranſlatech, *finnes*; reſpecting the manifold evil in this, and their other tranſgreſſions.

Verſe 19. *For I fear*] the Greeke applying this to the time preſent alſo, ſaith; *And I am afraid* For

For the Lord, though he pardoned it then, reſerved vengeance till another opportunity, Exo. 32. 34. *beaſt kind unto me*] that is, as the Chaldee explaineth it, *accepted my prayer*.

20 Verſe 20. *with Aaron*] who made the calfe for them, and would have excuſed himſelfe, but was guilty of death: ſee Exod. 32. 1, 2, 24.

21 Verſe 21. *year ſinne*] the Calfe is ſo called, as being the thing wherein they ſinned. So Idols are called *a ſinne*, in Eſa. 31. 7. *the brooke*] that came out of the Rocke *Horeb*, which *Rocke* in figure was *Chriſt*, 1 Cor. 10. 4. of which they drank, to ſignifie the abolishing of their ſinne by Chriſt, upon their repentance and faith: ſee the notes on Exod. 32. 20.

22 Verſe 32. *at Taberah*] or in *Taberah*: that is (as both Greeke and Chaldee do interpret it) *the Burning*: a place ſo called, becauſe the people complaining there, the fire of the Lord was kindled, and conſumed ſome of them. See the hiſtory in Num. 11. 1, 2, 3. *Majſah*] in Engliſh, *the Temptation*; and ſo the Greeke & Chaldee tranſlate it. A place at *Rephidim* in the wildeſſe, before they came to *Horeb*, ten ſtatutions from *Egypt*, in the firſt yeere of their travell, where wanting water, they tempted God, ſaying, *Is the Lord amongſt us, or no?* and there he gave them water out of the Rocke, Exo. 17. 3. See the Annotations there, and Pſal. 95. 8, 9. Heb. 3. 8, &c. Deut. 6. 16.

*Kibroth batavaah*] in Engliſh, *the Graves of luſt*; ſo tranſlated alſo by the Greeke. Here (a little from *Taberah* forementioned) they loathed *Manna*, and luſted for fleſh: God gave them Quails, but they died of a plague, while the fleſh was yet betweene their teeth; and being buried there, occaſioned this name of the place for a perpetual memoriall. See Num. 11. 4, 34, and the Annotations there. Alſo Pſal. 78. 12, 31. & 106. 14, 15.

23 Verſe 23. *Kadeſh-barnea*] where, being come thorow the wildeſſe of *Paran*, to the border of the land of *Canan*, they were commanded of God to goe to take poſſeſſion. Then they ſent Spies, who diſcouraged the people: ſo through want of faith they durſt not enter, and were for it condemned to 40. yeeres wandering in the wildeſſe, and there ended their daies. See Num. 13. and 14. chapters. *againſt the mouth*] that is, *againſt the word, or commandment*: in Greeke, *ye diſobeyed the word*.

24 Verſe 24. *that I knew you*] the Greeke expounds it, *from the day that he was known unto you*. So he concludeth with a generall charge of rebellion upon them, ſhewing hereby the impoſſibility of the Law, and miniſterie thereof, to bring men unto God; for it cauſeth fin and wrath to abound; as Rom. 4. 15. and 8. 3. Gal. 3. 19, 22. For beſides theſe particulars, they ſinned many other times in the wildeſſe, as is noted on Numb. 14. 22. and in Pſal. 78. and 106.

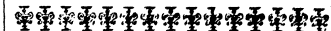
25 Verſe 25. *I fell downe*, in Greeke, *I prayed*. He returneth to ſpeake of their reconciliation to God, which was by the prayer of *Mofes*, as a mediator, and figure of Chriſt: by whom (and not by our owne deſerts) we have entrance into the

kingdome of God, Gal. 3. 22, 24. Rom. 3. 20, 22, & 5. 1, 2, &c. *as I fell downe*] to wit, *as the firſt*, as v. 18. or, *which I fall downe*, that is, which I ſaid before that I fell downe. But the Hebrew *after*, which, is ſometimes uſed for *as*, as in Jer. 48. 5. *ſaid for to deſtroy*] that is, *ſaid that he would deſtroy you*. See the like phraſes fo expounded in Eſa. 49. 6. with Acts 14. 37. 1 Chron. 17. 4. with 2 Sam. 7. 5. Mat. 20. 19. with Marke 10. 33, 34.

Verſe 26. *Lord Iſrahel*] In Greeke, *Lord, Lord*; in Chaldee, *Lord God*. See the Annotations on Gen. 15. 2. *thy people*] this reſpecteth their adoption in Chriſt, and juſtification, 1 Pet. 2. 9, 10. *inheritance*] this implieth their ſanctification, unto the obedience and ſervice of God by the Spirit: See Exod. 34. 9. *through thy grace*, &c.] in Greeke, *through thy great ſtrength*, as v. 29. it implieth alſo his great goodneſſe, and therefore is often ſpoken of his gracious worke for his people, 1 Chron. 17. 19. Luke 1. 49.

Verſe 27. *thy ſervants*] He meaneth Gods oath unto them, to multiply their ſeed, and to give the land for an eternall inheritance, as is expreſſed in this prayer before, Exo. 32. 13. So the Greeke addeth here, *unto whom thou ſwearſt by thy ſelfe*, *hardneſſe*] the natural corruption, whereby the heart is hardened, that it cannot repent and believe the word of God, (from which, the two evils following doe flow) Rom. 2. 5.

Verſe 28. *the land*] that is, as the Greeke and Chaldee both explaine, *the inhabitants of the land*. This reaſon is alſo alleged in Exod. 32. 12. and Numb. 14. 16.



CHAP. X.

1 A rehearsal of Gods mercies, in remitting the two Tables of the Covenant; 6 in leading the people forward towards Canaan, and continuing the Priſthood after Aarons death; 8 in ſeparating the Tribe of Levi unto the miniſterie; 10 in beſtowing unto Moſes his ſuit for the people. 12 An exhortation unto obedience, 14 becauſe of Gods glorie: 15 love unto Iſrael; 17 juſtice towards all; 21 his fruitful worke, 22 and multiplication of his people.

AT that time Jehovah ſaid unto mee, Hew thee two tables of ſtone, like the firſt, and come up unto me, into the mount, and thou ſhalt make thee an Arke of wood. And I will write on the tables the words which were on the firſt tables, which thou brakeſt, and thou ſhalt put them in the Arke. And I made an Ark of Shittim wood, & hewed two tables of ſtone like the firſt, & went up unto the mount, and the two tables in my hand. And he wrote on the tables, according to the firſt writing, the ten words which Jehovah had ſpoken unto you in the mount out of the miſt of the fire, in the day

of the assembly: and Jehovah gave them unto me. And I turned *my selfe*, and came downe from the mount, and I put the tables in the Ark which I had made, and there they be, as Jehovah commanded mee. And the sonnes of Israel journeyed from Beeroth of the sonnes of Jaakan from Moserah: there Aaron died, and was buried there; and Eleazar his son administred the Priests office in his stead. From thence they journeyed to Gudgodah, and from Gudgodah to Jorabath, a land of rivers of waters. At that time Jehovah separated the Tribe of Levi, to beare the Arke of the covenant of Jehovah, to stand before Jehovah to minister unto him, and to blesse in his name unto this day. Therefore Levi hath no part or inheritance with his brethren: Jehovah, *he is his inheritance*, as Jehovah thy God spake unto him. And I stood in the mount, according to the former daies, forty daies, and forty nights: and Jehovah hearkned unto me, at that time also; Jehovah would not destroy thee. And Jehovah said unto me, Arise, goe in journey before the people, that they may goe in, and possesse the land, which I sware unto their fathers to give unto them.

And now I say, what doth Jehovah thy God aske of thee, but to feare Jehovah thy God, to walk in all his waies, & to love him, and to serve Jehovah thy God with all thy heart, and with all thy soule. To keepe the commandmentes of Jehovah and his statutes which I command thee *this day*, for good unto thee. Behold, unto Jehovah thy God *belong* the heavens, and the heavens of heavens, the earth, and all that therein is. Only in thy fathers Jehovah had a delight, to love them, and he chose their seed after them, *even* you, above all peoples, as *it is* this day. Circumcise therefore the superfluous foreskin of your heart, and make not your necke stiffe any more. For, Jehovah your God, *he is* God of gods, and Lord of lords, the great God, the mighty, and the fearfull, which will not regard persons, nor take reward. Hee doth the judgement of the fatherlesse and widow, and loveth the stranger, in giving unto him bread and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt feare Jehovah thy God, him thou shalt serve, and to him shalt thou cleave, and by his name shalt thou sweare. *He is* thy praise, and *he is* thy God, which hath done for thee these great and fearfull things, which thine eyes have seene.

With seventie soules did thy fathers goe downe in Egypt, and now Jehovah thy God hath made thee as the starres of the heavens for multitude.

Annotations.

**A**t that time Moses rehearsing the mercies of God unto Israel, (for which they should love and obey him) sheweth how upon his request, God presently shewed the tokens of his grace, by renewing the covenant; the History whereof is in Exod. 34. how these here in differ from the first Tables, which were the *work of God*, Exod. 32. 16. These being of Moses hewing, shewed the work of Moses Law upon the heart of man, which is to hew and polish it, but not to change it from stone to flesh, for that is the worke of Christ: see the notes on Exod. 31. 18. & 34. 1. come up] Moses only, and no man with him, was commanded to goe up to the top of the mount; and it was to be in the morning, the time of mercie: see Exod. 14. 23. Of the mount Sinai, and how it differed from mount Sina, see the Annotations on Exod. 19. and 20. an Arke] of this there was no mention in Exod. 34. but in Exod. 25. there the Arke and Mercie-seat that covered it, is commanded: which was a figure of Christ. That seemeth to be the Arke here spoken of; for any other temporary Arke we read not of.

Verse 2. on the first] Gods Law was the same, and unchanged; though the tables (figuring mens hearts) are changeable.

Verse 3. Shittim wood] which was a kinde of Cedar, incorruptible, as the Greeke translatheth it: see the notes on Exod. 25. 5. \* in my hand] the Greeke saith, in my two hands, as was in Deut. 9. 15. The Tables which God made and gave before them: wrote upon them: these which Moses made were hewed, but empty, till God wrote upon them: so the Law is written in mens hearts, and they doe by nature the things of the Law, Rom. 2. 14. 15. but corrupting themselves in the things that they know, their hearts are hewed only by Moses ministry; and however they boast of the Law, yet through the breaking the Law they dishonor God, Rom. 2. 23. till that be fulfilled which God hath promised, I will put my Lawes into their minds, and pricke them in their hearts, Hebr. 8. 10.

Verle 4. the ten words] that is, ten Commandments, or Decalogue: these were written by God himselfe, but other Lawes then rehearsed, were written by Moses, Exo. 34. 27. 28. For there the Lord came downe in a cloud, proclaimed his name, renewed the covenant, and repeated the principall Lawes, Exod. 34. 5. &c. day of the assembly] or of the Church, that is, when the Church or people were assembled to heare the Law; or to meet with God, as Exod. 19. 17. Deut. 5. 22. So in Deut. 18. 16. And in Acts 7. 38. it is said, This (Moses) is he that was in the Church (or Assembly) in the wilderness with the Angels, which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us.

Verle

Verle 5. in the Arke] so the covenant remained in the midst of Israel, and the Tables were not broken as at the first: howbeit Moses face shined at his second coming downe, which testified the people, and caused him to veile his face; an other signe of the weaknesse of his legal ministry: see the notes on Exod. 34. 29. there they be] for an evidence of Gods grace, and testimony of his covenant renewed with Israel. Wherefore those Tables were called the Testimonie; and the Arke wherein they were put, the Arke of the Testimonie: see Exod. 25. 10. 16. &c.

Verle 6. journeyed] the Arke of Gods covenant going before them; to search out a resting place for them, Num. 10. 33. So this was another testimony of their reconciliation with God, and of his graces to be communicated unto them in Christ.

Beerah] by interpretation, Wells, or Pitt: which word is not mentioned in Num. 33. 31. but understood there. Neither was it a place by mount Sina, from whence they first journeyed, Num. 10. 33. but many stations from it, as appeareth by Num. 33. 16. 31. Moses therefore keepeth not here the order of their travels, but signifieth how they had gone many journeyes forward, the Lord conducting them. Some of the Hebrewes (as Aben Ezra) doe thinke this was another place than that of the *summe of Jaakan*, mentioned in Numbers 33. and that hereby is meant Kadish, *summe of Jaakan* who was one of the posterity of Seir, whom the Edomites drove out of their land, 1 Chron. 1. 38. 42. Moses before them him Akah, Gen. 36. 27. From the Pitt or Wells of these Infidels, God removed them towards the land of Canaan, the promised holy land, where by faith in Christ, they might with joy draw waters out of the fountains of Salvation, Eley 12. 3. Moserah] called before (in the plural number) Moserah, Numb. 33. 30. and it was their station before they came to the wells of the *summe of Jaakan*, though here Moses nameth it after. Wherefore we are here to understand againe, from Moserah, or Moserah. The Greeke calleth it Misradai, changing R into D, which is usual, as is noted on Gen. 4. 18. But Aben Ezra (as before) thinketh this Moserah was the name of the wilderness of mount Hor, where Aaron died, & not the Moserah spoken of in Num. 33. there Aaron died] not at Moserah, (unless it were the wilderness of Hor, as Aben Ezra supposeth) nor at Beerah, but many journeyes from it, at mount Hor, Num. 33. 37. 38. We are therefore to understand these words thus, here, (or thither) where Aaron died. Or supplying the former word, from thence where Aaron died. buried there] out of the land of Canaan, whereinto he might not enter, because of his sin: see the annotations on Numb. 20. 24. &c. in his stead] As the death of Moses and Aaron, by their sister Marie, (the King, Priest and Prophetesse of Israel) was a reification of the weaknesse and impossibility of the legal Kingdome & priesthood, to bring them into the Kingdome of God: to the continuance of the Priesthood in Aarons posterity, was another signe of Gods

grace towards Israel, for reconciliation of them to himselfe, and blessing them, till Christ (who hath a Priesthood that passeth not from him to another) should come, who is able perfectly to save them that come unto God by him, Heb. 7. 11. 12. 23. 24. 25.

Verle 7. From thence] namely, from Beerah of the *summe of Jaakan*, Numb. 33. 32. Gudgodah] in the Chaldee, Gudgad, in Greeke, Gaded: before, Moses named it Hor-bagidai, that is, the Hill of Gudgad: see Num. 33. 32. 33. In Greek, Ictabaha, as in Num. 33. 33.

Verle 8. At that time] not when they came to Beerah, but long before, whiles they were at mount Sina, God separated the tribe of Levi: see Num. 3. 1. 6. &c. So the time (when God was provoked to wrath) commendeth the riches of his grace. separated] from all other busines, to serve the Lord and his people, Exod. 28. 1. Numb. 3. 45. and 16. 9. tribe of Levi] of which tribe Aaron and all the Priests were; so hee speaketh here of the whole. to beare] Hereupon David saith, It is not for any to beare the Arke of God, but for the Levites, &c. 1 Chron. 15. 2. See also Num. 4. 15. to stand] this gesture the Priests & Levites used in all their ministration, standing, not sitting, and it was a signe of service, as hee that stood before the King, Jer. 52. 12. is in another Scripture called the *summe of the King*, 2 King. 25. 8. So after, in Deut. 17. 12. & 18. 5. 7. Judge 20. 28. In like manner, the Prophets are said to stand before the Lord, 1 King. 17. 1. and 18. 5. a King. 2. 14. and 5. 16. Likewise also the Angels, as Luk. 1. 19. I am Gabriel that stand before God: so in 2 Chron. 18. 18. And as the Levites stood before the Lord, so they are said also to stand before the people, and to serve them, Num. 16. 9. 2 Chron. 35. 3. Ezek. 44. 11. to blesse] of this duty, see the annotations on Numb. 6. 23. Thus God provided for the comfort of their soules, whiles his ministry was settled among them, by which they might daily have access unto his throne of grace.

Verle 9. no part] to wit, no part in the spoiles taken by warre, no inheritance in the land of Canaan, which was divided among the other tribes: see 1 Num. 18. 20. and 26. 53. 57. and 35. 2. Deut. 18. 1. be] where] of the fruit-fruits, riches, vovles, oblations of the Lord, the Priests and Levites had their livelihood: see the annotations on Num. 18. 8. 9. 20. 21. &c. Therefore the Chaldee paraphrast here translatheth, *the gifts that the Lord hath given him*, they are his inheritance. Of which see more in Deut. 12. 19. and 14. 27. and 18. 1. 2.

Verle 10. And I stand] or, when I had stood that is, both stayed (or abidden) and in prayer waiting upon the Lord for mercie. Standing, often signifieth prayer, as is noted on Gen. 18. 22. and the words following here manifest the same. bowed] the Chaldee expounds it, *accepted my prayer*. distroy] Heb. corrupt, which whien it is spoken of God, usually meaneth destruction: see Gen. 6. 13.

Verle 11. that they may] or, and they shall, which Dddd the





that there bee no raine, and the land yeeld not her increase, and ye perish quickly from off the good lād, which Iehovah giveth you.

18 And yee shall put these my words in your heart, and in your soule, and shall bind them for a signet upon your hand, and they shall be for Phylacteries betwene your eyes. And yee shall teach them your children, speaking of them when thou sittest in thine house, & when thou walkest in the way, & when thou lyeest downe, and when thou risest up. And thou shalt write them upon the doore posts of thine house, and on thy gates. That your dayes may be multiplied, and the dayes of your children, in the land which Iehovah sware unto your fathers, to give unto them, as the dayes of the heavens upon the earth.

22 For if keeping, yee shall keepe all this commandment, which I command you, to doe it, to love Iehovah your God, to walke in all his wayes, and to cleave unto him;

23 Then will Iehovah drive out all these nations from before your faces, and ye shall possess nations greater and mightier than your selves. Every place whereon the sole of your foot shall tread, shall be yours: from the wilderness & Lebanon; from the river, the river Euphrates, and unto the yndmost sea shall your coast be. There shall not a man stand before you: Iehovah your God will give the dread of you, and the feare of you upon the face of all the land, which yee shall tread upon, as hee hath spoken unto you.

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26 Behold, I set before you *this* day a blessing, and a curse. A blessing, if yee shall hearken unto the commandments of Iehovah your God, which I command you *this* day. And a curse, if yee will not hearken unto the commandments of Iehovah your God, but turne aside out of the way which I command you *this* day, to goe after other gods, which yee have not knowne.

29 And it shall be, when Iehovah thy God hath brought thee in, unto the land whither thou goest, to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not on the other side Iordan, by the way of the going downe of the Sunne, in the land of the Canaanite, which dwelleth in the plaine, over against Gilgal, besides the Okes of Mo-  
 31 reh? For yee are passing over Iordan, to goe in, to possess the land which Iehovah your

God giveth unto you, and ye shall possess it, and dwell in it. And yee shall observe to doe all the statutes, and the judgements which I set before your faces *this* day.

### Annotations.

**A**nd thou shalt love [or, Love thou therefore, Moses returneth to exhort Iſſael unto the love of GOD, and to shew the ſame by their continual obedience. *his charge*] or, *his custodie, his observation*: which word is often used for a watch, as in Exod. 14. 24. The Greeke translatheth it *charges*, or *custodies*; meaning, *ordinances to be kept heedfully*: so in Genesis 26. 5. Leviticus 8. 35. and 18. 30.

Verse 2. for [I ſpeake not] with your children [or, that it is] *not your children* (or *ſinners*) namely, which have ſene Gods greatneſſe, &c. but your eyes (are they) that have ſene, &c. verſe 7. Hee commendeth Gods ſpeciall favour to their owne perſons, more than to their fathers, or to their children, in ſhewing them his great workes, for which they ſhould the more love and obey him. This hee after confirmeth by many arguments.

*the charge* [or] *custodie*: which the Chaldee translatheth, *doctrine, or inſtruction*. It implieth nurture both by words and workes, as Deut. 4. 36. & 8. 5. Lev. 26. 18. Prov. 1. 2. & 4. 1. *ſtrengthened* [or] the Greeke and Chaldee translath, *high arme*. See the notes on Deut. 4. 34.

Verse 3. *dead* [or] *ſet*, in Greeke, *numbers*. Of theſe ſee the hiſtorie in Exod. 7. &c. And here is the firſt Argument, from Gods mightie workes in Egypt.

Verse 4. *arme* [or] *power, forces*. So the Greeke translatheth, *the power of the Egyptians*. See Exod. 15. 4. *to their horſes* [Hebr. to his horſes, and to his Chariots; ſpeaking of them as of one man, or having reſpect to Pharaoh their King, to ſhow] or, *to ſwim*; and over their faces, is like that in Lam. 1. 54. *waters ſtored over mine head*. Hee meaneth they were drowned, the Sea covered them, they ſaw it as *Lead in the mightie waters*, Exod. 15. 10. *deſtroyed* [or, made them periſh]: ſo that there remained not ſo much as one of them, Exodus 14. 28. This was an extraordinary favour of God, who oftentimes ſuffereth the oppreſſors to have the ſtrong hand, whiles the oppreſſed have the teares, and no comforter, Eccleſ. 4. 1. So this is the ſecond argument from Gods power ſhewed at the Red Sea.

Verse 5. *what hee did* [or, the things which hee did], in his continual guiding them thorow that terrible wilderneſſe, where they bewrayed their many infirmities, and had experience both of his chaſtiſements, and of his mercies: the third argument and motive unto obedience.

Verse 6. *Daſhan* [of] whole hiſtorie, ſee Numb. 16. This is the fourth argument of Gods greatneſſe, to perſwade Iſſael unto his love: for that hee

he had reſſeſſed the factious and mutinous rebels among themſelves, which would have ſubverted the order and ordinance of God concerning the Prieſthood, the meanes of the atonement and reconciliation betwene God and his people. *their horſes* [that is, *houſholds*]; as the Chaldee expounds it, *the men of their houſes*: See Numb. 16. 32. *at their feet* [that is, in their poſſeſſion]: the Greeke and Chaldee translath, *that was with them*.

Verſe 7. *have ſene* [or, are they that ſee. Therefore for this people, above all other, were bound to love the Lord. *work*] or *deed*, that is, *works*, as the Greeke translatheth. So in the verſe following, *commandment*, for *commandment*.

Verſe 8. *be ſtrong* [in] body and ſpirit, to fight againſt the enemy: as in Iſa. 1. 6. 1 Ioh. 2. 14. Or, *be ſtrong*, that is, *live, and healthfull* as the Gr. translatheth, *that ye may live*: and *they that be ſtrong*, Mat. 9. 12. are by another Evangelist ſaid to be *in health*, oppoſed to the ſicke, Luke 5. 31. *poſſeſſe* [or, inherit the land]; a figure of the kingdom of Gods grace and glory, which the righteous ſhall poſſeſſeſſe by inheritance, Eſay 60. 21. and 65. 9.

Verſe 9. *and honey* [which ſignified the great fertility of that land, and figured out ſpiritual graces and comforts, as is noted on Exod. 3. 8. Verſe 10. *to them ſoweth* [and ſo all the inhabitants, as the Greeke translatheth, they ſow. In Egypt (from whence Iſrael came) they had no raine, but by the over-flowing of the river Nilus, the land was watered; and by the labour of the husbandman, beekes were derived to moyſten the ground. And that there they had no raine, is teſtified both by the Prophets, Zach. 14. 18. and by humane hiſtories, Prop. Mela. lib. 1. Herodotus in Euterpe. 2. *plur in ſupplena herba Ioni*, Tibul. lib. 1. Elg. 8. *with thy ſon*] that is, with thy diligent labour, ſignified ſometimes by the band, Pſalm. 128. 2. ſometimes by the ſet, as Gen. 30. 30. This condition of the land of Egypt (the houſe of bondage) figured the eſtate of men naturally corrupted, which they labour to relieve by their owne workes, and with the muddy waters which are from beneath, proceeding from earthly wiſedome, and carnall underſtanding, 1 Cor. 1. 20. 21. and 2. 4. 5. Ezek. 34. 19. Jer. 2. 13.

V. 11. *mountains*, &c. Thereby is meant the commodious, healthfull, and pleaſant ſituation of the land, farre exceeding Egypt. Wherefore ſometimes the whole land is ſignified under the name of *mountains*, Exod. 15. 17. And becauſe it was hills and vallies, it could not be watered with the over-flowing of any river, (as Egypt which was a plaine) but muſt otherwiſe be moiſtened with the raine of heaven, or elſe remaine barren and fruitleſſe. *the raine*] this, as it is moſt kind, and cauſeth the earth to be fruitful in nature; ſo it figured heavenly graces, the doctrine of Gods word and ſpirit, wherewith the ſoules of men are made fruitful in good workes, Eſay 45. 8. Mic. 5. 7. See the notes on Gen. 27. 28. Deut. 32. 2. The want of raine is on the contrary, a ſigne of curſe, Zach. 14. 17. 18. Rev. 11. 6.

Verſe 12. *careſh* [or] Heb. *ſekesh*, that is, *carefully ſeeth unto it*, and as the Greeke translatheth, *viſiteth*. According to this phraſe, Sion is called a *city ſought*, (that is, *careful*, or *regarded*) *and not for ſake*, Eſay 62. 12. And of Gods gracious providence towards the land of Iſrael, David ſingeth, how the Lord viſited the land, and plentifully moiſtened it, very much enriched it, ſotined it with flowers, beſet the bud of it, crowned the yeere of his goodneſſe, and his pathes [the clouds] dropped fatneſſe, Pſal. 65. 10. 11. 12. *the eye*] this alſo ſignified Gods care and providence, for good, as in the like ſpeeches, Ier. 40. 4. Ezra 5. 5. Pſal. 34. 16. Though Gods providence be towards all peoples, and hee giveth to all, *life and breath, and all things*, Act. 17. 25. doing good, giving us *rairie from heaven, and fruitful ſeaſons*, Acts 14. 17. *cauſing it to raine on the earth where no man is*, on the wilderness, wherein there is no man, Iob 38. 26. yet other peoples have not the word and promiſe of God, whereon to depend, as Iſrael had: whereby they might live, *not by bread only*, but by every word that proceedeth out of the mouth of the Lord, Deuteronomie 8. 3.

Verſe 13. *if hearkenening yee ſhall hearken*] that is, if yee ſhall diligently hearken and obey. This paſſage of Scripture following the Iewes read daily in their families, as is noted on Deut. 6. 4.

Verſe 14. *the firſt raine*, &c. or, *the early raine*. Twiſe in a yeare there fell ſtore of raine in Iſrael; in the beginning of the yeere, about September or October; and halfe a yeare after, which was in Abib (or March) which eccleſiaſtically began the yeare unto Iſrael. as is noted on Exodus 12. 2. whereupon it is called the *latter raine* in the firſt moneth, Joel 2. 23. The firſt raine fell after the ſowing of their come, that it might take rooting in the earth: the latter raine was a little before the harveſt, that the eare might be full. Of theſe the Scriptures ſundry times ſpeake; but ſo as they depended upon God, to whom Iſrael ſhould obey, and of whom they ſhould aſke raine, in the time of the latter raine, Zach. 10. 1. and then hee would come unto them (with his bleſſings) of the raine, *the latter and former raine* unto the earth, Hoſea 6. 3. So for the fruits, the husbandman waited, and had long patience, untill hee received the *early raine*, and the *latter raine*, James 5. 7. Which raine, as it figured heavenly bleſſings in Chriſt, Deut. 32. 2. Pſalm. 72. 6. ſo they led Iſrael to the teare of God; but when they revolted from him, they ſaid not in their heart, Let us now feare the Lord our God, that giveth raine, both the former and the latter raine in his ſeaſon, Ier. 5. 24. If theſe raine were ſeaſonable and moderate, the land was fruitful; (as Moſes in the next words ſheweth): if they failed, then the drought as fire devoured the paſſures; if they fell immoderately, the graine rotted under their ſide, Joel 1. 19. 17. *manyle*] Theſe three were for the uſe of man, and the griffe after mentioned, for beaſts, as David alſo ſheweth in Pſal. 104. 13. 14. 15. By theſe earthly promiſes God drew his people to obedience: but David had more gladneſſe in his heart,

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heart, in the light of the Lords countenance, than when corne and wine increased, Psalm 4. 6, 7.

16 Ver. 16. *decided* ] or, inticed and drawne away by riches, pleasures, or false persuasions: of which Iob saith, *If my heart hath been sorely inticed* (Or *decided*) Iob 31. 27. *other gods* ] that is, *Idols*, falsely reputed Gods: to the Chaldees translated, *Idols* (Or *Error*) of the people.

17 Ver. 17. *flut up the heuere* ] this phrase is used, both for retrainning the naturall raine for mens sins, 1 King. 8. 35. and the spirituall raine of Gods word and blessings, Revel. 11. 6. *perish quickly* ] or, *speedily, suddenly*. The wicked heathens God suffered with much patience, and would not have them destroyed suddenly; Deut. 7. 22. but his owne people are threatened for their sinnes to perish finally: for judgement must begin at the house of God, 1 Pet. 4. 17. and he warneth his Church to *repent*, &c. or else hee will come unto her quickly, Revel. 2. 5.

18 Ver. 18. *phylacteries* ] or *frontlets*, written in parchments, and tyed to the forehead, as the former were to the hand or arme: of these, see the annotations on Exod. 13. 9. 16. and Deuteronomie 6. 4. 8.

19 Ver. 19. *teach them your children* ] cause your children (Hebr. *your sonnes*) to learne them; this explaineth the former precept, *Thou shalt whet them on thy children*, Deut. 6. 7. Abraham (the father of the faithfull) is commended for this, that hee would *commune his children*, and his household after him, to keep the way of the LORD, Gen. 18. 19. and Solomon parents taught him the Law, Prov. 4. 3. 4. and 31. 1. 2. &c. *when thou walkest*, &c. *invariable to these*, are those sayings of Solomon, *If thou thou sleepest, it shall lead thee; when thou sleepest, it shall keepe thee; and when thou awakest, it shall talke with thee*: for the Commandment is a Lampe, and the Law is a light, Prov. 6. 22. 23.

20 Ver. 20. *dove-puffs* ] of this rite, see the notes on Deut. 6. 9.

21 Ver. 21. *days may bee multiplied* ] Long life is a blessing often promised to them that keepe Gods Law. Heare, *Omny sumus*, and receive my sayings; and the *years of thy life shall be many*, Prov. 4. 10. *days of the heavens* ] that is, whiles the world endureth; for so long; by the decree of God (in Gen. 8. 22.) shall the dayes of heaven be; and so long shall the heavens be over the earth. And under this, eternall life was also figured. A like promise was for the kingdom of David, or of Christ, that his throne should be as the dayes of the heavens, Psal. 89. 30.

22 Ver. 22. *this commandment* ] the Greeke explaineth it, *this commandment*; see the notes on Deut. 5. 31. *to cleave* ] that is, to continue fast united unto him and his Law, as is noted on Deut. 10. 20.

23 Ver. 23. *drive out* ] according to his former promise, in Exod. 23. 27. 31. But because Israel kept not Gods commandment, this promise was not fully performed, Iudg. 2. 1. 2. 3.

24 Ver. 24. *shall read* ] The like promise is made

after Moses death to Israel under Iesus their Capitaine, Ios. 1. 3. who was a figure of our Lord Iesus Christ, by whom this promise was fulfilled. *the wilderness* ] of Paran, which was the southerne border of the land of Canaan.

and Lebanon ] a mountain which was the northern bound. By and Lebanon, wee may understand and *mount Lebanon*, as the next words manifest.

*Euphrates* ] in Hebrew, *Pheraib*; this is called the river for excellency sake, meaning the great river, as Deut. 1. 7. Gen. 15. 18. and so the Greeke translated it here. It was the easterne border of their territories.

*bindmost sea* ] or, after sea, which the Greeke and Chaldees calleth the *Western sea*, meaning the maine or great sea toward the going down of the Sunne, as is explained in Ios. 1. 4. which sea is said to be after or behind them, because it was to the West, and so their westerne bound. For the East is counted the fore-part of the world, the West behind, the South on the right hand, Psal. 89. 13. and the North on the left: all which four parts are called by these names in Iob 23. 8. 9. See this promise fulfilled in 2 Chronicles, 9. 26.

Ver. 25. *stand* ] or, *set himselfe*, that is, *resist or withstand* you, as the Greeke translated it. So in Ios. 1. 5. *stand* ] in Greeke, *withstanding*: this was fulfilled before, Deut. 2. 25. Psal. 105. 38. and after Ios. 2. 11. and 10. 10.

DDD Here beginneth the 47. Section, of the Cure of the Law: See Gen. 6. 9.

Ver. 26. *I se* ] Hebr. *I give*: this was, that they might take their choise of either of these; for so the phrase elsewhere meaneth, Deut. 30. 19. and so to manifest, that if the curse or evill came upon them, they caused it themselves.

Ver. 27. *if ye shall hearken* ] or, *that ye may hearken*: but the Hebrew *After*, *That*, is sometimes used for *If*, as the Greeke here translated it, and in Levit. 4. 22. So *After* in 1 King 8. 31. is *in*, that is, *If*, in 2 Chron. 6. 22.

Ver. 28. *after other gods* ] in Greeke, *to serve other gods*, following other religions, or divine services, which the Chaldees calleth the *idols of the people*. Solo. Iarchi observeth from this place, that *whosoever committeth idolatry*, hee turneth aside from all the way which was commanded to Israel: *thereupon they say*, *Hee that professeth idolatry*, is as if hee denied the whole Law.

Ver. 29. *put the blessing* ] Hebr. *give the blessing*, that is, cause it to be pronounced upon mount Gerizim. The manner is shewed in Deut. 27. where the Law is repeated and enlarged. A thing is said to be given sometime, when it is spoken or pronounced with the mouth, as in Iob 38. 3. Deut. 13. 1. 2.

*upon mount Gerizim* ] or, *towards mount Gerizim*, (which the Greeke calleth *Gerizim*) *to after*, *towards mount Ebal*, (called in Greeke *Gaihal*). For the people stood halfe of them over against mount Gerizim, and halfe of them over against mount Ebal, as is recorded in Ios. 8. 33. And

And the Hebrew *gial* sometimes significth *towards* a place, as in Exod. 9. 32. *towards heaven*.

30 Ver. 30. *Are they not* ] that is, *Let they are*, speaking as of a thing well knowne. See the notes on Gen. 4. 7.

*by the way* ] or, *after (behind) the way of the going downe of the Sunne*, that is, the way towards the West, or Sunne-setting.

*Gilgal* ] the place where Israel was circumcised afterward in Ios. 5. 9.

*Okes of Morab* ] or, *plains of Morab*, as the Chaldees expoundeth it; which was a place by Sechem, where God first appeared to Abraham after he came into the land of Canaan, and there Abraham built an Altar to the Lord, Gen. 12. 6. 7. And that mount Gerizim was by Sechem, (in that part of the country which after was called Samaria) appeareth in Iudg. 9. 6. 7. And the Hebrews say, in Talmud Bab. in Sotah, ch. 7. that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans Temple, 2 Maccab. 6. 2. where they worshipped they knew not what, Ioh. 4. 20. 22. See also *Iosaphat*, Antiq. 1. 11. c. 8. It seemeth they took occasion of that superstition from this Law, thinking Gerizim to be a holy place, because the blessings were pronounced on it; and they called themselves, those that *belong to the blessed mount*. And there have bin of them in that place of late years, as Benjamin in his *Iteneraria* relateth, how he saw the citie in a valley betwene the mountaines Gerizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Gerizim, alleging that which is written in the Law, *And thou shalt put the blessing upon mount Gerizim*.

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## CHAP. XII.

1 Places and monuments of idolatry are to be destroyed: 4. they may not doe so unto the Lord, but must keepe and keepe the place of his service, which he himselfe should chuse. 5. 11. 14. Thither all their sacrifices and holy things must be brought. 12. 18. Thert they and their families, and the Levite, must eat, and rejoyce. 15. 21. For civill use they might kill and eat within their gates. 16. 23. Blood is forbidden to be eaten. 29. The manner of service which is to be observed, may not be inquired after, nor the like things done unto the Lord, but his commandments only.

1 These are the statutes and the judgments which yee shall observe to doe, in the land which Iehovah the God of thy fathers giveth unto thee, to possess it all the dayes that ye live upon the earth. Destroying ye shall destroy all the places wherein the nations which ye shall possess, served their gods, upon the high mountaines, and upon the hills, and under every greene tree.

3 And ye shall break downe their altars, and breake their pillars, and burne their groves with fires; and ye shall hew down the graven

images of their gods, and ye shall destroy the names of them out of that place. Yee shall not doe so unto Iehovah your God. But unto the place which Iehovah your God shall chuse out of all your Tribes, to put his Name there, even unto his habitation shall ye seek, and thither shalt thou come. And thither ye shall bring your burnt-offerings, & your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, & your voluntary offerings, & the first-lings of your herd, and of your flock. And there ye shall eat before Iehovah your God, and yee shall rejoyce in all that ye put your hand unto, you and your houses, wherein Iehovah thy God hath blessed thee. Yee shall not doe after all things which we do here this day, every man all that is right in his owne eyes. For yee are not come as yet unto the rest, & unto the inheritance which Iehovah thy God giveth unto thee. But ye shall passe over Jordan, & dwell in the land which Iehovah your God giveth you to inherit, and hee will give you rest from all your enemies round about, and yee shall dwell in confident safety. And there shall be a place which Iehovah your God shall chuse, to cause his name to dwell there; thither shall ye bring all that I command you, your burnt-offerings, and your sacrifices, your tithes, & the heave-offering of your hand, & all the choise of your vows which yee shall vow unto Iehovah. And ye shall rejoyce before Iehovah your God; you, and your sonnes, and your daughters, and your men-servants, and your women-servants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you. Take heed to thy selfe, lest thou offer thy burnt offerings in every place which thou shalt see. But in the place which Iehovah shall chuse, in one of thy Tribes, there thou shalt offer thy burnt-offerings; and there thou shalt doe all that I command thee.

Notwithstanding, in all the desire of thy soule, thou mayst laif & eat flesh, according to the blessing of Iehovah thy God, which he hath given to thee in all thy gates: the uncleane and the cleane may eat thereof, as of the Roe-buck, and as of the Hart. Only the blood ye shall not eat. Ye shall powre it upon the earth as water. Thou shalt not eat within thy gates, the tithes of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy herd, or of thy flocke, or any of thy vows which thou shalt vow, or thy voluntary offerings,

offerings, or leave-offering of thine hand.  
 18 But thou shalt eat it before Jehovah thy God, in the place which Jehovah thy God shall chuse; thou, and thy sonne, and thy daughter, and thy man-servant, and thy woman-servant, and the Levite: that is within thy gates; and thou shalt rejoyce before Jehovah thy God, in all that thou puttest thine hand unto. Take heed to thy selfe, lest thou forsake the Levite, all thy dayes, upon thy land.  
 19 When Jehovah thy God shall enlarge thy border, as he hath spoken unto thee, & thou shalt say, I will eat flesh, because thy soule desireth to eat flesh; in all the desire of thy soule thou maiest eat flesh. If the place which Jehovah thy God shall chuse, to put his name there, be far from thee, then thou shalt slay of thy herd, & of thy flock, which Jehovah hath given unto thee, as I have commanded thee: and thou shalt eat within thy gates in all the desire of thy soule. But, as the it doe-bucke and the Hart is eaten, so thou shalt eat it: the uncleane and the cleane shalt eat it alike. Only be sure not to eat the blood, for the blood is the soule, and thou shalt not eat the soule with the flesh. Thou shalt not eat it: thou shalt powre it on the earth as water. Thou shalt not eat it, that it may be well with thee; and with thy sonnes after thee, when thou shalt doe that which is right in the eyes of Jehovah. Onely thy holy things which thou shalt have, and thy vows, thou shalt take up, and goe unto the place which Jehovah shall chuse. And thou shalt make thy burnt-offerings, the flesh and the blood, upon the Altar of Jehovah thy God; & the blood of thy sacrifices shall be powred out upon the Altar of Jehovah thy God, and thou shalt eat the flesh. Observe and heare all these wordes which I command thee, that it may be well with thee, and with thy sons after thee for ever, when thou shalt doe that which is good and right in the eyes of Jehovah thy God.  
 29 When Jehovah thy God shall cut off the nations from before thee, whither thou goest to possess them, & thou possessest them and dwellest in their land. Take heed to thy selfe lest thou be enflamed after them, after that they be destroyed from before thee; & lest thou enquire after their gods, saying, How did these nations serve their gods? even so will I doe likewise. Thou shalt not doe so unto Jehovah thy God; for every abomination to Jehovah which hee hateth,

have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Every word which I command you, that shall ye observe to doe: thou shalt not adde unto it, neither shalt thou diminish from it.

Annotations.

**Statutes** Here Moses entrench into the explanation of the second commandment, concerning the manner of Gods worship, when Israel should come into Canaan; and prophecies in the 12. 13. 14. 15. and 16. chapters, **Statutes** for the service of God; and afterwards, **Judgements** for the repressing of evils.

**Verf. 2. destroying** that is, ye shall speedily and utterly destroy; as the Greeke translatheth, *destroy with destruction*. In the Hebrew canons it is said, *We are commanded to destroy the Idol, and the ministering vessels thereof, and whatsoever is made for the same*, Deut. 12.2. *And in the land of Israel we are commanded to persecute it. But every place whither we shall subdue, we are to destroy every Idol that is therein, as it is written* (in Deut. 12.3.) *and ye shall destroy the names of them out of that place*. Maimony in *Mishneh*, treatise of Idolatry, chap. 7. sect. 1. *places* as houses, high places, temples, and the like. *Hereupon the house of Baal*, 2 King. 10. 27. *the high places which Solomon and Jerobam had builded for idolatry*, 2 King. 23. 13. 15. were destroyed. But if an house were build for use, and Idols afterwards set up in it, the Hebrewes say, *When hee had brought in the Idol into the house, so long as it was there, the house was unlawful for any use; when it was taken out, the house was lawfull*. Maimony treat. of Idolatry, chap. 8. sect. 4. *shall possesse* that is, shall subdue and have dominion over them, as the word often signifieth: see Levit. 25. 45. 46. Ier. 49. 2. Psa. 82. 8. *gods* that is, as the Chaldee explaineth it, *Idols*: there are gods (so called) many; but unto us there is but one God, 1 Cor. 8. 5. 6. *mountains* in such high places, all nations for the most part used to serve their gods: into which corruption Israel sometime fell, 2 King. 17. 10. 11. Ier. 3. 6. Ezek. 20. 28. 29. Hof. 4. 13.

**Verf. 3. pillars** or **statues**, *standing Images*: of these see Exod. 23. 24. Levit. 26. 1. *groves* which were wont to be as temples unto the heathen, as is noted on Exod. 34. 13. See also the annotations on Deut. 7. 5. *gods* In Chaldee, *Images of their Idols*. *names* whether in speech (for the name of other gods might not be heard out of their mouths, Exod. 23. 13.) or imprinted in bookes, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities, that carried Idol names, Num. 32. 38. As the beginning of true religion is *repentance from dead works*, Hebr. 6. 1. so in the constituting

tuting of Gods true service, Moses beginneth with the abolishing of al idolatrous monuments; *What agreement hath the temple of God with Idols?* 2. Cor. 6. 16.

**Verf. 4. doe so** in any of the former particular, or such like: as not to destroy or do evil to Gods sanctuary or synagogues, Psa. 74. 3. 7. 8. nor to breake downe his Altars, 1 King. 19. 10. nor to deface any holy writings, or monuments of his name, Ier. 36. 23. The Hebrewes say, *Whosoever destroyeth any name of the holy pure names, whereby the blessed God is called, it is by the Law to be beaten, for hee of Idols hee saith; And thou shalt destroy the names of them, &c. Thou shalt not doe so to the Lord thy God. He that takes away but one stone (by way of destroying) part of the Altar, or from the Temple, or from any other part of the Court, is to be beaten. Likewise hee that burneth any of the wood of the sanctuary, &c. All the holy Scriptures, and the explications of them, it is unlawful to burne any of them, or destroy them with hand, except they be such as are written by hereticks, &c. But holy Scriptures may be old, are to be laid up. Maimony in *Jerusalem* hatorah, chapter 6. section 17. 8.*

**Verf. 5. to put his name there** that is, to have it consecrated unto him, and his divine service. Such was the Tabernacle of Moses, the Temple of Solomon, the Citie Jerusalem, after God had chosen it, for of them God said, *My name shall be there*, 1 King. 8. 29. and his Name was called upon them, Dan. 9. 18. and put there, 2 King. 21. 4. 9. 1 King. 14. 21. The Chaldee here expoundeth it, *to cause his Majesty (or divine presence) to dwell there*. Now Christ hath abolished the earthly Jerusalem, and requieth worship in spirit and truth every where, Ioh. 4. 21. 23. *shall ye seeke* for answers and oracles, which from the mercie-seat, and by *Vrim* and *Thummim*, were given to the people, Num. 7. 89. Exod. 25. 22. Num. 27. 21. All other places were forbidden, as, *Seekent Bethel, nor enter into Gilgal*, &c. Amos 5. 5. *shall thou come* at all times, when thou wilt offer sacrifice, Levit. 17. 8. but three times in the yeare by expresse commandment, Exod. 23. 14. 17. And the Lord promised to come unto them, and blesse them, Exodus 20. 24.

**Verf. 6. sacrifices** of all sorts, as sinne-offerings, peace-offerings, and whatsoever pertained to the Altar. *Sacrifices* have their name of *slaughter*, which were slaine, offered, and eaten before the Lord: the Chaldee here expoundeth it, *the slaughter*, (or *sacrifice*) of your holy things. *ribbes* the tenth of the herd and of the flock, whom both Priests and people were to bring & lay before the Lord, and eat them in Jerusalem: whereof see Levit. 27. 32. and the tithes of corne, &c. whereof see verf. 17. and Deut. 14. 22. 23. *heave-offering of your hand* the Greeke translatheth, *the first-fruits*, & in v. 11. *the first-fruits of your hands*. These are the first fruits spoken of in Deut. 26. 2. &c. which with their hands they brought into the Sanctuary. See the annotations there. *vowes*, and *voluntary offerings* such as for Gods blessings they willingly gave unto him. The difference of these

*voluntary oblations from vowes*, is shewed on Levit. 7. 16. *firstlings* which were given to the Priests, for them to eat, after the blood was sprinkled, and the fat burned on the Altar: see Num. 18. 15. 17.

**Verf. 7. see thou shalt eat** to wit, such things as were lawfull for the people to eat: for all the things forementioned, they might not eat. Some were for the Priests to eat before the Lord; some for the people: *rejoyce* God is to be served with gladness, Psa. 100. 1. 2. and the holy things of God might not be eaten with mourning, Deut. 26. 14. Hof. 9. 4. *see put your hand* Hebr. the putting to (or sending forth) of your hand. This, though it may be applied to that which they might take and eat, of the holy things, as in Gen. 3. 22. yet it seemeth to be more generally, for all things that they should doe, and all blessings that they should receive, as by comparing this phrase in Deut. 15. 10. and 23. 20. and 28. 20. may appear. So after in verf. 18. *buffers* that is, *husbands*, children and such like; as the Chaldee expoundeth it, *men of your houses*; and so Moses explaineth it in verse 12.

**Verf. 8. which mee doe** the Greeke expoundeth it, *whichee doe*. Israel committed idolatry i the wilderness, Act. 7. 42. 43. Howbeit this speech of Moses seemeth rather to mean the true service of God, which was not as yet perfected, neither could be in their travels; as it was after in Canaan. *right in his owne eye* Jehat is, which liketh or pleasest him: so the phrase meaneth, in a Saut. 19. 9. 1 Chron. 13. 4. and is often spoken of the corruption of men, as Iudg. 17. 6. and 21. 25. unto which Moses opposeth that which is right in the Lords eyes, ver. 25. 28. and ch. 13. 18. 17. *there is a way* which is right before a man, and the end thereof are the wayes of death, Prov. 14. 12.

**Verf. 9. the rest** In Chaldee, the house (or place) of rest: meaning the land of Canaan, and in speciall, *Ierusalem* there, 1 Chron. 23. 25. where after their travels and warres, the Lord gave rest unto his people, as verf. 10. and 1 King. 8. 56. But David being there, speaketh of another rest, which remaineth for people of the God, Psa. 95. 11. into which rest, wee that beleeve doe enter, and cease from our owne workes, Hebr. 4. 3. 8. 10.

**Verf. 10. in confident safety** for, in fear, it meaneth without feare, Iudg. 8. 11. and 18. 7. and without danger of evil, Psa. 78. 53. See the like promise in Levit. 25. 18. 19. This promise is fulfilled in Christ, by whom we are delivered out of the hand of our enemies, that we might serve God without feare, Luke 1. 74.

**Verf. 11. And where shall be** for, *And it shall be that the place, &c.* See verf. 5. *the choice* that is, the best, or fairest, as the Chaldee translatheth.

**Verf. 12. your gates** the Chaldee explaineth it, *your cities*: so the Hebrew text sometime explaineth it selfe, as is noted on Exo. 20. 10. *no part* of the spoils or inheritance in the division of the land, but the Lord is his part and inheritance. See Deut. 10. 9. Num. 18. 8. 21.

**Verf. 13. lest thou offer** that is, *that thou offer not*.

mt. This precept is often and carefully urged, because the people were prone to fall into the transgression of it, as the histories of Scripture manifest, 1 King. 12. 28. 29. 30. 2 King. 17. 9. 11. And it taught them the unity of the faith of Christ, and the band of love and peace, to be kept in the heavenly Jerusalem, whither all people should resort, Rev. 21. 24. 25. 26.

14 Ver. 14. *that I command thee* [the Greeke addeth, *this day*]. So not the place only, but all other things in Gods service, were to be according to the word of God, because *the natural man* (not regenerate by Gods word and spirit) *receiveth not the things of the spirit of God, neither can he know them*, 1 Cor. 2. 14. and in the things which he knoweth hee corrupteth himselfe, Rom. 1. 21. and God would have obedience to his word, rather than sacrifice, 1 Sam. 15. 22.

15 Ver. 15. *Notwithstanding* [or *Only*, as the word signifies in ver. 16. 26. It is a liberty granted for civil things, but with a limitation. *in all the desire of thy soule*] the Greeke translatheth, *in all thy desire*, the soule being put for the whole person. It meaneth, *whethersoever thou, or thy soule desireth*.

*maist say* [this word is the same that is used for sacrificing, (which also was with slaughter of the creature) but applied here, and often, to the slaying for ordinary food. Of this the Hebrews say, *It is lawfull to slay* (for common food) *in any place without the court* (of the Sanctuary; *for they slay in the court none but the holy things of the Altar only. But it is unlawfull to slay common things in the court, either cattell, beast, or bird. And so it is said* (in Deut. 12. 21.) *If the place be farre from thee, which the Lord thy God shall chuse, &c. then thou shalt slay, &c. and eat within thy gates. Here thou art taught, that they may not slay for ones desire, but without the place which the Lord hath chosen. And that which is slaine without the place, is lawfull to be eaten within all gates. But see that slayeth common things in the court, that flesh is pure, and unlawfull to be used; but they burie it, &c. Maimony tom. 2. in Shechitha, ch. 2. section 1. 2. to the blessing] that is, the liberality, or bounteous gift: so restraining all profane riot, and keeping men within the limits of their ability. *thy gates* [in the Chaldee, *thy cities*; and so the Greeke, in every cite. *may eat*] or shall eat. God would have no difference of persons, nor of places, nor of cleane beasts, (as after followeth) left there should grow any respect of holiness in such civil things, which might turne to superstition.*

16 Ver. 16. *Only* [as the Greeke saith, *But the blood*, to wit, of beasts, and of fowles, Lev. 7. 26. this was absolutely forbidden even in civil diet; the reason hereof is noted on Lev. 17. *pour it out*] or shed it on the earth, and cover it with dust, Lev. 17. 13. fee the annotations there.

17 Ver. 17. *Thou maiest not* [that is, it is not permitted or lawfull for thee, as the Chaldee explaineth it. *gates*] in the Greeke and Chaldee, *cities*; so in ver. 18. and 21. The second cite which the owners did, was holy, and might not be eaten but in the place where Gods Sanctuary

was: see the notes on Deut. 14. 22. 23. *beave-offering* [in Greeke, *first-fruits*; in Chaldee, the separation, that is, the separated thing: see ver. 6. Maimony in Bicurim (or treat. of First-fruits) chap. 3. sect. 3. saith, *The beave-offering of thine hand is the first-fruits*; and, *The Priest that eateth of the first-fruits out of Jerusalem, after that they are brought within the walls, is by the Law to be beaten; for it is said, Thou maiest not eat within thy gates, &c.* See more on Deut. 26. 2. 4.

Ver. 19. *left thou forsake* [that is, *that thou forsake* not, or neglect not, either by erecting a new minsterie, as did Ieroboam, 2 Chron. 13. 9. or by with-holding thy offerings, the means of their livelihood, which is in speciall here intended. So in Neh. 10. 39. *wee will not forsake the house of our God*; where mention is made of bringing up their offerings. The same time is called the *paying* of God, Mal. 3. 8. See also Deut. 14. 27. *upon thy land*] the land of Canaan, out of which in speciall, tithes, first-fruits, and the like were to be paid. The Greeke translatheth, *all the time that thou shalt live upon the land (or earth)*.

Ver. 20. *Because thy soule* [or, as the Greeke translatheth, *if thy soule desireth*. V. 22. as the *Roebucke*] that is, as common and profane meats, without any respect of holiness. So after, in Deut. 15. 22. 23.

Ver. 23. *Only be sure* [or, *be strong*: the Greeke translatheth, *Take heed strongly*: it meaneth a full and firme purpose of heart, not to eat it at any time. Of this Law, see the notes on Lev. 17. 10. &c. is the *soule* figuratively spoken, because the *soule* (or *life*) is in the blood, as is expressed, Lev. 17. 11. *not eat the soule*] because God gave them that upon the altar, to make an atonement for their soules, Levit. 17. 11. 12.

Ver. 26. *holy things*] Hebr. holinesses: the Chal. dee applieth it to their rites.

Ver. 27. *the flesh and the blood*] both of them were wholly brought to the altar, Levit. 1. The Greeke translatheth, *the flesh thou shalt offer upon the altar, sacrifice*] to wit, *peace-offerings*, for the flesh of them was eaten by the owners, Lev. 7. 15. *upon the altar*] the Greeke translatheth it, *at the base* (or foot) of the altar.

Ver. 28. *in the eyes*] that is, as the Greeke and Chaldee expound it, *before the Lord*.

Ver. 29. *to possess them* [or, *to disinherit them*; as the Chaldee saith, *to cast them out*: the Greeke translatheth, *to inherit their land*. God having given direction for the place of his worship, now proceedeth with the things and manner of service which they should performe unto him.

Ver. 30. *left thou be ensnared*] that is, deceived in thy mind, and so fall into sinne and destruction, by following their religion. The Greeke translatheth, *that thou shouldest not follow them*. See Exod. 23. 33. As the nations were to be destroyed, for their idolatrous service was to be abolished, that none of their customs should be retained in Israel.

*How did*] Hebr. *How wilt*, that is, *how wilt thou serve*. Hereupon the Hebrews say, *Thou maiest not inquire (or aske)* concerning the way of the service

service of an Idol how it is, although thou serve it not; for thin thing *occureth* to turne after it, and to doe as they doe. Maimony treat. of Idolatry, chap. 2. sect. 3. *will I doe*] not unto idols, but to the Lord, as the next verse manifesteth. So not only the worship of false gods, but false or idolatrous worship of the true God, is here forbidden; and all imitation of Idolaters is condemned. So in Levit. 18. 3.

31 Ver. 31. *every abomination*] the Chaldee expoundeth, *every thing that is abominable before the Lord*: in Greeke, the *abominations which the Lord hateth*. *to their gods*] the Chaldee expounds it, *to their idols*. This one particular of burning their children, is named, (all other being implied) because herein they shewed most zeale and love; as Abraham for sacrificing his sonne at Gods command, is highly commended, Gen. 22. 12. and Israel, when they would shew themselves most studious to please the Lord, inquired about giving the fruit of their body for the sake of their soule, Mich. 6. 7. and sometime practised this abomination; Psal. 106. 37. 38. Ezek. 23. 37. 39. But God here condemneth the most fervent devotion of Idolaters.

32 Ver. 32. *Every word*] or thing; in Chaldee, *every commandment*. Hereby God appointeth his owne word and law, to be the only rule of his service, without imitating the customes of others, or devising any thing of their owne. So in Levit. 18. 4. Deut. 4. 1. 2.



## CHAP. XIII.

1 The Prophet that inticeth to idolatry, though he give signs which come to passe, must not be hearkened unto, but put to death. 6 The brother, child, wife, or friend, that inticeth to idolatry, must not be hearkened unto, spared, or concealed, but slayed to death. 12 The citie that revolteth to serve other gods, after due inquiry, must be smitten with the sword, men and beasts utterly destroyed, the houses burned; the citie ruined for ever, and none of that execrable thing referred.

1 IF there arise in the midst of thee a Prophet, or a dreamer of dreames, and hee give unto thee a signe or a wonder; 2 And the signe cometh, or the wonder which he spake unto thee, saying, Let us goe after other gods, which thou hast not known & serve them: Thou shalt not hearken unto the words of that Prophet, or unto that dreamer of a dreame; for Jehovah your God tempteth you, to know whether you be the lovers of Jehovah your God, with all your heart, and with all your soule. After Jehovah your God shall ye walke, and him ye shall feare, and his commandments shall ye

keepe; and his voice ye shall obey; and him you shall serve, & unto him shall ye cleave.

And that Prophet, or that dreamer of a dreame, shall bee put to death, because hee hath spoken revolt against Jehovah your God, which brought you forth out of the land of Egypt, and redeemed thee out of the house of servants, to thrust thee out of the way, which Jehovah thy God commanded thee to walke therein: and thou shalt put away the evil from the midst of thee.

If thy brother, the sonne of thy mother, or thy sonne, or thy daughter, or the wife of thy boyfome, or thy friend, which in thine owne soule, enticeth thee in secret, saying, Let us goe & serve other gods, which thou hast not knowne, thou not thy father, or the gods of the peoples, which are round about you, nigh unto thee, or farre off from thee, from the one end of the earth, even unto the other end of the earth: Thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye spare him; neither shalt thou pity, neither shalt thou conceale him. But killing thou shalt kill him, thine hand shall be first upon him, to put him to death; and afterwards the hand of all the people. And thou shalt stone him with stones, and he shall die, because he hath sought to thrust thee away from Jehovah thy God, which brought thee forth out of the land of Egypt, out of the house of servants. And all Israel hath heare and feare, and shall doe no more as this evil thing, in the midst of thee.

If thou shalt heare (say) in one of thy cities, which Jehovah thy God giveth to thee, to dwell there, saying, Certaine men, the sons of Belial, are gone out from the midst of thee, and have thrust away the inhabitants of their citie, saying, Let us goe and serve other gods, which ye have not knowne: Then shalt thou enquire, and shalt search, and shalt aske diligently; and behold (if it be) truth, the word certaine, this abomination is done in the midst of thee. Smiting thou shalt smite the inhabitants of that citie with the edge of the sword, utterly destroying it, and all that is therein, & the cattell thereof, with the edge of the sword. And all the spoile of it thou shalt gather into the midst of the street thereof, and shalt burne with fire the citie and all the spoile thereof, every whit to Jehovah thy God; and it shall be an heape for ever, it shall not be built againe.

And there shall not cleave to thy hand ought of the cursed thing, that Jehovah may turne

turne from the burning of his anger, and may give unto thee tender mercies, and may have tender mercie on thee, and multiply thee, as hee hath sworn unto thy fathers. When thou shalt obey the voice of Jehovah thy God, to keepe all his commandments, which I command thee this day, to doe that which is right in the eyes of Jehovah thy God.

## Annotations.

1. *Where arise* or, *when there shall stand up*; by which word is signified the open and bold carriage of deceivers. Moses having from the first Commandment taught the doctrine of one only God, whom we should in faith, love, and obedience have to be ours, & give our selves to him; and from the second commandment, taught the right way of serving this God, according to his owne word, doth now from the third commandment, teach to beware of the abuse of Gods name and word unto vanity, heresie, or idolatry; and so generally warneth Israel to take heed lest they transgressed the first and second commandments by the breach of the third. *in the midst of thee* speaking to Israel, amongst whom many false Prophets did arise, 2 Pet. 2.1. Unto which danger all Churches are subject, as it is said, *Misereors of your own selves shall men arise, speaking perverse things*, &c. 2. 30. A Prophet is publicke seducer, touching whom he giveth warning first, as afterwards of the private, in v. 6. &c. What a Prophet signifieth is noted on Gen. 20. 7. & Exod. 7. 1. *dreamer* this was one of the wayes, by which prophesie came of old unto men, Num. 12. 6. Jer. 23. 15. 28. By a *Prophet* he seemeth to denote the principall sort, such as saw visions: by a *dreamer*, the inferior sort, that saw things more obscurely. *begive* either by word and promise, or by action or gesture, as 1 King. 13. 3. & 22. 11. Mat. 12. 39. 40. *wonder* any miraculous, or supernatural thing, as Iannes and Iambres in appearance turned water into blood, Exod. 7. 22. *Ver. 2. or the wonder* Heb. and the wonder: that is, *to come*, when they are effected or fulfilled: so Jer. 28. 9. Deut. 18. 22. *spring* that is, and be *say*: as *spring* in 1 Chron. 13. 12. is expounded, and said in 2 Sam. 6. 9. in 2 King. 22. 9. compared with 2 Chron. 34. 16. *after other gods* the Greeke explaineth it, and serve other gods; which the Chaldees calleth, *idols of the people*. Thus the religion given of God by the hand of Moses, was established against all opposition that after might arise, upon what pretence soever: And so the faith taught by Christ and his Apostles, was confirmed against the future signes, and lying wonders of Antichrist, 4 Thess. 2. 9. 10. The Hebrews say, *If there stand up a prophet, and hee doke great signes and wonders, and seeketh to deny (or make false) the prophesie of Moses, wee may not hearken unto him*, but we know certainly, that those signes are by enchantment and sorcery: For the prophesie of Moses was not by signes, &c. but with our eyes we saw, and with our eares we heard as hee did heare, &c. Therefore the Law saith, *If the signe or wonder come to passe, thou shalt not hearken to the words of that Prophet*, (Deut. 13.) for hee, *bee cometh unto thee with signs and wonders, to make that false which thou hast seen with thine eyes*. And forasmuch as wee believe not in a wonder, but because of the commandment which Moses commanded us; how should wee receive that signe, which cometh to make the prophesie of Moses false, which wee saw and heard? Mainony tom. in leude bar-torah, chap. 8. section 3: See also the annotations on Exod. 19. 9.

*Ver. 3. that dreamer* or, *the dreamer of the dream*; and so the Greeke translatheth it, *the tempter* or *provoker*: See the notes on Gen. 22. 1. But there God himselfe immediately tempted Abraham; here mediately, and that by will meanes, which he of his grace and wisdom ordereth and disposeth for good to his people: as also the Apostle saith, *There might be also heresie among you, that they which are approved may be made manifest among you*, 1 Cor. 11. 19.

*Ver. 4. After Jehovah* the Chaldees saith, *after the feare of the Lord your God*. Here the Lord and his commandments are opposed to all others: so that after Jehovah, meaneth after him onely: as our Saviour expoundeth a like speech, Mat. 23. 10. from Deut. 6.

*Ver. 5. spoken revolt* or *apostate*, that is, *spoken words to cause thee to revolt, or to turne away*; as the Greeke translatheth, *to make thee to erre from the Lord*. This judgement of the false Prophet (as all other weighty matters) none but the high council of 71 Elders might judge of, as the Hebrews say, Talmud. Bab. in Sanhedrin, ch. 1. and Mainony in Sanhedrin, ch. 5. See the annotations on Num. 11. 30. *the evil* both person and worke; as the Chaldees translatheth, *the evil doer*: the Greeke the evil thing; but in Deut. 17. 7. the Greeke translatheth, *the evil one*; which Paul approveth, using the same words, in 1 Cor. 5. 13.

*Ver. 6. thy brother* by nature, or in the same faith and Church: but the Greeke addeth, *thy brother on thy fathers side*, or on thy mothers. *son of thy mother* such are dearer brethren, as the example of Joseph and Benjamin sheweth, Gen. 43. 34. and 45. 12. 14. *daughter* Love and affection descendeth from parents to children, as it were by inheritance; and the daughter for infirmity of sex, is most spared and pitied; but may not so be in this case. *of thy house* the Greeke saith, *which is in thy house*. *as thine owne soule* most dearly loved, put therefore in the last place; for a friend sticketh closer than a brother, Prov. 18. 24. And as man and wife are one flesh, Matt. 19. 6. so friends here are as one soule. *wise* with motions, reasons, exhortations; the Greeke translatheth, *exhort*: the Chaldees, *convince*. The Hebrews write; *He that enticeth any one of Israel whether man or woman, that he be stoned, although neither the instigator nor the instigated, hath worshipped the idol, yet hee shall*

- for teaching to worship it. Whether the instigator be private man, Prophet, or the instigated one singular person, man or woman, or a few persons, they are to be stoned. He that enticeth the multitude of a cite, he is a traitor away, and is not called an instigator. Mainony treat. of Idolatry, chap. 5. sect. 1. 2. See after in ver. 13. *other gods* in Chaldee, *Idols of the peoples*: so in ver. 7.
- Ver. 7. unto the other end* that is, all the world over. Hereby God condemneth all the feigned Religions thoroughout the earth, as being gone altray from him: and having made himselfe and his word knowne unto Israel, would have them therein to rell their faith, without declining to novelties. *We know that we are of God, and the whole world lieth in wickedness*, 1 Joh. 5. 19.
- Ver. 8. not consent* or *not assist*, have any liking or will unto him. From which word the Hebrews gather, that it is unlawful for the instigated to live the instigator. Mainony treat. of Idolatry, ch. 5. sect. 4. If he were drawne away by him, so that hee said, *Go we and let us serve them*, although they had not as yet served, both of them were to be stoned, the instigator and the instigated. Ibidem sect. 5. *ye shall* to wit, from vengeance. See this phrase in Gen. 45. 20. Deut. 7. 16. *pitie* or use gentleness and indulgence, as Genef. 19. 16. *conceale him* but bewray, and use all meanes to bring him to his punishment. Therefore the Hebrews thinke, that the instigated person was to take witnessesse, to see if he would intice before them: if hee would not, then (they say) it is commanded to lay privie wait for him, and they lay wait for none that are guilty of death by the Law, but for this man. And thus they do it: *The instigated bringeth two men, and setteth them in a darke place, so that they may see the instigator, and heare his words, but he may not see them*. Then hee saith to the instigator, *Say what is it that you said, &c.* When he hath spoken, the instigated answereth; *How shall we leave our God which is in heaven, and goe and serve stocke and stones? If we be converted hereby, or hold him peace, he is free: But if he say unto him, thus are we bound to doe, and thus is becomen us; then they shall stand there aloof, bring him to the Judgement Hall, and they shall binne*. Mainony treat. of Idolatry, ch. 5. sect. 3.
- Ver. 9. shall kill him* by shewing the thing to the Magistrate, who hath power to kill him: therefore the Greeke translatheth, *Shewing thou shalt them concerning him*. *shine hand* this is spoken to the accuser, or first witnessse, who must call the first stone at him, Deut. 17. 7. Of the manner of stoning used in Israel, see the notes on Leviticus 24. 23.
- Ver. 10. to thrust thee away from Jehovah* in Chaldee, *to make thee to erre from the feare of Lord*, that is, to goe altray from his true worship and service, as feare in Elay 29. 13. is expounded *worship*, in Mat. 15. 9. *of servants* in Greeke and Chaldee, *of servitude, or bondage*.
- Ver. 11. shall doe no more* Heb. *shall not add to do as this evil word*, that is, any such evil thing as this is. For punishment of transgressors, is a meane to retrain others from wickednesse, and to make them wise, Prov. 21. 11. On the con-

trary, *Because sentence against an evil worke is not executed speedily, therefore the heart of the sinners of men is fully set in them to doe evil*, Eccle. 8. 11. See the like in Deut. 17. 13. The Hebr. gather from the words, *All Israel shall beare, &c.* that a cryer was to proclaim before him unto all, the cause of his death; and they note foure sorts of evil doers, before whom such Proclamation was made; *The rebellious Elder*, (Deut. 17. 13.) *the presumptuous false witnessse*, (Deut. 19. 19. 20.) *the instigator to Idolatry*, (here spoken of) and *the stubborn rebellious son*, (Deut. 21. 18. 21.) Mainony tom. 4. treat. of Eccle. ch. 3. sect. 8.

*V. 12. If thou shalt beare say in one* or, *When thou shalt beare of one*, that is, of any one of thy cities. This is one of the most severe Lawes, wherein God sheweth his jealousy and indignation against Idolaters, to the utter rooting out, not onely of their persons, but of their posteritie, goods and cite it selfe for ever. *of thy cities* of the cities of Israel, which were Gods people, against whom onely this Law is given, if they should be drawne to idolatry, and not against those that were without. So of spiritual judgement it is said, *Do not yet judge them that are within? But them that are without God judgeth*, 1 Corinthians 5. 12. 13.

*Ver. 13. finnes of Belial* that is, wicked or mischievous persons, which the Chalde. interpreteth, *finnes of wickednesse*. *Belial* (in Hebrew *Beli-jahall*) is by interpretation, *without profit*, or, *without yoke*, that is, lawlesse, rebellious and wicked; and this name is given unto Satan or Antichrist, opposed unto Christ, in 2 Cor. 6. 15. and to be *finns of Belial*, is to be added or given over unto wickednesse, as in 1 Sam. 2. 12. Judg. 19. 22. 1 King. 21. 10. The like is of a *daughter of Belial*, 1 Sam. 1. 16. and *man of Belial*, 1 Sam. 25. 25. and sometime the wicked are simply called *Belial*, as in 2 Sam. 23. 6. Nahum 1. 15. and as it is here applied to persons, so is it also to wicked things, words or thoughts, as in Deuter. 15. 9. *out from the midst of thee* or, *from among you*, speaking to Israel, from whom such wicked persons might in all ages goe forth, as they did also from the Christian Churches, as it is said, *I lay vent out from us, but they were not of us*, 1 Joh. 2. 19. And this their going out, argueth likewise their stubborn and presumptuous carriage in their evil, which they did not in secret, but as proclaiming warre against the Lord. *have thrust away* or, *have driven, have withdrawn*, to wit, out of the way, as was expressed in ver. 5. the Chaldees expoundeth it, *have caused to erre*, (or goe astray): and it noteth the force and efficacy of such seducers; as Jeroboam is said to have driven Israel from following the Lord, 2 King. 17. 21. See before on Deut. 4. 19. *the inhabitants* this is spoken generally and indefinitely: if all the inhabitants were seduced, there is no doubt but the judgment following was to be executed: the Hebrews also thinke, if the greater part of the cite were drawn away, they all that were seduced, were to dye, and the cite to be destroyed: but if



the lesser part onely were withdrawn, then they were killed, but the citie it selfe was to be let stand, as is further shewed in the Annotations following. *other gods* in Chaldee, the *Idols of the people*: so here were two evils, the forsaking of the true God, whom they had knowne, and the following of other gods whom they had not knowne. Of these the Lord saith by his Prophet, *Be astonished, O ye heathens, at this, and be horribly afraid, be ye very desolate, saith the LORD: for my people have committed two evils, they have forsaken me the fountain of living waters; they have hewed them out cisterns, broken cisterns that can hold no water,* Jeremie 2. 12, 13.

14 Verse 14. *Then shalt thou enquire* [hee speaketh to Israel, and therein chiefly to the Rulers, whom it most concerned to try out this case: and by these three, enquire, search, see, and that well or diligently, he teacheth what care should be had for finding out the truth; that this severe judgement came not upon any without their due demerit. The Hebrews say, *Thy judge not a cite thrust away, but in the Iudgement Hall of Ieremie one (Magistrate) it is said (in Deuteronomie 17. 5.) Thou shalt bring forth that man or that woman unto thy gates, and shalt stone them, &c. Particular persons are killed by the Judges that are in every citie; but the multitude are not killed save by the great Synedrion. The great Court doe send, and enquire, and search, till they know evidently, that all the citie, or the most of it, is thrust away, and turned to idolatry. Afterward they send two learned men, to admonish and to convert them. If they convert and shew repentance, it is well: but if they persist in their folly, the Synedrion doe command all Israel to go up against them to warre: and they doe beseege them, and wage warre against them, until the citie be broken up. When it is broken up, forthwith they set for them many Courts of Iudgement, and doe judge them: whosoever hath two witnesses came against him, that he served an Idol, after they have disparted him, they put him apart. If all the Idolaters be found the lesser number, they stone them to death, and the rest of the citie is delivered. If they be found the greater number, they carry them up to the high Court, and give sentence there against them. Maim. treat. of Idolat. chap. 4. sect. 36.*

15 Verse 15. *Smite the inhabitants* [the Greeke saith, kill all the inhabitants with the slaughter of the sword: which is to be understood, if they be all found guilty: as they say, They kill with the sword all that have served the Idol:] and *smite every soule, men, women and children, if all (the citie) be thrust away.* If the Idolaters be found the greater number, they smite all the little ones, and women of the Idolaters with the edge of the sword. And whether the whole, or the most part, be thrust away, they stone to death those that did thrust them away. *Maimony ibidem, section 6. utterly destroying* [with a curse or execration: after the Greek version, anathematizing. Of such the Hebrews say, *The men of the citie dravne away (to Idolatry) have no part in the world to come, (that is, in life eternal.)* Talmud. Babil. in Sanhedrin, cap. Check. the cattell] and of the cattell that is killed, it is forbidden to make any profit (or use) of them,

even of the Ox that is stoned. *Maimony in Idolatry, chap. 4. sect. 13.*

16 Verse 16. *all the spoile of it* [This the Hebrews understand largely, whether they be the goods of the Idolaters, or of the other that fell not unto Idolatry: for so they write; *The goods of the just men that are within it, if they be the rest of the inhabitants of that citie, which are not dravne away with the multitude, they are burnt with the general spoile: so far as touch as they dwell therein, their goods perish. A company of passengers from place to place, if they passe thorow a citie so dravne away, and be dravne away with it; if they have continued in it thirte daies, they are killed with the sword; and their goods perish; if not, they are stoned to death, and their goods are to their heirs. The goods of the men of another citie referred therein, are not burned, but returned to the owners; for it is said, The spoile of it, and not the spoile of their neighbours. The goods of the wicked men of that citie, which are referred in another citie, if they be gathered together with it, are burnt in the general: if not, they perish not, but are given to their heirs. The holy things within it, such as are sanctified for the Altar, doe die; for the sacrifice of the wicked is an abomination. Things sanctified to the maintenance of the Temple, are redeemed, and afterward burnt: for it is said, The spoile of it, not the spoile of heaven. The first-borne, and the Tithes that are perfect, are the holy things of the Altar, and die: such as are blemished, are as the common cattell, and are killed, &c. The second Tithes, and the money of the second Tither, and the holy Scriptures that are within (the citie) are laid up in store. Maimony in Idolat. chapter 4. section 7, 9, 10, 15. every whith] The Hebrew Calde used, is sometime an whole Burnt-offering, Lev. 26. 32. Deuter. 33. 10. Hereupon the Hebrews say, *Who so executeth judgement upon the citie dravne away (to Idols) hee be offereth the Burnt-offering Calil; as it is written, Every whith (Calil) to the LORD thy God: neither that one, but turneth away burning anger from Israel,* (Deuter. 13. 17.) and bringeth a blessing and mercies upon them. *Maimony in Idolat. chap. 4. sect. 16. an heape* [the Greeke tranlateth, uninhabited; the Chaldee, a desolate heape. The Hebrews say, *Whosoever buildeth it, it is to be beaten: but it is lawfull to turne it into Gardens or Orchards; for it is said, it shall not be built againe, nor built for a citie, as it was before. Maimony ibidem, section 8.**

17 Verse 17. *not cleave to thy hand* [that is, thou shalt not make any profit or use to thy selfe of any of the goods of the citie. Compare the example of Jericho, Jos. 6. 17, &c. and see the Annotations on Deut. 7. 26. from the burning] the Chaldee expoundeth it, *from the strength*; the Greeke, *from the wrath of his anger*, which oftentimes is kindled, not onely against the sinners themselves, but all Israel for their sakes, as Jos. 7. 1, 11, 12. and 22. 17, 18, 20.

18 Verse 18. *obey* [or *hearken to the voice*; in Chaldee, *shall receive the word of the LORD.* That which is right in the eies] which the Greeke expoundeth, *That which is good and pleasing before the LORD.*

CHAP.



## CHAP. XIV.

1 Gods children are not to disfigure themselves in mourning for the dead, 3 nor eat any abominable thing. 4 What may, and what may not be eaten, of leasts; 9 of Fishes, 11 of Fowles. 19 Creeping things may not be eaten, 21 nor that which dieth of it selfe. 22 Tithes to be eaten before the Lord, 24 or (if the way be too long) to be turned into money, and it to be bestowed on things which they should eat and drink with joy before the Lord. 27 The Levite may not be forsaken. 28 The third yeeres Tithes; for the Levite, stranger, fatherlesse, and widow.

1 YEE are the sonnes of Jehovah your God: yee shall not cut your selves, nor put baldnes between your eies, for the dead. For thou art an holy people to Jehovah thy God; and Jehovah hath chosen thee to be unto him a people of peculiar treasure, above all peoples which are upon the face of the earth.

3 Thou shalt not eat any abomination. These are the beasts which yee shall eat; the Ox, the Lamb of Sheep, and the Kid of Goats. 5 The Hart, and the Roe-buck, & the Fallow-deere, and the Wild-goat, and the Pygarg, and the Wild-oxe, and the Chamois; And every beast that parteth the hoofe, and cleaveth asunder the cleft of two hoofes, that cheweth the cud among the beasts, that yee shall eat. But this yee shall not eat, of them that chew the cud, or of them that part the cloven hoofe; the Camel, and the Hare, and the Conie, because they chew the cud, but they part not the hoofe, they shall be uncleane unto you. And the Swine, because he parteth the hoofe, and cheweth not the cud, he shall be uncleane unto you: of their flesh yee shall not eat, and their carcase yee shall not touch.

9 These ye shall eat of, all that are in the waters, all that hath finne and scale shall yee eat. And all that hath not finne and scale, yee shall not eat, it shall be uncleane unto you. 11 Every cleane bird yee shall eat. But these are they of which yee shall not eat: the Eagle, and the Ossifrage, and the Osprey: And the Vulture, and the Kite, and the Glede, after her kind: And every Raven after his kind: 14 And the Owle, and the Night-hawke, and the Sea-gull, and the Hawke after his kind: 16 And the great Owle, and the little Owle, 17 and the Red-thanke: And the Pelican, and

the Gier-eagle, and the Cormorant: And the Storke, and the Heron after her kind, and the Lapwing, and the Bat: And every creeping thing that flieth, it shall be uncleane unto you: they shall not be eaten. Every cleane fowle yee shall eat. Yee shall not eat of any carcase; thou shalt give it unto the stranger that is in thy gates, that hee may eat it; or thou mayst sell it unto an alien; for thou art an holy people unto Jehovah thy God. Thou shalt not seeth a Kid in his mothers milke.

Tithing thou shalt tithes all the revenue of thy seed, that the field bringeth forth, yeere by yeere. And thou shalt eat before Jehovah thy God, in the place which he shall chuse, to cause his name to dwell there, the Tithes of thy corne, of thy new wine, and of thy new oile, and the firklings of thy herd, and of thy flocke, that thou maist learne to feare Jehovah thy God, all daies. And if the way be too much for thee, that thou art not able to carie it, because the place is far from thee, which Jehovah thy God shall chuse to set his name there, when Jehovah thy God hath blessed thee; Then shalt thou turne it into money, and bind up the money in thine hand, and shalt goe unto the place which Jehovah thy God shall chuse. And thou shalt give the money, for all that thy soule desireth, for oxen, or for sheepe, or for wine, or for strong drinke, or for whatsoever thy soule asketh of thee: and thou shalt eat there before Jehovah thy God; and thou shalt rejoyce, thou and thine house. And the Levite which is within thy gates, thou shalt not forsake him, for he hath no part nor inheritance with thee.

At the end of three yeeres thou shalt bring forth all the Tithes of thy revenue in that yeere, and shalt lay it up within thy gates. And the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may blesse thee, in all the worke of thine hand, which thou shalt doe.

## Annotations.

THE *finne* of *Iehovah*] or, *finne* to *Iehovah*: the Chaldee tranlateth, *finne before the Lord.* Under the name *finne*, hee implieth *daughters* also, as is expressed in Deut. 32. 19: 2 Corinth. 6. 18. *Moses* here entrench into precepts concerning

Verſe 22. *Tuſting thou ſhalt riſe* that is  
in any wile, carefully, faithfully ſeparate  
E e e e 3

tithe; meaning the second tithe which themselves were to eat, v. 23. for there was a first tithe which was given to the Levites, out of which the Levites paid a tenth part againe to the Priests, Num. 18. 24-28. Nch. 10. 37, 38. Then of that which remained, the owners separated a second tithe, which themselves did eat before the Lord, the first and second yeere: in the third yeere it was given to the Levites, and to the poore, Deut. 14. 28, 29. In the fourth and fifth yeeres it was eaten againe by the owners, and in the sixth yeere was given to the poore. The seventh yeere was a rest and Sabbath to the land, then all things were common, Exod. 23. 10, 11. And this coult they were constantly to follow in Israel. Hereof it is written by the Hebrews thus: After that they have separated the first tithe, every yeere they separate a second tithe, Deuteronomie 14. 22. and in the third yeere, and in the sixth, they separate the tithe of the poore, in stead of the second tithe. In the first (day) of Tisri (or September) is the beginning of the yeere for the tithe of oyle, and of pulse, and of herbe: and wherefore the beginning of the yeere is mentioned, it is the first of Tisri. And the fifteenth of Shebat [that is, the eleventh Month which we call January] is the beginning of the yeere for the tithe of Trees (fruit). Maimon tom. in Maaser sheni (or treat. of the second tithe) chapter 1. section 1, 2. See also the Annotations on Leviticus 27. 30, &c. all the revenue [or, all the income, that is, fruits or increase which are gathered and brought in for food: the reason of the name appeareth in 2 Samuel 9. 10. thou shalt till the land for him, and thou shalt bring in (the fruits) that thy Master some may have food to eat. The Hebrews say, All mans meat that is kept, which groweth out of the ground, oweth an Heave-offering: and it is commanded to separate out of it, the first-fruits for the Priest, &c. and likewise the tithes. Maimon in Turmah, chap. 2. sect. 1. And whereas the Scripture sometime speaketh of Revenue, sometime of Come (as after in verse 23.) sometime of a Morfell of bread, (as in Judg. 4. 9.) they say, the graine, when it is eared, is called (Tebul) Revenue, every where; and after that it is threshed and tamed, it is called (Dagan) Come; and when it is ground, kneaded, and baked, it is called (Pail) a Morfell, or Bread. Maim. in Berachot, chap. 3. sect. 1. that the field bringeth forth [or, that cometh out of the field, year by year] (so the Greeke also interpreteth the Hebrew phrase, yeere yeere, which is elsewhere written, year by year, Nehem. 10. 35. and Jonathan in his Thargum explaineth it, every yeere and yeere: whereto hee addeth, and not the fruits of (one) yeere, with the fruits of another yeere: meaning, that they must separate their tithes yearly, and not put two yeeres tithe into one.

23

Verse 23. *shall eat* [in Greeke, *shall eat*: it is speaking of the tithe which the owners should eat: and so Jonathan in his Thargum saith, *Ye shall eat the second tithe before the LORD*. before Jehovah] the tithes which were given to the Priests, they might eat in every place, Num. 18. 31. this second

tithe was holy, and might not be eaten, but where Gods Sanctuary was; as within Jerusalem when the Temple was there built. The second tithe is eaten by the owners, within the walls of Jerusalem, (Deuteronomie 14. 23.) Whosoever eateth of the fourth part (of a Log) of wine, or drimeth of it is the fourth part of a Log, without the wall of Jerusalem, is to be beaten, as it is written (in Deuteronomie 12. 17.) *thou shalt not eat within thy gates, the tithe of thy corn, or of thy wine, or of thine oyle, &c. and he is to be beaten for every one in particular: therefore if he eat of them, all three, without the wall, he is beaten three times.* Maim. in Maaser sheni, chap. 2. sect. 1. 5. This is meant (they say) if he eat thereof without the walls of Jerusalem, after it is once brought in thither; But if he eat of it, before it cometh within the wall of Jerusalem, he is chastised with stripes. ibid. sect. 6. Of beating, see Deut. 25. 23. and of the holy manner of eating it, see Deut. 26. 14. his name in Chaldee, his Divine presence (Shekadub) whereby GODS presence with his Church in Christ, and by his Spirit, is meant: (see the notes on Exod. 34. 9. firstlings) these were given to the Priests, Num. 18. 15. Nehem. 10. 36. who had many other gifts, of which, some might not be eaten but in the Court of the Sanctuary; some of which number these firstlings were, might not be eaten but in the holy Citie: and some might be eaten every where. See the Annotations on Num. 18. to seare] this is the end of this ordinance, that the people might be inured with the fear, religion, and service of God: (for seare is sometime used generally for Gods worship, Esa. 29. 13. with Mat. 15. 8, 9.) And this seare they learned both by the action it self, eating the tithe of all their fruits, with joy and thankfulness to him that do blessed their land and labours, the tenth whereof they consecrated unto him: and by beholding the other holy things, and religious actions, performed by all Israel at their solemn feasts. In this latter sense Chazkuni here expoundeth it thus: *That when thou goest up to the feast, to eat thy second tithe, and shalt see the Priests in their service, and the Levites in their singing, and the Israelites in their standing, and the Synedion (or Magistrates) sitting and judging the judgements of Israel, and the Doctors teaching: (for from thence Doctrine went forth unto all Israel) thou shalt learne to seare the Lord thy God.*

Verse 24. *too much for thee* [that is, as the Greeke explaineth it, be far away from thee. to carry it] in Greeke, to carry them, meaning the tithes mentioned. *bath blessed thee* [that is, hath given thee so great an increase, that the tenth of them is more than thou canst carry to the place of Gods Sanctuary.

Verse 25. *turne it* [or sell it for money: Hebrew, give it for silver; which the Greeke tranlateth, sell them for silver. Of this the Hebrews have these ordinances; He that will redeem the fruits of the second tithe, redeemeth them by their price (or worth) and saith, Loe this money is in stead of these fruits, &c. and he carrieth the money up to Jerusalem. He that redeemeth his second tithe, bleiseth God for the redemption

redemption thereof. When they redeem it, it is not by the name of Tithe, but by the name of common (or profane) things: and they say, How much are these common fruits worth; though all doe know that they are Tithes. They redeem not the Tithe fruits, but with silver; and they redeem them not with silver uncoined, but with silver stamped, which hath some figure or writing upon it: and if he redeem it with a medge of silver, or the like, he doth nothing. He may not redeem it with money which is not current at that time, and in that place. Neither may he redeem it with many which is not in his owne power; as it is written, Thou shalt binde up the money IN THINE HAND. He that redeemeth his second Tithe before hee have separated it; as if he say, The second Tithe of these fruits be redeemed with this money; he saith not anything, seeing he hath not yet out the Tithe. But if he have set them out, and then say, the second Tithe which is in the North, or in the South, be common (or profane) for this money; loe then it is redeemed. When they redeem the second Tithe, it must be with the worth thereof, and not by guess; but exactly, by the measure, or by the weight thereof; and so they give the price. If the price be knowne, he may redeem it by the mouth of one; but if it be not knowne, as if the wine begin to be fower, or the fruits to be rotten, &c. he is to redeem it by the mouth of three chupman. They may not carry the Tithe fruits from one place to another, to redeem them there. Maimon in Maaser sheni, chapter 4. and binde up] the Greeke saith, and shalt take the money in thine bands.

26 Verse 26. *thy soule akegh of thee* [in Greeke, thy soule desireth; by soule, meaning appetite or lust after meat or drinke, as in Pla. 78. 28. they asked meat for their soule. They might not bestow the money on other things, than for food or anointing, as the Hebrews declare it thus; He may not take for the money of the Tithe, ought save mans meat, which groweth out of the earth, or which is nourished by that which groweth out of the earth: as the particulars expressed in the Law, oxen, sheepe, wine, or strong drinke. Therefore they may not buy with the Tithe money water or salt, &c. because they grow not out of the ground. Honey, egges, and milke, are as oxen, and sheepe; for though they grow not out of the earth, yet are they proceeded of them which are nourished from the earth. Likewise, they buy not a beast with the Tithe money out of Jerusalem. Maimon in Maaser sheni, chap. 7. sect. 3, 4, 5, 16. and thine house] in Chaldee, the men of thine house; meaning such as were cleane, the uncleane might not by the Law, Deut. 26. 14. *Woe seareth of the second Tithe, in uncleanesse*; it is to be beaten. Maim. in Maaser sheni, chap. 3. sect. 1.

27 Verse 27. *thy gates* [in Greeke and Chaldee, thy cities: so in verse 28. not forsake him] that is, not neglect him, but minister sufficient for him also to eat, drinke and joyce, seeing he hath no land of his owne, to supply this unto him: See Deut. 12. 19. And this here seemeth not to be meant only of the first Tithe, commanded to be given unto the Levites, Num. 18. but of communicating also these second Tithes with them, to

rejoyce together, as may be gathered by the Law following, verse 29.

28 Verse 28. *At the end of three yeeres* [in Greeke, After three yeeres: but it is meant in the third yeere, to wit, of the seventh or Sabbath yeere; and so againe in the sixth yeere, for every third yeere is meant. Therefore in Deut. 26. 12. it is written, In the third yeere. all the tithes] The Hebrews write, After a man hath reaped the seed of the earth, or gathered the fruites of the trees, and ended the worke thereof; hee separateth out of it, one of fiftie; and this is called The great Heave-offering (or First-fruits) and it is given to the Priest: and of this is spoken in Deuter. 18. 4. Afterward hee separateth out of the remainder, one of tenne; and that is called the first tithe; and hee giveth it to the Levites: and this is mentioned in Numb. 18. 24. After that, hee separateth out the residue, one of tenne; and that is called the second tithe: and it is for the owners, and they eat in Jerusalem: and this is spoken of in Leviticus 27. 30, 31. and Deuteronomie 14. 22. According to this order due they separate in the first yeere of the seven, and in the second, and in the fourth, and in the sixth. But in the third, and in the first of the seven, after they have separated the first tithe, he separateth out of the remainder, another tithe, and giveth it to the poore, and that is called the tithe of the poore. And these two yeeres there is no second tithe but the tithe of the poore; and that is spoken of in Deut. 14. 28. and 26. 12. The yeare of Release [which is the seventh yeere] is all free; and there is in it no Heave-offering, nor tithes as all, either first or second, or tithe of the poore. Maimon tom. 3. in Mattanoth, ganajim, ch. f. 2. — 5. thy gates] in Greeke and Chaldee, thy cities: implying cities, suburbs, and fields about them; but not out of the land; as the Hebrews say, *Thy may not carry out of the land, for it is said, WIT HIN THY GATES*; and (in Deuter. 26. 12.) *That they may eat within thy gates.* Maim. in Mattanoth, ch. 6. f. 17.

29 Verse 29. *the Levite* [he was to have all the first tithe, Num. 18. 24. and of that doe the Hebrews understand this, and not of the second tithe: as Sol. larchi here saith, *The Levite (shall come) and take the first tithe: and the stranger and the fatherless, and they shall take the second tithe, for it is for the poore of this yeere.* And Chazkuni saith, *In the third yeere, the first tithe is for the Levite, and the second tithe is to be divided unto the poore.* See the notes on Numbers 18. *shall eat and be satisfied* [or, eat and have their fill. They were not bound to eat it in Jerusalem, as the second tithe of the former two yeeres; but might eat it within any of their gates. About the distribution of this tithe, they had these Orders: The Owner of the Field, when poore folk passe by him, and hee have there the tithe of the poore, hee giveth to every poore body that passeth by him, so much of that tithe as may satisfie him; according to Deuteronomie 14. 29. How much is that? If it be of Wheat, hee gives him not less than half a Kab: if of Barley, not less than a Kab: if of Rye, not less than a Kab: if of Figees, not less than five and twentie shekels weight: if of Wine, not less than half a Log: if of Oyle, not less than a quarter (of a Log) &c. And if hee give him of any other fruits; it is not less than that hee may

may sell, and buy with the price thereof two measures meat. If there be many poor, and be have not enough to give unto every one according to the measure, then be siteth (the Tithe) before them, and they part it among themselves. With the second Tithe they may not pay debt, or wages; nor redeem captives with it, nor give alms thereof; See *Alimony in Matanah ginn*, chapter 6. *in all the works* that is, all the workers, as the Greeke and Chaldee explaine it; or, in every worke. This manner of speech, that he will bless thee, (as Judge not, that ye be not judged, Matthew 7. 1. meaneth, *maye shall not be judged*, Luke 6. 37.) and it sheweth how godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Timothy 4. 8. Unto such duties as these, and to works of mercie, there are often annexed promises of blessing in the Scriptures, Prov. 3. 9, 10. Ezekiel 44. 30. Malachi 3. 10, 11. 2 Corinthians 9. 6-10.

## CHAP. XV.

1 The seventh yeere, a yeere of release for the poore. 7 Unto the poore, men must lend freely, and give; the seventh yeere must be no let thereof. 12 An Hebrew servant must be set free in the seventh yeere, and liberally rewarded. 16 If he will not goe out free, his eare must be bored, and he is a servant for ever. 19 All firstlings males of the cattell, are to be sanctified unto the Lord, and eaten before him; 21 Except it have a blemish, then it is to be eaten by any, in any place: 23 But not the blood.

1 **A**T the end of seven yeeres thou shalt make a release. And this is the manner of the release; that every creditor that lendeth ought unto his neighbour; doe release it: hee shall not exact of his neighbour, and of his brother, because he hath proclaimed a release to Jehovah. Of a forrainger thou must exact it: but that which is thine, with thy brother, thine hand shall release. Only, that there be not in thee a needy man; for Jehovah blessing will bless thee in the land which Jehovah thy God giveth to thee for an inheritance, to possess it. Only, if hearkning thou wilt hearken unto the voice of Jehovah thy God, to observe to do all his commandment which I command thee this day. For Jehovah thy God blesseth thee as hee hath spoken unto thee; and thou shalt lend unto many nations; but thou shalt not borrow; and thou shalt rule over many nations, and they shall not rule over thee.

7 If there shall be in thee a needy man, of one of thy brethren, in any of thy gates, in thy

land which Jehovah thy God giveth unto thee, thou shalt not make strong thine heart, nor shut thine hand from thy brother the needy man. But opening thou shalt open thine hand unto him, and lending thou shalt lend him enough for his want, that which is wanting unto him. Beware of thy selfe, lest there be a thought in thine heart of Belial, saying, the seventh yeere is neere, the yeere of release; and thine eye be evill against thy brother the needy man, and thou givest not unto him, and he cry against thee unto Jehovah, and it be sin unto thee. Giving thou shalt give unto him, and thine heart shall not be evill when thou givest unto him, because that for this thing Jehovah thy God will bless thee in all thy works, and in all that thou puttest thine hand unto. For the needy shall not cease out of the land: therefore I doe command thee, saying; Opening thou shalt open thine hand to thy brother, to thy poore afflicted, and to thy needy in thy land.

12 If thy brother an Hebrew, or an Hebrewewell be sold unto thee, and serve thee six yeeres, then in the seventh yeere thou shalt send him out free from thee. And when thou sendest him out free from thee, thou shalt not send him out empty. Furnishing thou shalt furnish him out of thy flocke, and out of thy floore, and out of thy wine-press; of that wherewith Jehovah thy God hath blessed thee, thou shalt give unto him. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God redeemed thee; therefore I doe command thee this thing to day. And it shall be, if he say unto thee, I will not goe out from thee, because he loveth thee & thine house, because he is wel with thee; Then thou shalt take an awle, and shalt thrust it in his eare, and in the doore, and he shall be unto thee a servant for ever; and also unto thy woman-servant thou shalt doe likewise. It shall not be hard in thine eyes when thou sendest him out free from thee, for the double of the hire of an hired servant, hee hath served thee six yeeres: and Jehovah thy God will bless thee in all that thou doest.

19 Every firstling which shall be borne of thy herd and of thy flocke, the male thou shalt sanctifie unto Jehovah thy God: thou shalt not serve with the firstling of thy bullocke, nor thine the firstling of thy flocke. Thou shalt eat it before Jehovah thy God, yeere by yeere, in the place which Jehovah shall chuse, thou and thine house. And if there be

be in it a blemish, lame, or blinde, any evil blemish, thou shalt not sacrifice it unto Jehovah thy God. Thou shalt eat it within thy gates, the uncleane and the cleane (person) together, as the Roe-bucke, and as the Hart. Onely the blood thereof thou shalt not eat, thou shalt powre it upon the earth, as water.

## Annotations.

1 **A**T the end of seven yeeres] Hereby seemeth properly to be meant according to the old Latine version, *In the seventh yeere*; as in Deut. 14. 28. *At the end of three yeeres*, meaneth in the third yeere: and in Jer. 34. 14. it is said, *At the end of seven yeeres*, let ye goe every man his brother, &c. that is, as there after followeth, *when he hath served thee six yeeres*; and *Moses* here in Deuter. 15. 12. explaineth it, *in the seventh yeere*: and the Greeke Interpreters translate that place of *Jeremie*, *So here, the end of seven yeeres*, is the seventh yeere, which is the end or last of the seven: and as servants were to be released in the beginning of the seventh yeere, when they had fully served six; so *Aben Ezra* (upon this place) expoundeth this remission of debts, to be at the beginning of the yeere. Howbeit some of the Hebrew Expositors take it otherwise, saying, *The seventh yeere* releaseth not debts of money, but at the end thereof, as it is said (in Deuteronomie 15. 1.) *At the end of seven yeeres, &c.* And there he saith (in Deuteronomie 31. 10.) *At the end of seven yeeres, in the solemnitie of the yeere of Release, in the feast of Tabernacles. What is (meant) there? after (seven yeeres); so the forgiveness of monies is after seven yeeres.* Therefore be that lendeth to his neighbour in the seventh yeere it selfe, may require his debt all the yeere; but when the Sun is set in the night of New-yeeres day, as the going out of the seventh yeere, the debt is left. *Alimony in Mishneh*, tom. 3. treat. of the Release and Jubilee, chapter 9. section 4. This seventh yeere is that spoken of in Exodus 23. 11. and Leviticus 25. 4. which was a Sabbath and rest for the land, that it might not be tilld; and a yeere of releaving debts, figuring the yeere of grace, the acceptable yeere of the Lord, which Christ preached, by whom wee have obtained of God release of our debts, that is, the forgiveness of our sins, Luke 4. 18, 19. Mat. 6. 12. Luke 11. 4. and are taught also to forgive, If we have ought against any; that our father also which is in heaven, may forgive us our trespasses, Marke 11. 25. that we be kinde one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven us, Ephes. 4. 32. Coloss. 3. 12, 13. See the Annotations on Lev. 25. *a release* or, a remission, or intermission, called in Hebrew *Shemitah*, in Greeke *Aphele*, that is, forgiveness, or remission: the word which the New Testament useth for forgiveness of sins, Marke 1. 4. Mat. 26.

28. whereof this release of debts was a shadow. And the word is likewise used in Exod. 23. 11. where speech is of the land, that it should be *at rest*, or *intermitted* from tillage, which was but for that seventh yeere only: wherefore it cannot be gathered from this word, that the remission of debts here commanded, was to be for ever, but might be an intermission only for the seventh yeere, wherein was neither sowing, nor reaping, nor other works of husbandry, so that the poore had not such means to pay their debts, as in other yeeres. Howbeit, the Hebrews for the most part hold the remission to be perpetual, and therefore have their limitations for some debts and debtors, as after shall be shewed.

2 **Verie 2. the manner**] Hebr. the word, which the Greeke expoundeth, the ordinance (or commandment) of the release. every creditor] Hebrew, every Master (or owner) of the lending of his hand, that is, of the thing lent with his hand: which seemeth to imply money, and the like, and that which is a mans owne, whereof he hath power, as to lend, so to remit. It may also be interpreted, every master of the exaction of his hand, which he may exact of his neighbour, doe release it; that is, every creditor that hath right to exact (the debt) with his hand, doe release that which hee might exact. The Greeke expounds it thus; *Thou shalt forgive every proper debt (or every debt of thine owne) which thy neighbour owne thee. Chazkuni* here observeth, that the release is of things lent, not of things taken by robbery, or of things committed of trull to be kept. *not exact* or, not urgently exact; in Greeke, *not ake*, (or require) which the Hebrews understand both of exacting the debt, and an oath concerning it, as some cases might require. *The seventh yeere releaseth an oath*, as it is said, **THOU SHALT NOT EXACT**; not at all; neither to pay, nor to sweare; meaning, an oath before the Judges, &c. But an oath of them that have a thing to keepe, or for partnership, or the like; wherein if hee omitteth, hee must pay; in such case he sweareth, after the (yeere of) release. *Alimony* in treat. of the Release, chap. 9. section 6, 7. and of his brother] that is, of such a neighbour as is his brother in the faith; to except the stranger, as in ver. 3. So *And*, is often used for explanation, as I mean, or that is to say: see the notes on Gen. 1. 3. 15. because he hath proclaimed] or, when he (that is, GOD by the Magistrate) hath proclaimed, or because it is called a release. *Thargum Jonathan* expoundeth it of a Proclamation by the Magistrates. *to Jehovah*] meaning, to his honour, and by his commandment. The Chaldee translate, before the LORD: the Greeke, to the Lord thy God.

3 **Ver. 3. Of a forreiner**] whom the Chaldee calleth a *stranger of the people*, meaning an heathen, &c. &c. the Greeke addeth, *require whatsoever things are thine with him. thine hand shall release*] which the Greeke explaineth thus, *but to thy brother thou shalt make a release (or forgiveness) of thy debt*. In this the Hebrews (which hold the release to be for ever) have their limitations. They say, the seventh

seventh yeere releaseth a debt though it be lent upon a bill which secureth the debt by goods; but if he tooke assurance by land, when he lent it, then it releaseth not. Also, he that lends to his neighbour, and setteth him an appointed time of ten yeeres, he releaseth not (in the seventh.) He that lends unto his neighbour, and conditioneth with him, that the seventh yeere shall not release him, he nullt notwithstanding release, for he cannot frustrate the right of the seventh yeere. If he condition with him, not to release that particular debt in the seventh yeere, the condition standeth; for that man hath bound himselfe in his goods, whereas the Law hath not bound him. Multets (or Forfeits) for enforcing, or for enticing a Maid, or for bringing an evil man, &c. are not released. He that lends upon a pawne, releaseth not, if the debt be æquivalent with the pawne: but if it be more, the overplus is released. If the Judges have given sentence (at Law) and writtten, Thou, such an one, art bound to pay this man thus and thus, he releaseth not, for this is not in the nature of a thing lent. These and the like cautions *Maimon* sheweth in his said Treat. of the *Release and Jubile*, ch. 9. Of some of these there is question to be made, whether they be agreeable to the Law of God here given, especially if it be understood but of an intermission of the debt for the seventh yeere only.

4. Verse 4. *Only that there be not* [or, *To the end that there be not*] it sheweth the reason of the former law of release, that there might not be through exacting of debts, any man brought to extreme povertie. *in the* [in the midst of thee, O *Israel*, or, among you: so againe in vers. 7. a needy man] This word noteth a depth of poverty, and hath the name *Ebion*, of wishing or desiring things that may relieve his wants. *blesting will blest thee* [that is, will surely blest thee much; so that thou shalt not lose by it, if thou performe this dutie to thy poore brother. The Greeke explaineth it, for this thing the Lord blesting will blest thee.]

6. Verse 6. *bl. blest thee* [or, *but blest thee*, that is, will surely blest thee: a promise spoken of as already done. *thou shalt lend*] God will so blest thee, that thou shalt have enough to lend, and shalt not need to borrow: it is explained in Deut. 28. 12. *rule over many* [as otherwise, so particularly by lending unto them, being richer than they; for, *Thy rich ruleth over the poore, and the borrower is servant to the man that lendeth*, Pro. 22. 7. Compare also Pil. 37. 21, 26.]

7. Ver. 7. *any of thy gater* [or, *one of thy gates*: which the Gr. & Chaldeæ expound cities. *not make strong*] that is, *not harden thine heart*: for to these phrased does one open another; as in Ex. 4. 21. & 7. 3. The Greeke expoundeth it, *not turne away thine heart*: the Apostle calleth it a *smirning up of the nose* (of compassion) from him that hath need, 1 John 3. 17. *but thine hand* [that is, abstaine from giving: contrary to the opening of the hand, in ver. 8.]

8. Verse 8. *open thine hand* [that is, be countifull and give: so againe in vers. 11. Thus it is said of God, *Thou openest thine hand, they are filled with good,*

Psal. 104. 28. & 145. 16. Our Saviour saith, *Do good, and lend, hoping for nothing againe, and your reward shall be great: and ye shall be the children of the most high, for he is kinde unto the unthankfull, and to the evil. Be ye therefore mercifull, as your Father also is mercifull*, Luke 6. 35, 36.

Verse 9. *a thought* [Hebr. a word; used generally for any thing or thought: the Greeke saith, *a hidden word*, or secret thing. *in thy heart*] or *with thy heart*. [of *Belial*] that is, of wickedness; see Deut. 13. 13. This is to be referred unto the former, a word (or thought) of *Belial* as they are joyed in Pia. 101. 3. & 41. 9. that is, a wicked thing (or thought) in thy heart, and so the Gr. explaineth it, an unskillfull thing. Some refer it to the latter, *the heart*; as if he should say, *a thought in thy wicked heart*. *thine eye be evil*] hereby is meant the manifestation of a covetous affection, as is after shewed by the effect, *and thou givest not unto him*; and proceedeth from an evil heart, v. 10. for the cie declareth what is in the mind. This *Solomon* teacheth by the contrary, saying, *He that hath a good eye, shall be blest, for he giveth of his bread to the poore*, Prov. 22. 9. where to agreeeth that speech in Eccle. 35. 8. *Give the Lord his honour with a good eye, and diminish not the first fruits of thine hands*. But an evil eye signifieth envie and covetousnesse, as, *Eat thou not the bread of him that hath an evil eye*, Prov. 23. 6. And, *Is thine eye evil, because I am good*? Mat. 20. 15. and Christi saith, *that an evil eye proceedeth from within, out of the heart of men*, Mar. 7. 21, 22. *it be sin unto thee*] or, *sin in thee*, that is, a great sin, for which thou shalt be condemned, as is shewed in Mat. 25. 41, 42, 45. Thus *sin* is used sundry times for a most sinful and damnable action; as, *The thought of fornication* (that is, of the fool) is sin, Pro. 24. 9. &c. *If I had not done among them the works which none other man did, they had not had sin*, Joh. 15. 24. see also Jam. 4. 17. And this sin is the greater, & the sooner punished, when the poore for want of release doe cry unto God.

Verse 10. *Giving thou shalt give* [that is, in any wise give, and that freely, bountifullly, &c. So in vers. 11. *opening thou shalt open thine hand*. *thine heart shall not be evil*] or, *let not thine heart be evil*, that is, grudge not, grieve not, nor distrust the providence of God: So the Greeke translateth, *thou shalt not be grieved in thy heart*. This is spoken of the heart, because a pretence of liberality is sometime made without a good heart, as is shewed in Prov. 23. 6, 7. Hereupon it is said, *Every man according as he purporeth in his heart, so let him give*: not of griefe, or of necessity, for God loveth a cheerful giver, 2 Cor. 9. 7. *wilt blest thee*] and consequently will enrich thee, for, *the blessing of the Lord it maketh rich*, Prov. 10. 22. Other blessings also are implied, for he saith, *If thou draw out thy soule to the hungry, and satisfy the afflicted soule; then shall thy light rise in obscurity, and thy darkness shall be as the noon day, and the Lord will guide thee continually, and satisfy thy soule in drought, and make for thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters faile not*, Elyas 58. 10, 11.

Verse 11. *not cease out of the land* [or, *from the midst*

middest of (that is, from within) the land. Though God is able abundantly to supply all mens wants, yet suffereth he some to have need, as for other causes, so to make triall of the love and compassion of his people to their poore brethren. *See have the poore with you always: and whenever ye will, ye may do them good*, Marke 14. 7.

12. Verse 12. *an Hebrew, or an Hebrewess*] that is, as the Chaldeæ expoundeth it, *a sonne of *Israel*, or a daughter of *Israel**: for the Israelites were called Hebrews, Exod. 2. 6. afterward (when the other Tribes were fallen from God, and the Tribe of *Judah* abode in the truth, Hof. 11. 12.) they were called *Teneti*, Jer. 34. 9. Ezra 5. 5. & 6. 7, 8, &c. *Either 4. 7. & 9. 1.* *fold unto thee*] of the selling of the Hebrews, see the Law fore-given in Exo. 21. 2-11. Lev. 25. 39-55. The Hebrew Expolitors understand this Law here given, for him that was sold by the Magistrate, according to Exo. 22. 3, and not for such as sold themselves. *Maimon* treat. of *Servants*, ch. 3. sect. 12. but it seemeth by the words of *Moses*, and by Jer. 34. to extend further. *in the seventh yeere*] to wit, from the time of his sale; for this is not the seventh yeere, the yeere of release fore-spoken of in v. 1, 2, 3. see the Annotations on Exo. 21. 2. *send him out free*] or, *let him goe out a free man*: This was not an intermission of service for the seventh yeere only, but a full release for ever; wherefore God blameth the Jews in *Zedekiah* daies, who had released their servants, and afterward caused them to return, & brought them into subjection and servitude again, Jer. 34. 14, 15, 16, &c. Neither was this release to be purchased by the servants of their friends, but was for nothing, Exo. 21. 2. This Sabbath, or seventh yeere, figured the acceptable yeere, the time of grace by Christi, who releaseth freely by his Gospel, such as were the servants of sin and Satan, Eia. 61. 1, 2. Luke 4. 18, 19. Rom. 6. 12, 13, 14. & 3. 24. Heb. 2. 14, 15. Joh. 8. 32, 34, 35, 36.

14. Ver. 14. *Furnishing thou shalt furnish him* [that is, in any case furnish him, and that liberally, or adorn him as with a chain; from whence the similitude is here taken: that as crowns and chains were signes of honour and dignity, Dan. 5. 29. so the Master should honorably reward his brother for his service, & not turn him out as a vagabond. He was sold for extreme povertie, Exo. 22. 3. Lev. 25. 39. and if he should be turned away empty, he might either be forced to returne into servitude, (from which God would free his people, because they were his servants, Lev. 25. 45, 55.) or be driven to Reale, Prov. 30. 9. or to beg, or live in misery. *thy hore*] thy corn: by these three, flesh, bread and wine, he was sufficiently provided for his present liveness, and that of the best.

*thy God had blest thee*] so implying other things besides those fore-mentioned, and giving a reason of this precept first the blessing of God upon the Master, which also often cometh by means of the servants diligent and faithfull service, who therefore ought not to be sent away empty, Gen. 30. 27, 30. & 31. 6, 38, 40, 41. For the quantitie, the Law appointeth not how much the Master

should give his servant at his departure: the Hebrews gather from Exo. 21. 3. that he might not give him less than the worth of thirty shekels, whether it were of one kinde (of the things fore-mentioned) or of many. *Maimon* treat. of *Servants*, c. 3. s. 14.

Verse 16. *thine house*] that is, thine household, wife, children, servants; as the Chaldeæ saith, *the men of thine house*. *he is well*] is well used, and to his contentment. What the Hebrews gather from these words, is noted on Levit. 25. 40.

Verse 17. *thou shalt take an aule*] this was to be done by the knowledge of the Magistrates also, Exod. 21. 6. see the Annotations there. *in his ear*, & *in the doore*] so fastning his ear to the doore, as the Greeke version here explaineth it, to signify, that he yielded himself as a perpetual servant to his Masters house, *a servus for ever*] that is, till the yeere of Jubilee, or, all the daies of his Masters life: see the notes on Exo. 21. 6. *thou shalt doe likewise*] to furnish her liberally when she goeth out of thy service, as vers. 14. and (as some thinke) to bore her ear for a perpetual servant, if the will not goe out free at the end of six yeeres. But the Hebrews understand it of the former only, and hold that a woman was not to be bored in the ear. *Maimon* in *Servants*, ch. 3. sect. 13. Of Maid-servants, see the Law in Exo. 21. 7-11.

Verse 18. *It shall not be hard*] or, *Let it not be hard*, that is, seeme hard unto thee, and grieve thee, that thou must so furnish him with thy goods when thou lettest him go. *the double*] in Chaldeæ, two for one. *the hire of an hired servant*] that is, he hath been double the worth of an hired servant to thee, that he hath served thee six yeeres. The reason of this speech some thinke to be, because of the hard service which he hath done, above the service of an hireling, as in Luke 17. 7, 8, 9. But by the Law, Hebrew servants might not be uled like slaves, but like hired servants, Lev. 25. 39, 40. Therefore others understand it in respect of the time, that an hired servant might not be hired longer than three yeeres, (as in Eia. 16. 14. *within three yeeres, as the yeeres of an hireling*, &c.) whereas this servant had served six yeeres. But there is no Law given of God, that a man might not be hired for longer time than three yeeres; and there is the like phrase in speech of one yeere, Eia. 21. 16. Others thinke it to be in respect of his condition, that he was sold for a servant, and so bound to his Master, and could not be free when he would.

Verse 19. *of thy herd*] or, in (that is, among) thy herd, and in thy flock; meaning of beeves, sheepe, and goats. After the laws that concern the poore and the servants of *Israel*, he now repeateth a law which concerned the release of his Ministers the Priests that served the Lord, and his people *Israel*. *shall sanctifie*] that is, shall separate as holy unto the Lord: the ground of this Law was because God invote all the first-borne of Egypt, from man to beast, but spared the Israelites; therefore he commanded them (in perpetual memory of that benefit) to sanctifie all their first-borne males unto him. See Exodus 13. 2, 11, 12, 13, 14, 15.



not serve that is, as the Greeke explaineth it, *not to doe any worke therewith*; as to plough, tread out the corne, or any other like. Because these beafts were the Lords, he forbiddeth men to use them as their owne, for any worke-service, or profit to themselves. So the Hebrewes hold the Law by proportion, to concern all other holy things, as well as the firslings; and that for transgressing this charge, men were to be beaten. Mainaony tom. 3. in Megilah. c. 1. f. 7.

20 Verse 20. *How shalt thou eat it* [this is not meant of the owner, but spoken to the Priest, unto whom God gave all the firslings of Israel, Numb. 1. 15, 17, 18. See the annotations there. *years by years* every firsling in his year, and not deferre the eating of it till the year following. *shall chuse*] to put his name, and place his Sanctuary there: see Deut. 12. 5, 6. *thine house*] thy family, in Chaldee, *the men of thy house*.

21 Vers. 21. *lame or blinde* [understand, if the beast be lame or blind, or any otherwise blemished. The firslings were to be killed, their blood and fat brought to the Altar, their flesh eaten by the Priests, as is noted on Numb. 18. 17. but no blemished thing might come to the Altar, by the Law, in Lev. 22. 18. 22. therefore not the firslings that had blemish on them.

22 Ver. 22. *Thou shalt eat it* [speaking to the Priest, to whom the firslings were given for their livelihood: see Numb. 18. 17. *within thy gates*] in Greeke and Chaldee, *within thy cities*, that is, in any of their common habitation. *at the Roebucks*] that is, as ordinary meats wherein is no holiness. So in Deut. 12. 22.

23 Verse 23. *the blood*] because it is the foule, or life, and was for atonement of their foules upon the Altar, therefore no blood of beast or fowle might be eaten: see Deuter. 12. 23. and Levit. 17. 11, 12.



## CHAP. XVI.

1 A repetition of the Law touching the Feast of the Passover, and of unleavened bread: 9 Of Weekes or Pentecost: 13 Of Fitches or Tabernacles. 16 Every male must appeare, and offer according to the gift of his hand, at these three Feasts. 18 Of ordaining Judges, and doing justice. 21 Groves and Pillars are forbidden.

1 Observe the moneth of Abib, and keep the Passover unto Jehovah thy God: for in the moneth of Abib, Jehovah thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the Passover unto Jehovah thy God, of the flocke and the herd, in the place which Jehovah shall chuse, to cause his name to dwell there. Thou shalt not eat with it any leavened bread; seven daies shalt thou eat with it un-

leavened cakes, the bread of affliction: for thou camest forth out of the land of Egypt, in haste; that thou maist remember the day of thy coming forth out of the land of Egypt, all the daies of thy life. And there shall not be seen with thee, any old leaven in thy coat, seven daies; neither shall any thing of the flesh which thou shalt sacrifice in the evening, in the first day, remain all night, untill the morning. Thou maist not sacrifice the Passover within any of thy gates, which Jehovah thy God giveth thee. But at the place which Jehovah thy God shall chuse, to cause his name to dwell, there thou shalt sacrifice the Passover in the evening, about the going downe of the Sunne, at the season that thou camest forth out of Egypt. And thou shalt boil and eat in the place which Jehovah thy God shall chuse; and thou shalt turne in the morning, & go unto thy tents. Six daies thou shalt eat unleavened cakes, and in the seventh day shall be a solemn assembly unto Jehovah thy God; thou shalt not doe any worke.

Seven weekes shalt thou number unto thee, from beginning (to put) the sickle into the standing corne, thou shalt begin to number the seven weekes. And thou shalt observe the feast of Weekes unto Jehovah thy God, with a tribute of a voluntary offering of thine hand, which thou shalt give, according as Jehovah thy God hath blessed thee. And thou shalt rejoice before Jehovah thy God; thou, and thy son, and thy daughter, and thy manservant, and the maid-servant, and the Levite which is within thy gates, and the stranger, and the fatherlesse, and the widow, which are in the midst of thee, in the place which Jehovah thy God shall chuse, to cause his name to dwell there. And thou shalt remember that thou wast a servant in Egypt, and thou shalt observe and doe these statutes.

Thou shalt observe unto thee the feast of Boothes, seven daies, when thou hast gathered in of thy floore, and of thy wine-press. And thou shalt rejoice in thy feast; thou, and thy sonne, and thy daughter, and thy manservant, & thy maid-servant, and the Levite, and the stranger, and the fatherlesse, and the widow, which are within thy gates. Seven daies shalt thou keepe a feast unto Jehovah thy God, in the place which Jehovah shall chuse, because Jehovah thy God shall blesse thee, in all thy revenue, and in all the worke of thine hands; and thou shalt be surely joyfull. Three times in a yeere shalt every male of thee appeare before Jehovah thy God, in the

the place which hee shall chuse, in the feast of unleavened cakes, and in the feast of Weekes, and in the feast of Boothes: and he shall not appeare before Jehovah empty. Every man according to the gift of his hand, according to the blessing of Jehovah thy God, which he hath given unto thee.

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17 IVDGES and Officers shalt thou give for thee, in all thy gates, which Jehovah thy God giveth unto thee through thy tribes; and they shall judge the people with judgement of justice. Thou shalt not wrest judgement, thou shalt not respect persons, neither take a gift, for a gift will blind the eyes of the wife, and will pervert the words of the just. Iustice justice shalt thou follow, that thou maist live, and inherit the land which Jehovah thy God giveth unto thee.

Thou shalt not plant thee a grove, any tree, neere unto the Altar of Jehovah thy God, which thou shalt make thee. Neither shalt thou set up a pillar, which Jehovah thy God hateth.

## Annotations.

1 Observe] Hebr. *To observe*; the indefinite put for the imperative, as is noted on Exod. 13. 3. *Abib*] which we call *March*: the Greeke expoundeth it, *the moneth of new fruits*. See the notes on Exod. 13. 4. *and keepe the Passover*] Hebr. *and thou shalt doe (or make)* that is, celebrate the feast of the Passover, or sacrifice the Passover; so named, because God passed over the houses of the Israelites, when he slew the first-borne of Egypt: In memoriall whereof, this feast with the rites thereof, were commanded: see Exod. 12. and the annotations there. It was a figure of Christ our Passover, and of our redemption by him, whose feast we are taught to keepe, 1 Cor. 5. 8. *by night* [at mid-night the Angel of God slew the first-borne in Egypt, then rose they up, and began to take their journey, though they went not out of Egypt till the day following: see Exod. 12. 29. 30. 41. 42.

2 Ver. 2. *sacrifice* [or, *kill, slay*: so Christ our Passover is sacrificed for us, 1 Cor. 5. 7. by the preaching of Christ crucified, and shewing of his death, we now keepe this feast, Gal. 3. 1. 1 Cor. 11. 26. *the flocke*] of sheep, or goats; see Exod. 12. 5. *the herd*] of Bulls, or Bullocks. This differeth from the Passover of the Lambe, which was precisely commanded to be a young sheepe or goat of the first year, one for a company, to be eaten all of it, the same night, with bitter herbes, &c. Exod. 12. But this was an addition to the former, and was of sheepe or bullocks, so many as men would voluntarily bring to the feast; called therefore by the Jewes *Chagigab*, that is, the *feast-offering*; as the other was called *Pascha*. An example hereof wee have in 2 Chron. 35. 7. 8. &c. where many thousands of Lambes, Kids, and Bullocks were in Iosiahs time by him & his Nobles given for the Passover. Of this the Hebrewes say, *When they offer the Passover in the first (moneth), they offer it with Peace-offerings in the 1. 4. days, of the herd, or of the flocke, great or small, males or females, with any sacrifices of peace: and this is called the Chagigab (or feast-offering) of the 14 (day). And of this it is said (in Deut. 16. 2.) that thou shalt sacrifice the Passover to the Lord thy God, of the flocke and the herd. Maimony in Korban Pesach, chap. 10. sect. 12. to cause his name to dwell*] which the Greeke expoundeth, *his name to be called upon there*. The Chaldee thus, *to cause his Majesty (or divine presence) to dwell there*. So in ver. 6. This was where the Tabernacle or Temple should be placed; which in time was at Ierusalem, where Solomon builded the Lord an house, 1 Chron. 17. 12. that is, builded an house for his Name, 2 Sam. 17. 3. See also Deut. 12. 17. 3. Leavened bread [which signified corruption in heart, word, or deeds as hypocritical, malicious, false doctrine, or any other wickednesse, or wicked persons: see Luke 12. 1. Matt. 16. 6. 12. 1 Cor. 5. 7. 8. 13. and the annotations on Exod. 12. 15. *seven daies*] after the Paschal Lambe, Levit. 23. 5. 8. see the notes on Exod. 12. 15. *bread of affliction*] or, *bread of poverty*: so called, because it was a memoriall of their affliction in Egypt, and of their hasty coming out from thence before their bread had time to be leavened, Exod. 12. 34. 39. Hereupon the Israelites used, after the eating of the Paschal Lambe, to breake a cake of unleavened bread, and the father of the family gave every man a peece, and said, *This is the bread of affliction which our fathers did eat in the land of Egypt*, &c. as is shewed at large in the notes on Exod. 12. 8. That bread Christ consecrated to be a memoriall to us of his afflictions and death for our sakes, whereby his body was broken for us, 1 Cor. 11. 24. 25. 26. *in haste*] this word implieth a trembling, and an halty flight for feare of danger, Deut. 20. 3. 2 Sam. 4. 4. 2 King. 7. 15. See the notes on Exod. 12. 11.

Ver. 4. *seven with thee* [or, *seven (appeare) unto thee*. Leaven might not be eaten, nor so much as left within their dwellings, but carefully sought out & put away before the feast began. The manner of doing it, and meaning thereof, is shewed on Exod. 12. 15. 19. *thy coast*] [or, *thy borders*: the Greeke saith, *thy coasts*. Leaven might no way be reserved for any use till after the Passover, but was purged out the day before, and abolished, either burnt, or otherwise made away, as is noted on Exod. 12. 15. *of the flesh*] the Gr. translatheth plurally, *of the fleshes*; to imply the other sacrifices of the feast, as well as the Paschal Lambe; whereof whatsoever was left till morning was to be burnt, as a polluted thing, Exod. 12. 10. The Hebrewes explaine this Law thus. *The feast-offering (Chagigab) of the fourteenth (day) is at (men) liberty (to offer) but not bound. And it is eaten* FFFF

for two days and one night, like all the sacrifices of Peace-offerings, (Levit. 7. 15. 16. 17.) And it is unlawful to leave of the flesh of the Chagigah of the 14. day, unto the third day; as it is said (in Deut. 16. 4.) neither shall (any thing) of the flesh, which thou shalt sacrifice in the evening, in the first day, remain all night until the morning. By word of mouth we have learned, that this is a prohibition for leaving the flesh of the Chagigah of the fourteenth day, unto the fifteenth day; as it is said, unto the morning, till the morning of the second day. Maimony in Korb. Petch, chap. 10. sect. 13. Of this was that practise of the Jewes, in Ioh. 18. 28. they went not into the Judgement hall, lest they should be defiled; but that they might eat the Passover; meaning the Chagigah (or Feast-offering) of the Passover; for the Paschal Lamb was eaten the night before, Marke 14. 12. &c.

5 Ver. 5. not sacrifice [or, not kill. thy gates.] that is, as both the Greeke and Chaldee expound it, thy cities. This was a perpetual Law for the Pasche, as the Hebrewes declare, from this Law, thus; They shall not eat the Passover but in the Court, as the rest of the holy things; yea, in the time when the high places were permitted, they sacrificed not the Passover in a private high place: and who so offered the Passover in a private high place, is beaten. For it is said (in Deut. 16. 5.) Thou shalt not sacrifice the Passover in any of thy gates: we have been taught, that this is a prohibition to kill in a private high place, although it be in the time when high places are permitted. Maimony in Korb. Petch, chap. 1. sect. 3.

6 Ver. 6. about the going downe of the Sunne [that is, in the afternoon, before Sunne-setting; for at Sunne-setting the day ended. For the time of killing, see the notes on Exod. 12. 6.]

7 Ver. 7. shall boile [or, seeth: so the Hebrew word properly signifieth; and so both the Greeke and Chaldee doe translate it, though the Greeke addeth another word, thou shalt boile, and roast, and eat. Therefore this cannot be meant of the Paschal Lamb, which might not be boiled, but roasted only, Exod. 12. 8. 9. but is spoken of the Chagigah (or Feast-offering) forementioned, which might be boiled if they would: and so they practised in Iosias Passover; they roasted the Passover (that is, the Lamb) with fire, but the holy offerings they boiled in pots and in cauldrons, &c. 2 Chron. 35. 13. &c. into thy cities: that is, as the Greeke and Chaldee explaine it, unto thy houses, or dwellinges. See the notes on Numb. 24. 5.

8 Ver. 8. solemn assembly [called in Hebrew Gnathel, of retaining the people, or of restraining them from worke: in Greeke, Exodion, the Outgoing of the feast: in Chaldee, an Assembly, or Congregation. See Levit. 23. 36.] any worke] to wit, any servile worke, as is expressed in Levit. 23. 8. Numb. 28. 25. but worke about dressing meat or drinke might be done on the feast dayes, but not on the Sabbath: see the notes on Lev. 23. 7.

9 Ver. 9. Seven weekes [or, seven sevens, to wit, of dayes. The Greeke addeth, seven intire weekes. See Levit. 23. 15. wherethey are called seven Sabbarbs. into the standing corne] that is, from the

sixteenth day of Nisan (or March) at which time the Magistrates of Israel sent Messengers to reap the sheafe, the first-fruits of Barley harvest, to wave it before the Lord: from which day precisely, they were to number these seven weekes, untill Pentecost, which was the fiftieth day, as is shewed more largely in the Annotations on Levit. 23. 10. 15. 16.

Ver. 10. shall observe] Hebr. doe or make, to wit, holy: see the notes on Exod. 34. 22. So after in ver. 13. of weekes] so called, because it was seven weekes after the bringing of the sheafe at the Passover: and it was fifty dayes, whereupon it is called in Greeke Pentecost, Act. 2. 1. See Levit. 23. 15. 16. a tribute of a voluntary offering] or, a contribution of voluntariness, that is, a voluntary contribution of thine hand, which the Greeke translath, as thine hand is able. The Hebrew Missib (which is only found in this place) is a contribution, (as Mai is often used for a tribute: or it is a sufficiency, or enough: as in Deut. 15. 8. enough for his want, is by the Chaldee expounded Missib, the word which the Chaldee useth also here. Wherefore this contribution here spoken of, is neither the sacrifice appointed for the feast day, in Numb. 28. 27. 31. nor the two loaves and sacrifices with them, commanded in Levit. 23. 17. 20. for these were not voluntary offerings, but bounded duties which might not be omitted. But over and beside them, God here appointeth men to bring unto him voluntarily, what they could and would.

Ver. 11. shall rejoice] this they were bound to doe, and it was one of the three things required of the Israelites at every solemne feast: see the notes on Exod. 23. 15. and after here on v. 14. his name] in Chaldee, his Divine presence, or Majesty.

Ver. 12. and thou shalt [and, may here imply the reason, therefore thou shalt observe. For they came out of Egypt to keep a feast to the Lord in the wilderness, Exod. 5. 1. which they kept at mount Sinai, where the Law was given at this time of Pentecost, or of Weekes, Exod. 19. 1. 11. and 24. 5. 11. In memoriall whereof this day was kept holy every year. And when they were come into Canaan, they brought unto loaves of the first-fruits of their wheat harvest, with many sacrifices unto them adjoined, Levit. 23. 17. 20. which increased the solemnity. Last of all, the Law of Christi, was given by the Spirit in fiery tongues, to his Apostles, on this festival day, Act. 2.

Ver. 13. Eothes] or T abernacle made with the boughes of trees, Lev. 23. 34. 40. See the Annotations there. of thy sheare, and of thy winepress] that is, thy fruits, the corn which is threshed in the floor, & the wine pressed out of the fattherfore it is called the feast of in-gathering, in the going out of theyere; who laboreth in thy labors out of the field, Ex. 23. 16.

Ver. 14. rejoice in thy feast] this is meant both of inward joy for the mercies of God, past, present, & to come by Christi; & of outward manifestation of their joy, by sacrifices of thanksgiving unto God, & holy banqueting with the poore, and ministers of the Lord, as after he commandeth. Ver.

15 Ver. 15. keepe a feast] by offering of sacrifices, in thankfulness to God for his blessings upon them and their land. surely joyfull] or, oneh joyfull, with spiritual mirth serving the Lord. So the Apostle faith, Rejoice in the Lord alwayes; Act. 1. 14. joyfully, Phil. 4. 4.

Ver. 16. Three times] the times before and after mentioned, the Passover, or unleavened cakes; the Feast of Weekes, or Pentecost; and the Feast of Boothes, or Tabernacles: see Exod. 23. 14. 17. and 34. 22. 23. Of the speciall sacrifices of these Feasts, See Levit. 23. and Numb. 28. and 29. chap.

Ver. 17. according to the gift of his hand] that is, Let every man appeare with a gift (or oblation) as he is willing, and his hand can give: which the Greeke explaineth, Every one according to the ability of your hands.

Ver. 18. Judges and Officers] in Chaldee, Judges and Aengers. These were to judge causes, and execute the judgements: the Officers are called in Hebrew Shorim, in Greeke Grammatistis, and Grammatisi, that is, Scribes, and as Hierom calleth them in Latine, Masters. Their work was to speake and proclaim unto the people what they ought to doe, Deut. 20. 5. 9. 10. 11. and 3. 2. 3. and as the Hebrewes generally hold to see good orders kept, lawes executed, malefactors punished, and the like. Therefore they carried rods and weapons, to execute justice, as Prætors, and Licitors in the ancient Roman Common-wealth, and as Sheriffs and Constables in England. There were both Judges and Officers of all tribes, and of the Levites, 1 Chron. 23. 4. The Officers (Shorim) had slaves and whippes, and they stood before the Judges, and went about in the streets, and into shops, for to looke to right weights and measures, and to smite all that did wrong: and all that they did, was by the mouth (or commandment) of the Judges. And in voluntarie they gave any souldier matter, they brought him to the Judgement-Hall, where he was judged according to his wickedness. Maimony in Sanhedrin, chap. 1. sect. 1.

Ver. 19. nor wrest judgement] not decline (or pervert, turne aside) judgement, not give any wrong judgement for any cause, as did Samuels sonnes, who turned aside after lucre, and took bribes, and wrested (or perverted) judgement, 1 Sam. 8. 3. See Deut. 24. 17. respect persons] or, acknowledge faces, that is, be partiall, respecting one more than another: see Levit. 19. 15. Deut. 1. 17. Prov. 24. 23. take a gift] or a bribe: this is repeated from Exod. 23. 8. see the annotations there.

Ver. 20. Justice justice] that is, all manner justice, and nothing but justice, exactly, carefully and continually thou shalt follow: the Greeke translatheth, Justly that which is just, that thou follow. The doubling of the word, is for more vehemency: see Deut. 27. and when a word is trebled, it is most vehement, as in Ezek. 21. 27. Ely 6. 3.

Ver. 21. nor plant thee] or, nor plant unto thee, or, for thy selfe: see the like phrase in Exod. 20. 4. for thy selfe: called in Hebrew Aherabah, of Felicity

&c. where seventy were added unto Moses. 2 The Court of three & twenty, of which (they say) there were two about the Temple, the one at the Court-dore of the Sanctuary, and the other at the dore of the mountaine at the Temple. And in every cite of Israel, wherein were 120. men, or moe, the lesse Synedrion (of 23.) late in the gates of the citie. 3 A city wherein there were not 120 men, they set therein three Judges; for there is no Court of lesse then three, as Maimony sheweth in Sanhedrin, ch. 1. sect. 3. 4. giveth unto thee] so within their owne land Israel had this charge, but not without the same, as when they were dispersed into other nations. We are not bound (say they) to consume Judgement Halls (or Courts) in every country, and in every cite, but in the Land of Israel only, &c. as it is said in thy gates, which the Lord thy God giveth unto thee. Maimony in Sanhedrin, chap. 1. sect. 2.

Ver. 17. according to the gift of his hand] that is, Let every man appeare with a gift (or oblation) as he is willing, and his hand can give: which the Greeke explaineth, Every one according to the ability of your hands.

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or happiness, a blessed grace: such the Heathens used for the service of their gods, as is noted on Exod. 34. 13. but the Lord would not have such near his altar, in his service: notwithstanding the Israelites corrupted themselves herewith sundry times, as Judg. 3. 7. and 6. 25. 1 King. 14. 23. and 16. 33. 2 King. 21. 3. 7. and there were prophets of the groves, 1 King. 18. 19. For this sin God threatened to root up Israel out of the good land, which he gave to their fathers, 1 King. 14. 15. The Hebrews say, He that planteth a tree near unto the Altar, or in any (part) of the Court-yard, whether it be barren tree, or tree that beareth food, although he doe it for to adorn the Sanctuary, and beautify it, he is to be beaten. Dent. 16. 21. Because this was the manner of Idolaters, they planted trees by the Altars side, that the people might assemble there, Maimony treat of Idolatry, chap. 6. § 9.

22 Verbe 22. set thee up a pillar, or set up for thy self a statue, or standing image: whereof see the annotations on Lev. 26. 1.

## CHAP. XVII.

1 The things sacrificed to the Lord must be unblemished. 2 Idolaters are to be stoned to death, being convicted by witnesses. 8 Hard controversies are to be determined by the Law which the Priests and Judges shew. 12 The offender of that determination must die. 14 The election and date of a King.

1 Thou shalt not sacrifice unto Jehovah thy God, Ox or Lambe, wherein is blemish, any evil thing: for that is an abomination to Jehovah thy God.

2 If there be found in the midst of thee, in any of thy gates, which Jehovah thy God giveth unto thee, man or woman, that hath done evil in the eyes of Jehovah thy God, in transgressing his covenant; And hath gone and served other gods, and bowed himself down unto them, either to the Sunne, or to the Moone, or to any of the host of the heavens, which I have not commanded; And it be told thee, and thou hast heard of it, and hast inquired diligently; and behold it be a truth, and the thing certain, that this abomination is done in Israel: Then thou shalt bring forth that man, or that woman, which have done this evil thing unto thy gates, the man, or the woman, and shalt stone them with stones, and they shall die. At the mouth of two witnesses, or of three witnesses, shall he that is to die, be put to death; he shall not be put to death at the mouth of one witness. The hand of the witnesses shall be first upon

him, to put him to death, and afterward the hand of all the people; and thou shalt put away the evil from the midst of thee. If a matter be too hard for thee in judgement between blood and blood, between plea and plea, and between stroke and stroke, matters of controversies within the gates; then thou shalt arise and goe up unto the place which Jehovah thy God shall chuse. And thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those dayes; and thou shalt enquire, and they shall shew unto thee the word of judgement. And thou shalt doe according to the word which they shall shew unto thee; they of that place which Jehovah shall chuse: and thou shalt observe doe according to all that they inform thee. According to the Law which they shall teach thee, and according to the judgement which they shall say unto thee, thou shalt do: thou shalt not decline from the word which they shall shew unto thee, to the right hand or to the left. And the man that will be presumptuously, not to hearken unto the Priest that standeth to minister there, before Jehovah thy God, or unto the Judge, even that man shall die; and thou shalt put away the evil from Israel. And all the people shall heare and feare, and not doe presumptuously any more.

When thou art come into the land which Jehovah thy God giveth unto thee, and shalt possess it, & dwell therein, & shalt say, I will set over me a King, as all the nations that are round about mee. Setting thou shalt set over thee a King, who Jehovah thy God shall chuse: from among thy brethren shalt thou set over thee a King; thou shalt not set over thee a man that is forreiner, which is not thy brother. But he shall not multiply horses to himselfe, nor cause the people to returne to Egypt, to the end to multiply horses; for Jehovah hath said unto you, ye shall not add to returne this way any more. Neither shall he multiply wives to himselfe, that his heart turne not away; neither shall he greatly multiply to himselfe silver and gold. And it shall be when he sitteth upon the throne of his kingdom, that he shall write for himselfe the Copie of this Law in a Book, out of that which is before the Priests, the Levites. And it shall be with him, & he shall read therein all the daies of his life, that he may learn to feare Jehovah his God, to keep all the words of this Law, and these Statutes, to doe them. That his heart be not lifted up above his brethren;

brethren; and that he turne not aside from the commandement, to the right hand or to the left, to the end that hee may prolong his daies, in his kingdom, hee and his sonnes in the midst of Israel.

## Annotations.

1 Not sacrifice] in Greeke, not offer, which is more generally: and so the Law also saith in Levit. 22. 20. see the annotations there. Ox or Lambe] these are the greatest and the least sacrifices, under which two, all other are comprehended. The Ox is not to be understood of a gelded beast, (which we usually call an Ox) for so it became blemished, and unfit for sacrifice; but of a Bull, as the original properly signifieth. And the Lambe (in Hebrew Seb) implyeth the Kid also, as Exod. 12. 3. 5.

blemish] in Hebrew Muma, of which the Chaldee Muma, & Greeke Momos, are derived. Whereupon Christi is called the Lambe ammos, (that is, without blemish) 1 Pet. 1. 19. It meaneth any superfluity, want, or deformity in any part, as is more largely shewed on Levit. 22. 22-24. And it is applied to the worke of mens hands, Job 31. 7. evil thing] Hebr. evil word, which the Chaldee explaineth, any evil whatsoever. For though there were no visible blemish, yet other corruption might defile it, as if it were secke, Mal. 1. 8. or the hire of an whore, or price of a dog, Deut. 23. 18. or any such like. See the notes on Levit. 22. 25. an abomination] and so farre off from being accepted at mans hand, that God pronounceth a curse on those that sacrificed unto him such corrupt things, Mal. 1. 13. 14. Hereby God rejecteth all sacrifices save of his son Christi, (who is the Lambe without blemish, and without spot, 1 Pet. 1. 19. who through the eternal Spirit, offered himselfe without spot unto God, Heb. 9. 14.) and the sacrifices which by him, & faith in his name, are offered to God continually, Hebr. 13. 15. and 11. 4. 1 Pet. 2. 5. 6.

Verbe 2. If there be found] or, when there shall be found. any of thy gates] or, one of thy gates, that is, thy cities, as the Greeke and Chaldee translate it. in transgressing] or, to transgress his covenant. Transgressing is a passing over, or passing by the way which men should walke in: wherefore that which one Evangelist expresseth thus, they transgress the tradition of the Elders, Matt. 15. 2. another expoundeth, they walke not according to the tradition, Marke 7. 5. The like phrase is of transgressing the commandements, & the Law, Dent. 29. 13. Deut. 9. 11.

3 Verbe 3. other gods] which the Chaldee calleth Idols of the peoples. either] Hebr. and to the Sunne. Besides other fictions of their owne, the nations worshipped these creatures also: and the Israelites fell into the same sin, Ezek. 8. 16. 2 King. 17. 16. and 21. 3. any of the host] or, all the host, that is, the starres, sphæres, constellations, &c. as Esay 34. 4. Rom. 6. 13. Ier. 8. 2. and 33. 22. But under this name, the Angels also may be implied,

Psalm. 148. 2. for they are heavenly soldiers, Luke 2. 13. 15. and forbidden to be worshipped, Coloss. 2. 18. God onely is to be served, Matth. 4. 10. and the host of heaven worshippeth him, Neh. 9. 6.

not commanded] religious worship and service may not be performed at the pleasure or precept of men, Esay 29. 13. Matth. 15. 9. but as is commanded of God: and though all idolatries in the world are not expressly and by name forbidden, yet by the generall Law they are condemned, Exod. 20. 4. 5. and it is enough that God hath not commanded them: see Deut. 4. 2. and 12. 32.

Verbe 4. and hast inquired] or, when thou shalt inquire diligently: Hebr. inquire well; both to find out the sinne, if it be committed, and not to punish any man upon uncertaine reports.

Verbe 5. unto thy gates] in Greeke, unto the gates: but the Chaldee saith, to thy cities. Of this the Hebrews write: they stone not an Idolater, but at the gate (of the cities) wherein hee forced (the Idols): and if it be a cities, where the most are heathens, they stone him at the dore of the Judgement Hall. That (in Deut. 17. 5.) VNTO THY GATES, is meant the gate wherein hee forced (the Idol) and not that wherein sentence (of death) was decreed against him. Maimony in Sanhedrin, chap. 15. sect. 2. stone them] This judgement of the particuler person was greater than that of a whole cite which were killed with the sword, Deut. 13. 15. save that their goods were consumed also; this mans goods (as the Hebrews say) went to his heires. Of the manner of stoning, see the annotations on Levit. 24. 23.

Verbe 6. At the mouth] which the Chaldee translate, the word, meaning the testimony of two or three. But from hence the Hebrews gather, they must receive no testimony but from the mouth of the witnesses; it may not be from a writing of their hand. Maim. in treat. of Witnesses, chap. 2. sect. 4. See the notes on Deut. 19. 15. he that is to die] or, he that dieth: the Chaldee expoundeth it, he that is guilty (or doeth) to be killed. of one] See this explained in Deut. 19. 15.

Verbe 7. and thou shalt put away the evil] of this phrase see Deut. 13. 5. the Greeke translate, and put ye away (or take away) from among your selves that wicked (person): which very words Paul useth in 1 Cor. 5. 13. when he commandeth a wicked man to be cast out of the Church.

Verbe 8. a master] Hebr. a word. too hard] or, marvellous, as being hidden from thy knowledge, that thou (O Judge) canst not know or determine it. The Greeke translate, he is impossible: the Chaldee, separated from thee. It is spoken of things that are hidden, and so too hard and impossible for one either to know, or to doe. See Gen. 18. 14. Ier. 31. 17. 27. Zach. 8. 6. Deut. 30. 11. blood and blood] Hebr. blood to blood: which phrase noteth a respect of one thing to another, when they are compared. By blood may be understood murder, of which the Judges may be doubtfull and unable to find out whether it were willfull, which deserved death; or unwilling, for which exile into the cities of refuge was appointed, Numbers